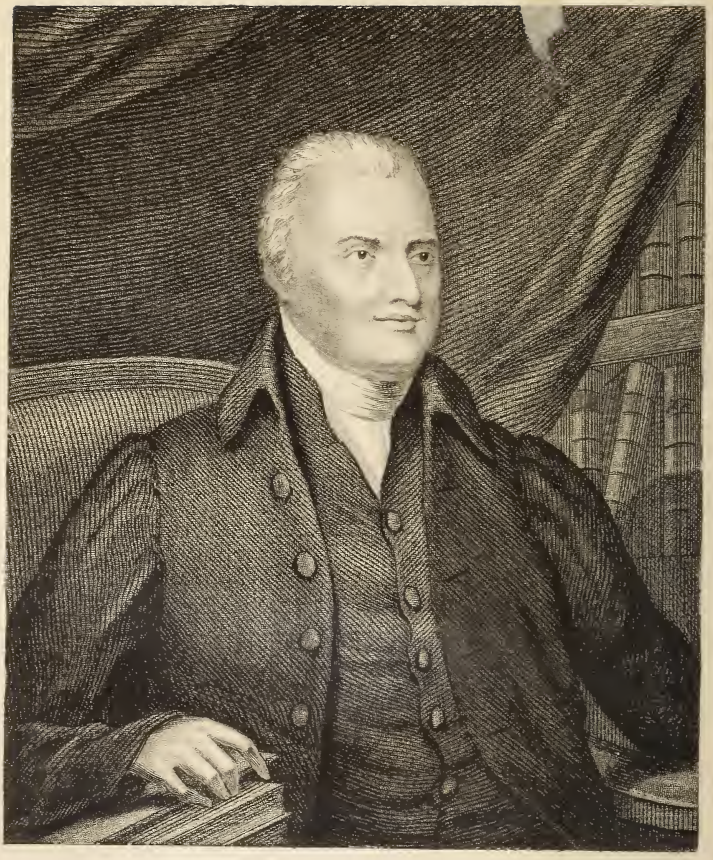
Class BX8495

Book .C57 J6

PRESENTED BY

710
3484



MEMOIRS

OF

THE LIFE, MINISTRY, AND WRITINGS.

OF

THE REV. ADAM CLARKE,

LL. D., F.S. A.

BY

WILLIAM JONES, M. A.

AUTHOR OF ECCLESIASTICAL HISTORY, IN A COURSE OF LECTURES—LECTURES ON THE APOCALYPSE—LIFE OF THE REV. ROWLAND HILL, M. A., &c. &c.

LONDON:

PRINTED BY M'GOWAN AND Co.

GREAT WINDMILL STREET,

HAYMARKET.

1839.

BX8495
.C57D6

PREFACE.

There is no species of composition more interesting or more instructive than faithful and well-written biography. Its immediate tendency is to unveil man to man. It discovers the virtues and the vices, the nobleness and the meanness, of which he is capable ; and it shows how the original sameness of human nature is varied by the operation of external causes, into ten thousand different shapes, and assumes as many shades and hues. It is calculated to awaken in the young an ardent love of virtue and solid excellence ; and of inciting in all a spirit of emulation to tread in the steps, which led those, who are now no more, to that eminence to which it is desirable to attain. But man, to be known, must be viewed in every situation ; and wherever he is fairly exhibited ; whatever may have been his rank, station, or circumstances of birth or fortune, a valuable addition is made to science. Whether the record respects the struggles of talents and worth through the chilling regions of obscurity and penury, up to the glittering eminences of fame and reward ; or whether it details the operations of pride and ambition on minds born to wealth and power, it presents a useful lesson which all may turn to profit.

Too frequently, however, has the task of recording the memoirs of the dead been committed to persons who felt themselves bound by a maxim which leads only to a celebration of what is laudable, while those actions, which, on account of their notoriety, as well as of their natural mischievous consequences, are allowed to pass unnoticed, or are palliated

as venial and trifling errors. This is an abuse of biography which should be guarded against. Too often has the press been prostituted to the vile purpose of becoming the instrument of panegyric upon a course of conduct which merited general execration: not considering that the primary and legitimate object of Biography is designed, not so much to raise a monument to the dead, as to benefit the living. The dead, unconscious of censure or of applause, deaf to the voice of admonition, stationed beyond the influence of example, are removed from the sentence of man to the tribunal of his Maker. The living are within the reach of instruction, capable of being roused to the imitation of virtue, and inspired with an abhorrence of vice. For their sakes, then, ought the proceedings of departed eminence to be recorded. Let worth be displayed in conspicuous colours; let failings be unveiled with the kindness of charity, yet measured by the standard of justice; let the steps which conducted to excellence, the prejudices which bewildered in error, the seductions which allured into guilt, be noted with such distinctness and strength, and illustrated with such fidelity of practical application, that the reader may lay down the book with his knowledge enlarged and his mind improved: let the dead receive, to the last particle, the honour which they deserve; but above all things, let the biographer, zealous as he may be through friendship, and warmed by admiration of partial good qualities, never forget the paramount and sacred obligation of truth; let nothing which ought to be made manifest be concealed; if facts are withheld, let them not be so withheld that the delineation of the character shall in its general effect be altered. Designedly to convey an erroneous impression, be it by words or by silence, is equally falsehood.

These general observations are introduced for the purpose of apprizing the reader that in the following pages he must not expect an inflated panegyric, but a life of Dr. Adam Clarke—a narrative in which the main incidents of his history

are made to pass in review before him, accompanied by such free strictures and remarks as struck the mind of the biographer at the moment, and which he wishes the reader to examine with candour, and make that use, and that use alone of, to which, after due deliberation, he may think them entitled.

It is generally known to the reading public, that Dr. Clarke was, to a certain extent, his own biographer, and that what he left defective, his own family endeavoured to supply. Now we cannot reasonably doubt that the man who undertakes to write his own life has at least the first qualification of an historian, namely, the knowledge of the facts and incidents of which that life is made up. Certainty of knowledge, not only excludes mistakes, but fortifies veracity. But we must not forget, on the other hand, that an author's temptations to disguise are equal to his opportunities of knowing, and therefore the question returns, whether impartiality may be expected with equal confidence from him that relates the passages of his own life as from him that delivers the transactions of another. It has been affirmed that he who writes the life of another is either his friend or his enemy, and consequently wishes either to exalt his praise or aggravate his infamy: many temptations to falsehood will occur in the disguise of passions, too specious to fear much resistance. The love of virtue will animate panegyric, and detestation of vice will embitter censure. The zeal of gratitude, the ardour of patriotism, fondness for an opinion, or attachment to a party, may easily overpower the vigilance of a mind, habitually well disposed, and prevail over unassisted veracity. On the contrary it may be said, that he who speaks of himself has no motive to falsehood or partiality except self-love, by which all have so often been betrayed, that every man should be upon the watch against its artifices. He that writes an apology for a single action, to confute an accusation, or to recommend himself to favour, is always to be suspected of favouring his own cause; but he that sits down calmly and voluntarily to re-

view his life for the benefit of posterity may be presumed to relate what is true, since falsehood cannot appease his own mind, and fame will not be heard beneath the tomb.

The pertinency of these remarks to the subject before us, is almost too obvious to need pointing out. The life of Dr. Adam Clarke, published by his own family, is chiefly to be valued on account of the facts and documents which it furnishes to a biographer, from which to extract materials, and work up his narrative. But who that takes the trouble to examine the multifarious contents of those printed volumes, is not instantly impressed with the total absence of all just taste and discrimination in the compilers—all propriety of method and rule; in short he finds the work a perfect *melangè*—a forest, thicket, or garden, which calls for the hand of the horticulturist to prune, and pluck up, and transplant, in order to reduce the whole to something like symmetry and due proportion.

It would be invidious to dwell in this place, upon that which constitutes so prominent a feature in the life published by the family, the perpetual exhibition of vanity and self-applause which in almost every page meets the reader's eye.

On some of these things I have used the freedom to offer a gentle remonstrance as they presented themselves in the course of the following narrative, and hope I have done it without acrimony or invective. I have also done the same thing on some articles of Dr. Clarke's Theological creed from which I am compelled to withhold my assent. In every instance of the latter kind, I have appealed to "the Law and the Testimony" as the grounds of my dissent, sincerely wishing the reader to examine the subject for himself by that unerring standard. If he be wise for himself, he will not lock up his mind in prejudice, and, taking shelter behind the walls of fancied orthodoxy, foolishly exclaim against every thing that is inimical to Methodism. There cannot be a greater mistake than to suppose that Methodism and Scriptural Christianity are one and the same thing. The former embodies the wisdom of Mr.

John Wesley—the latter, the wisdom of the Lord and Saviour Jesus Christ, who purchased the church by his blood, and therefore has the *sole* right of prescribing to his redeemed people, in what particular form or method they shall worship and serve him—what they shall believe and what they shall practise. In all these things the New Testament is a plain rule of duty—so plain that it wants nothing but a humble, teachable, obedient mind to fall in with it. The church of Christ is his kingdom, in which he rules and governs, by laws issuing from himself, the fountain of eternal truth and wisdom—a people "made willing in the day of his power," Ps. cx. 3. The churches of which we read in the Acts of the Apostles, and their Epistles, were formed and constituted after *a model given by Christ himself*, Acts i. 3, and it must be the height of presumption and folly in any man or set of men to suppose they can improve upon or alter it for the better. But what affinity has that model with Methodism? In the New Testament, which is the Christian's code of laws, there is no mention of classes and bands and admission tickets—none of districts and circuits, or stewards and superintendants—nothing of *local* and *travelling* preachers—much less of an Annual Conference in which all these affairs are to be regulated. All the names and titles now mentioned, appertain to a system which has little affinity with the constitution of things enacted under the guidance and direction of the Spirit of Inspiration, and exemplified in the primitive apostolic churches. To become subjects of Christ's Kingdom, men must give up with Mr. John Wesley and his writings as their guide, just as the first converts from Judaism to Christianity did with Moses and the Jewish ritual, and they must study the writings of the holy apostles. These inspired guides are sufficiently explicit in their declarations on this head; for, after warning us to "believe not every Spirit, but to try the spirits whether they are of God, because many false prophets are gone out into the world," they give us this plain rule for our government

and direction "We" the apostles, "are of God: he that knoweth God neareth us: he that is not of God, heareth not us. Hereby know we the spirit of truth and the spirit of error," 1 John iv. 6. A Methodist may demur to this, and instead of having his conscience bound by what the apostles say in their writings, he may surrender his mind and judgment to the wisdom of the founder of Methodism; but this is palpably wrong, and must endanger the interests of his precious and immortal soul. His duty and his safety consists in bringing all that Mr. Wesley and Dr. Clarke have written, to the rule of the Scriptures, and follow the former no further than they follow the latter. But were this plan of procedure adopted, as in truth and consistency it ought to be, how would it thin the ranks of Methodism!

A clamour has been raised in certain quarters against the "Memoirs of Dr. Clarke" now offered to the public, on the ground that they are compiled by a Calvinist; and one preacher in particular, went so far as to denounce the book from the pulpit, and recommend to such of his hearers as had begun to purchase it, to commit all they had got to the flames. But happily for mankind, the time is gone by for the clergy of any denomination to hoodwink the public mind, and keep the people in ignorance by such pitiful artifices—artifices worthy of the church of Rome, and the darkest ages of Popery. Truth never shrinks from investigation, but comes boldly to the light, and scorns the aid of those misguided friends who would assist her by such unhallowed weapons. Her motto is—

> "Non tali auxilio, nec defensoribus istis,
> Tempus eget!"

She cordially approves the maxim, "Prove all things, hold fast that which is good." The cause of error and falsehood is a dark cause, and needs the weapons of darkness to support it. To the honour of the present generation of Methodists, it do-

serves to be recorded, that they are beginning to shake themselves loose from the shackles in which for half a century they have been held spell-bound, by the dread of looking into any other writings than those which have issued from the Wesleyan School. Even their preachers do not hesitate to purchase the entire "Works of Dr. John Owen"—the prince of modern Calvinists—a fact which tells more than a thousand arguments, how wonderfully the light is spreading in the present day! The Arminians and the Calvinists would act wisely in rigorously examining each other's creed; bringing their respective systems to the test of the holy scriptures, and abiding firm by that, the result cannot but be favourable to the progress of truth. Methodism may crumble into ruins as the consequence, but I am much mistaken if an equal change do not pass upon all the congregational churches of the present day, whose constitution and external order are as little accordant with the oracles of God as is the system of Mr. John Wesley. But this is not the place for a further discussion of that point.

As to the complaint that has been raised among the Methodists, that the editor of the present work is a Calvinist; though almost too contemptible for notice, it may be worth while to bestow a short paragraph upon it, were it only for the sake of disabusing the minds of a few persons who are easily prejudiced by an obnoxious sound. Though passing under the general denomination of a Calvinist, I am very far indeed from subscribing to all that Calvin has written even on the subject of the divine decrees; and it were easy to specify various other particulars in which my opinions differ from those of the Geneva reformer, as widely indeed as his do from those of Mr. John Wesley or Dr. Clarke. Among these are his views of the ordinance of Christian Baptism, and the nature, constitution, and government of a Christian church. It is scarcely necessary to tell any one in the present day, that this great Reformer, like Luther, Melancthon, Zuinglius, and others, was an advocate for national christianity; and instead of bringing back matters to

the standard of the New Testament, collecting the disciples into "folds and flocks" as at the beginning of the Gospel, organizing each distinct congregation as an independent body, with its scriptural office-bearers of bishops, or Elders, and Deacons, they contented themselves with drawing a form of Christianity over whole districts, provinces, or countries, and mingling the disciples of Christ, in religious fellowship, with the world, as must be the case with all national establishments of religion, in direct opposition to the practice of the holy apostles, the example of the first churches, and the express command of God, 2 Cor. vi. 16. Truly was their work denominated a Reformation; it was not a return to first principles. These great men contented themselves with merely lopping off a few of the excrescences of Popery; but they left the grand evil, an unholy alliance between the Church and the State, nearly where they found it. Of what real consequence is it, whether christian churches, so called, be regulated in their faith and worship by a pope and his conclave of Cardinals, a King Henry VIII. and his Clergy assembled in convocation, or by a General assembly with subordinate Church courts; if the New Testament be not taken as the sole rule and directory, the apostolic churches as the exclusive pattern, and the decisions of Christ and his Apostles as the only authority to bind the consciences of men—it comes to one and the same thing—the whole is a piece of will-worship, and must be of little account with him who hath said:" In vain do they worship me, teaching for doctrines the commandments of men."

Dr. Clarke was not one of those who confine all their reading to authors of their own Theological school. We have only to look into his published volumes to be convinced that his reading was not restricted to authors of the Arminian class. We find him freely acknowledging his obligations to Henry Ainsworth—Father Quesnell—Calmet—Pascal—Cudworth—Houbigant—Kennicott—Usher—Calvin—Matthew Poole—Junius and Tremellius—Grotius—Hammond—Patrick

—Saurin—Matthew Henry—Scott, and many others, whose doctrinal sentiments, in general, were but little in unison with his own, especially on the discriminating tenets of Methodism: and why should not those who are attached to his creed, and tenacious of his memory, imitate him in this respect? It is surely high time that the Methodists threw away their leading strings, and participated in the march of intellect that is found among other denominations, and, indeed, of which many among themselves have lately exhibited a praise-worthy example! There cannot be a greater mistake than to suppose that all excellence is confined to one sect or party, and our wisdom consists in "seizing upon truth, where'ere 'tis found—on heathen or on Christian ground."

Dr. Clarke somewhere, as I remember, takes credit to himself, for having "never written one controversial tract in his life."* This may be true: but surely he would not have gone so far as to affirm that he never provoked the writing of a controversial tract in others, either to vindicate what they considered to be the cause of injured truth, or to wipe off unjust aspersions with which he had inconsiderately indulged himself in his writings. His ridicule of the Antipœdo-baptists on account of their *conscientious* scruples regarding the administration of the ordinance of baptism, and the anecdote which he somewhere relates of a man who *immersed himself* thrice in the sea, pronouncing the words "I baptize thee, &c." and recommending his example to the imitation of such as were *tempted* to become Baptists, though issued from the press more than forty years ago, is still in the recollection of some who are yet alive—and surely it is a species of argumentation which cannot be commended by any one who duly considers the subject. These things I once read, *hisce oculis*, more than thirty years ago, and with pungent sorrow of heart that they could proceed from the pen of a writer who profess-

* See Letter to Mr. Joseph Hughes, p. 356 of this volume.

ed to fear God! Should it be pleaded by his friends that it took place in the days of his youth, and therefore ought to be dealt with leniently, I accept the apology; and further add, that my only object in mentioning the matter as I now do, is, to expose the folly of glorying in man, by reminding the reader that Adam Clarke was not always *all* "perfection." I most sincerely wish, however, that he had never written any thing more reprehensible than this attack upon the Baptists, bad as it is; but when I explore certain parts of his writings, and read what he has published regarding the character of the God whom I worship, and who declares his *Sovereignty* to be the brightest jewel in his crown, I tremble to find a fellow worm of the earth, rushing presumptuously "where angels fear to tread." But on some of these topics, I have touched in the following pages, as they passed in review before me, and others have been handled by abler pens.*

It has somehow become fashionable to decry all controversy indiscriminately, under the notion that little benefit or edification results from it. This is held as an indisputable maxim by those that are settled on their lees, and have no wish to be disturbed—persons whose cool indifference indicates their having little at stake, or whose unlimited charity is equally courteous to truth and error; yet I cannot be persuaded that this sage maxim admits of no exception. The most important revolution that ever took place in the world, was brought about by means of controversy, disputes, and contention, see Acts ix. 22. ch. xvii. 17, and xix. 8, 9. And subsequently, when Antichrist had slain the witnesses, quashed the controversy, and cursed all around him into implicit faith, these horrid chains of darkness were again burst asunder by a free inquiry into the meaning of the holy scriptures, and a contending earnestly for the faith once delivered unto the saints.

* See Mr. Gill Timms' Remark on the Foreknowledge of God, suggested by passages, in Dr. Adam Clarke's Commentary on the New Testament.

And, indeed, the person who can stand neutral in all religious disputes, must either have no creed at all or hold it very cheap.

I merely throw out these remarks in the way of apology, for the liberty I have presumed to take throughout the following pages, in controverting some few of the learned Doctor's positions, and hope what I have said may not be without its use, to such persons as shall condescend to peruse this volume, by exciting in them a spirit of inquiry into the ground and reasons of their assent, and inducing them to bring all their religious sentiments to the test of divine revelation, ever remembering that it is by that criterion, the truth or falsehood of our opinions must be decided, and not by the writings of Mr. Wesley and Dr. Clarke. For its many imperfections I desire to apologise; to me it shall suffice, if, in the opinion of competent judges, it be found a faithful record of the principal incidents in the life of one whose extensive learning I admire; whose zeal, intrepidity, and laborious exertions I venerate; and whom I have always regarded as one of the most extraordinary men of the age in which he lived.

Critchell Place, Hoxton.

September, 1834.

CONTENTS.

		PAGE.
INTRODUCTION,		1
SECTION	I. Some account of Dr. Clarke's family, birth, education, and Juvenile History,	4
	II. Dr. Clarke's first acquaintance with the Methodists,	30
	III. He leaves Ireland, and is sent to Kingswood School,	73
	IV. Introduction to the work of the Ministry—Is appointed to the Bradford Circuit, A. D. 1782—3,	97
	V. Mr. Clarke's removal to the Norwich Circuit, A. D. 1783—4,	111
	VI. He is removed to the St. Austell Circuit—Some account of the late Mr. Samuel Drew, A. D. 1784,—5,	117
	VII. Removal of Mr. Clarke to the Plymouth Dock Circuit, A. D. 1785—6,	130
	VIII. Mr. Clarke's residence in the Islands of Guernsey, Jersey &c. &c.—and of his Marriage, A. D. 1786—7—8,	143
	IX. History continued from 1789 to 1793,—Bristol Circuit, 1789,—Dublin, 1793,—history and death of the Rev. John Wesley, M. A.	179
	X. Biography of Mr. Clarke resumed—his residence at Manchester, A. D. 1791—2, and at Liverpool, 1793—4—5,	254
	XI. Mr. Clarke's removal to the London Circuit, where he continues three years, A. D. 1795—8,	266
	XII. Mr. Clarke's biography continued from 1798 to 1805, Bristol Circuit, 1798—1801, Liverpool Circuit, 1801—3, Manchester Circuit, 1803—5.	282

XIII. Mr. Clarke receives an appointment to the London Circuit, A. D. 1805.—Joins the Committee of the Bible Society, and is created LL. D., A. D. 1808. 297

XIV. Dr. Clarke's connection with his Majesty's Commissioners on the Public Records of the Kingdom, A. D. 1808, 313

XV. Dr. Clarke's acquaintance with Richard Porson—projects a new edition of the London Polyglott—Publishes the first Part of his Commentary, A. D. 1808—10, 327

XVI. History continued from 1810, to his settlement at Millbrook, Lancashire, in 1815, 358

XVII. Dr. Clarke makes a tour through part of Scotland into Ireland—Receives two Budhist Priests from Ceylon &c. A. D. 1815—21, 378

XVIII. Biography continued from 1820 to 1825—takes a lively interest in the Shetland islands—visits Ireland and Scotland, 402

XIX. Dr. Clarke removes to Haydon Hall, Middlesex, where he finishes his Commentary on the Bible, 1825—6, 427

XX. Journey to the Shetland Islands, A. D. 1826—a second visit, A. D. 1827, 442

XXI. Dr. Clarke's minor productions and fugitive pieces, 469

XXII. Dr. Clarke's Commentary on the Old and New Testament, including Strictures on the biographer of Robert Hall, 585

XXIII. Dr. Clarke's biography resumed and continued—revisits Ireland, A. D. 1830—establishes schools there, &c. &c., 606

XXIV. Some account of Dr. Clarke's last days—loss of several friends—attends the Duke of Sussex's levee—illness, death, and funeral, 1832, 629

XXV. Review of the Character of Dr. Clarke, from the pens of his contemporary friends, 658

MEMOIRS

OF THE

LIFE, MINISTRY, AND WRITINGS,

OF

THE REV. ADAM CLARKE, LL. D., F. A. S.

"Ah! who can tell how hard it is to climb.
The steep where Fame's proud temple shines afar;
Ah! who can tell how many a soul sublime,
Has felt the influence of malignant star,
And waged with Fortune an eternal war!"

So sang the "Minstrel" of the North, in strains as sweet as ever poet used, and which have not often found a finer exemplification than in the history of the individual who is the subject of this memoir. Of him it may with truth be said that "his beginning was small, but his latter end was greatly increased." Adam Clarke ranks among the favoured but enviable few who have been the architects of their own fame. Humble indeed was his origin, and tardy his progress in the earlier part of life, but he lived to achieve a high reputation for learning, piety, and usefulness; and his memory is deservedly embalmed in the recollections of all the friends of literature, and the extensive circle of acquaintance among whom it was his lot more particularly to move.

If, as Cicero tells us, "true glory consists in doing what deserves to be written, and in writing what deserves to be read"—the friends of Dr. Clarke may justly and fearlessly claim that honour for him; nor need they complain if his story be narrated by others besides his own family, provided nothing be said of him but what is true. An example, such as his, exhibiting native talent and genius making their way from obscurity to the pinnacle of fame, unaided by the advantages of riches, patronage, or power, but

forcing their progress silently and slowly 'midst discouragements and disasters, through evil report and good report, until it attracts the gaze of the multitude, deserves to be universally held up to public view, as an encouragement to the timid, and an incentive to perseverance.

Modest, unassuming, and diffident, unaccustomed to mingle with the crowd, except when propelled by an imperious sense of duty in his ministerial capacity, and courting retirement rather than ostentatious display, Dr. Clarke "pursued the even tenor of his way," through the greater part of a long and active life, "alike to fortune and to fame unknown." He left it to posterity to form an estimate of his character, from his conduct, ministry, and writings, and these will raise to his memory an imperishable monument, one more durable than brass, and not to be impaired by age or time. In this he acted wisely: superior talents, especially when devoted to the cause of religion and virtue, will always command a tribute of respect from those whose praise is worth regarding: and indeed the public is so deeply interested in the matter, that the names of such persons will always find a place in the records of honourable fame

Sed hactenus hæc! It has been remarked, and with but too much truth, that the writers of particular lives are apt to be partial and prejudiced in favour of their subject, and to give us sometimes panegyric instead of history. They work up their characters as painters do their portraits, taking the praise of their art to consist not in copying, but in adorning nature; not in drawing a just resemblance, but in giving a fine picture, or exalting the man into the hero.* This is an abuse of biography, which it will be necessary to guard against in the present instance. Some excuse may be found for the members of Dr. Clarke's own family, should they have fallen into this error—excuses which would not so readily be conceded to others who should attempt to write his life and who have not their partialities to contend with. The child is not likely to be the first to descry its parent's failings, or blazon them to the world: nor, indeed, would it comport with filial affection to act such a part. But what is pardonable in one case would be censu-

* New and General Biographical Dictionary. Art. Middleton (Conyers).

rable in another. Dr. Clarke's private character was unassailable, nor did the breath of calumny ever presume to blow upon it. But his doctrinal sentiments and published opinions fall under another consideration. The good man occasionally sported paradoxes; as when he transmuted the serpent that deceived our first parents into an Oran-outang—made Solomon an apostate—and Judas a penitent. These things have already been exclaimed against through the medium of the press, and held up to public reprehension.* They are consequently a fair topic of investigation, and critical remark. But the matter does not rest there; we have been told from the same quarter, that Dr. Clarke's Commentary is "the most outrageous for party principles of any thing that has of late years been written"—and that "he was so void of all taste and discrimination, his judgment was not to be trusted in any case that in the least interfered with his own speculative peculiarities." Now every friend of Dr. Clarke must necessarily view this in the light of a sweeping attack upon his literary character, and consequently feel the desirableness of preparing an antidote to the poison thus diffused. The discussion cannot be entered upon with any propriety in this place: but when the fit opportunity arrives it will be no impertinent subject of inquiry, how much of this is true, and how much is to be placed to the score of prejudice and passion.

* See Morris' Life of Robert Hall, p. 324. The whole paragraph indeed is so extraordinary that it is here inserted.

"Dr. Mason (of New York) said, that the Commentary of a late eccentric but distinguished writer had [begun to be] reprinted at New York; but it had produced general disappointment and was therefore discontinued. It was expected that its voluminous contents would have provided a fund for English Catholicism and sound critique, instead of which it was the most outrageous for party principles of any thing that had of late years been written, and many of its criticisms were evidently feeble and pedantic. The work abounds with evident paradoxes, transforming the serpent into an Oran-outang, making Solomon an apostate and Judas a penitent, with many other such like reveries to countenance a set of dogmas and pre-conceived opinions, sparing no part of criticism which militates against them. The Commentator possessed considerable information, or, as Mr. Hall said, he was "an ocean of learning," but so void of all taste and just discrimination, that his judgment was not to be trusted in any case that in the least interferes with his speculative peculiarities."

SECTION I.

Some Account of Dr. Clarke's family, birth, education, and juvenile history.

Adam Clarke, the subject of this memoir, though a native of Ireland, was paternally of English extraction. The family, according to tradition, after residing for time immemorial in England, went over to Ireland in the seventeenth century, and settled in the county of Antrim, where they had considerable estates. He himself informs us that his father, John Clarke, was educated with a view to the ministry of the Protestant established church, and studied successively at Edinburgh and Glasgow, where he took the degree of Master of Arts, and afterwards entered a Sizar of Trinity College, Dublin, at a time when classical merit alone could gain such an admission. His continuance there, however, was but of short duration. A premature marriage, by which he violated the rules of the college, terminated his studies, and blasted his prospects in the church. The female to whom he had united himself, and who was the mother of Adam Clarke, was of Scottish extraction, a descendant of the M'Leans, of Mull, a woman of excellent character, and who made him one of the best and most affectionate of wives. Abandoning all thoughts of the clerical profession, he commenced school-master, "a creditable but gainless profession," and so inadequate to the support of an increasing family, that he was tempted to leave the country and cross the Atlantic.

About the middle of the last century, the rage for emigrating to America was very prevalent in Ireland. Heavy taxation, oppressive landlords, and the little encouragement afforded to either genius or industry, rendered Ireland, though one of the finest countries under the sun, no eligible place for men of talents of any kind to look forward to an adequate provision for a rising family. On the other hand, America, thin in her population and extensive in her territory, held out promises of easily acquired property, and lures of various kinds, to induce the sons of destitution and wretchedness in England, Scotland, and Ireland, to remove thither. Mr. John Clarke was among the number

of those who indulged these golden hopes, and was further tempted by the prospect of obtaining a professorship in one of the newly raised Universities in the new world. In an evil hour, says his son, he broke up his establishment, sold his property, and with his wife and infant son, proceeded to Londonderry, where they engaged their passage in a merchant vessel to cross the Atlantic. They had actually embarked and were on the eve of sailing, when Mr. John Clarke's father arrived from the country, went on board, expostulated with his son, and prevailed on him to change his purpose, and to return with him to the country. All this took place about the year 1758 or 1759 previous to the birth of Adam Clarke.

For some considerable time after this, Mr. John Clarke was quite undetermined as to his future plans of life. He had wasted his little property in making preparations for the voyage to America, and now found to his cost that it was much easier to unsettle, than to establish; a maxim which we often see demonstrated in human life—for, according to the old proverb, "the hand which cannot build a hovel may demolish a temple." Various projects which appeared fair at a distance, on a nearer approach were found to elude the grasp of his expectation. He was now reduced to considerable straits and difficulties: all his remaining property was expended; and, alternately elated and depressed with promises and disappointments, he had to begin the world anew equally destitute of advantages and means. In this state of things, nothing presented itself to him but a choice of difficulties—friends and internal resources had equally failed, and he now took up his residence in an obscure village called Moybeg, in the county of Londonderry, and there, and under these very trying circumstances,

Adam Clarke, the subject of this memoir, was born, it is thought, in the year 1760, but neither the year, month, nor day can now be satisfactorily ascertained. He was baptized in the parish church by his uncle, the Rev. John Tracy, the rector, who had married his mother's sister; but on application being made at a subsequent period, to obtain a copy of the baptismal register, the answer returned was: "The archives of the church have been carefully searched, but no register during Mr. Tracy's incumbency has been found, none having been kept during that period; or if kept, since

irrecoverably lost." Mr. Tracy died sometime between 1760 and 1762, and as Adam Clarke was baptized by him, he must have been born within that period—but the day and month are as uncertain as the year. His name he is said to have owed to his grandfather and grandmother then living, who wished him to be called Adam in memory of a beloved son of theirs, who had died of the small pox when only six years of age; and they engaged that as soon as he could walk alone, they would take him as their own, and be at the whole charge of his bringing up. *

Adam, as already mentioned, had a brother, three years older than himself, who was called Tracy, after his uncle, the clergyman, who, having no children of his own, adopted him, took him to his own house and spoiled him by excessive indulgence. On the other hand, the subject of this memoir, met with little of that kind of treatment, being comparatively neglected, nursed with little care, and often left to shift for himself. He was no spoiled child, but always corrected when he deserved it. Through this mode of bringing up he became inured to hardship—and though by no means a lusty child, had more than ordinary strength for his age. In after life it was usual with him to thank God for the hardy manner in which he was brought up, and to say, " my heavenly father saw that I was likely to meet with many rude blasts in journeying through life, and he prepared me in infancy for the lot his providence destined for me ; so that through his mercy I have been enabled to carry a profitable childhood up to hoary hairs." He would add, " He knew that I must walk *alone* through life, and therefore set me on my feet right early, that I might be prepared by long practice for the work I was appointed to perform."

At the proper age, he went to reside with his grand parents, but little Adam could ill brook confinement in the house by the side of his grandmother. To him it was far more desirable to roam about

* The grandfather, here mentioned, and whose name was William Clarke, was an intelligent, religious man, by trade a builder, and the eldest of six brothers, who mostly settled in the vicinity of Maghera, Magherafelt, and near the borders of the beautiful lake of Lough Neagh. The youngest of these brothers chose a military life, and was slain with his general, the celebrated Wolfe, at the siege of Quebec, October 18th, 1759.

the walls and hedges: and there being a draw-well into which he was particularly fond of looking, when it was left uncovered, his grandmother, apprehensive of danger, sent him home to his parents.

When about five years of age, he took the small pox in the natural way, and it is a curious description that he has left us of the usual treatment then followed. The patient was covered up with a load of clothes in a warm bed, the curtains drawn close to ward off every breath of air, and some spirituous liquors carefully given, in order to strike the pock out, as it was termed! No wonder that such treatment of an inflammatory disorder carried thousands to an untimely grave. Adam was covered with pustules from head to foot; but no authority, parental or otherwise, could confine him to his bed. Whenever an opportunity presented itself, he stole away, and ran naked into the open air. Thus he adopted the cool regimen, had a merciful termination of the disorder, and escaped without a single mark.

When young Clarke was first put to school, he gave a very unfavourable presage of his future eminence, for he was a very inapt scholar, and found it difficult to acquire the knowledge of the alphabet. For this dulness he was unmercifully censured and unreasonably chastised; which was so far from eliciting genius, that it produced an increase of obtusity, insomuch that he himself began to despair of ever being able to acquire any knowledge by means of letters. There is something peculiarly interesting in the narrative which he himself has given us of this matter, on which account we shall extract it at length.

His education scarcely deserved the name, for the circumstances of the family requiring the attention of the boys to the small farm which the father held, the two brothers, Tracy and Adam, were obliged to attend their father's school only on alternate days, and each rehearsed to the other, on his return, the lessons which he himself had acquired. It was not until he arrived at eight years of age, that Adam was led to entertain hopes of future improvement, and those were brought about in the following singular manner.

A neighbouring schoolmaster calling at the school where he was endeavouring to put vowels and consonants together, was requested by the teacher to assist in hearing a few of the lads their lessons

Adam was the last that went up, not a little ashamed of his own deficiency. He however managed to hobble through his lesson, though in a very indifferent manner, and the teacher apologised to the stranger, remarking, that "the lad was a grievous dunce!" The assistant, however, clapping young Clarke on the head, said, "never fear, Sir; this lad will make a good scholar yet." This was the first thing that checked his own despair of learning, and infused hope into his mind.

Having with great labour got through the "Reading made easy," learnt to spell pretty correctly, and to read the New Testament with tolerable ease, his father, who wished if possible, to make him a scholar, put him into "Lilly's Latin Grammar." This was new and painful work to little Clarke, who was stumbled by almost the first sentence that he was ordered to get by heart; not because he could not commit it to memory, but because he could not comprehend the meaning of the following lines: "In speech be these eight parts following: noun, pronoun, verb, participle, declined: adverb, conjunction, preposition, interjection, undeclined." He, however, committed this to memory, and repeated it and many of its fellows, without understanding one tittle of the matter; for no pains were taken to enable him to see the *reason* of those things which he was commanded to get by rote; and as the understanding was not informed, the memory was uselessly burthened.

In reviewing these matters in a subsequent part of life, Dr. Clarke remarks "how injudicious is the general mode of dealing with those who are called *dull boys!* To every child learning must be a *task*, and as no young person is able to comprehend the maxim, that the acquisition of learning will only compensate the toil, encouragement and kind words from the teacher, are indispensably necessary to induce the learner to undergo the toil of these gymnastic exercises. Wilful indolence and neglect should be reprehended and punished; but where genius has not yet been developed, nor reason acquired its proper seat, the mildest methods are likely to be the most efficient; and the smallest progress should be watched, and commended, that it may excite to farther attention and diligence. But there are very few teachers who possess the happy art of developing genius. They have not a sufficiency of penetration to

find out the bent or characteristic propensity of the minds of the pupils, in order to give them the requisite excitement and direction. In utter despair of ever being able to make any progress, he took up an English Testament, sneaked into an English class, and rose with them to say a lesson. The master perceiving it, said in a terrific tone, "sir, what brought you here? Where is your latin grammar?" Adam burst into tears, and said, with a piteous tone, *I cannot learn it.* He had now reason to expect all the severity of the rod: but the master getting a little moderated, perhaps moved by his tears, contented himself with saying, "go, sirrah, and take up your grammar: if you do not speedily get that lesson, I shall pull your ears as long as Jowler's, (a great dog belonging to the premises) and you shall be a beggar to the day of your death."

These were terrible words, and seemed to express the sentence of a ruthless and unavoidable destiny. He retired and sat down by the side of a young gentleman with whom he had been in class, but who, unable to lag behind with his dulness, requested to be separated, that he might advance by himself. Here he was received with the most bitter taunts, and poignant insults. "What! have you not learned that lesson yet? O what a stupid ass! You and I began together; you are now only in *As in presenti,* and I am in Syntax!" And then with cruel mockings, began to repeat the last lesson he had learned. The effect of this was astonishing—young Clarke was roused as from a lethargy; he felt as he expressed himself *as if something had broken within him:* his mind in a moment was all light. Though he felt indescribably mortified, he did not feel indignant. "What," said he in himself, "shall I ever be a dunce, and the butt of these fellows' insults?" He snatched up his book, in a few moments committed the lesson to memory, got the construction speedily—went up and said it, without missing a word!—took up another lesson, acquired it almost immediately, said this also without a blemish, and in the course of that day wearied the master with his so often repeated returns to say lessons: and committed to memory all the latin verses with their English construction, in which, heavy and tedious Lilly has described the four conjugations with their rules, exceptions, &c. &c. Nothing like this had ever appeared in the school before—the boys

were astonished—admiration took the place of mockings and insults, and from that hour, it may be said from that *moment*, he found his memory at least capable of embracing every subject that was brought before it, and his own long sorrow was turned into instant joy!

Such is the account which Dr. Clarke has given us of his own introduction to the world of letters: and singular enough it is—bordering upon the romantic. Who would have imagined, that a boy of such an obtuse intellect could ever have risen into "an ocean of learning," as the late Mr. Robert Hall pronounced him—and unquestionably, without an hyperbole, the most universal scholar of his age! Had the narration come to us from any other pen than his own, we should have suspected some exaggeration or embellishment in the case; but the character of Dr. Clarke is a full guarantee for its faithfulness; and marvellous as it certainly is, we credit it to the very letter. For such a revolution in the mind of a child it will not be easy to account. He declares that he was not idle, and though playful, never wished to indulge this disposition at the expence of instruction. His own *felt* incapacity was a most oppressive burthen, and the anguish of his mind was evidenced by the tears which often flowed from his eyes. Reproof and punishment produced neither change nor good, for there was nothing to be corrected to which they could apply. Threatenings were equally unavailing, because there was no wilful indisposition to study and application; and the fruitless desire to learn, shewed at least the regret of the want of that ability for the acquisition of which, he would have been content to make any kind of sacrifices. The Doctor's own reflections on this mental phenomenon deserve regard, and are as follow.

"At last this ability was strangely acquired, but not by slow degrees; there was no conquest over inaptitude and dulness by persevering and gradual conflict. The power seemed generated in a moment: and in a moment there was a transition from darkness to light, from mental imbecility to intellectual vigour; and no means nor excitement were brought into operation but such as have been now mentioned. The reproaches of his school-fellow was the spark which fell on the gunpowder and inflamed it in-

stantly. The inflammable matter was there before, but the spark was wanting. This would be a proper subject for the discussion of those who write on the Philosophy of the Human Mind."

The detail has been made the more particular, because he (Dr. Clarke) ever considered it as one of the most important circumstances in his life; and he has often mentioned it as a singular providence which gave a strong characteristic colouring to his subsequent life. Besides, the account may not be unuseful to those who have the care of youth: and it may teach the masters of the rod and ferula, that those are not the instruments of *instruction*, though exceedingly proper for the correction of the obstinate and indolent—that motives exciting to emulation and to the prevention of disgrace may be, at least in some cases, more powerful than any punishment that can be inflicted on the flesh. A thorough study of the philosophy of the human mind, and what constitutes individual character, seem essentially necessary qualifications for all those to whom the instruction of the rising generation is confided: and if this be so, there are few persons properly qualified to be competent schoolmasters.

From what has been already said, the depressed state of the family may be easily gathered; nevertheless, provision was made for the education of the two sons, the best that the disadvantageous circumstances of the family would admit of. Mr. Clarke, the father, rented a small farm, with the view of helping out the pittance arising from his school, his professional labours being inadequately remunerated at best, and often ill paid by the parents of his pupils. He taught reading, writing, and arithmetic, book-keeping, trigonometry and navigation, with the latin and greek classics—on the following terms, which deserve mention as a literary curiosity.—Reading 1½d. per week—Writing 2d.—Writing and Arithmetic 4d. —Latin and Greek 7d. or 7s. per quarter. These were the highest terms in that country in the latter end of the eighteenth century; and such was the *ratio* after which literary talent was remunerated. According to Dr. Clarke's estimate of his honoured parents acquirements, he may have been the very identical pedagogue described by Goldsmith in his Deserted Village—

" Beside yon straggling fence that skirts the way
With blossom'd furze, unprofitably gay;
There, in his noisy mansion, skill'd to rule,
The village master taught his little school:
A man severe he was, and stern to view:
I knew him well, and every truant knew.
Well had the boding tremblers learn'd to trace
The day's disasters in his morning face:
Full well they laugh'd with counterfeited glee
At all his jokes, for many a joke had he:
Full well the busy whisper circling round,
Conveyed the dismal tidings when he frown'd:
Yet he was kind, or if severe in aught,
The love he bore to learning was in fault.
The village all declar'd how much he knew:
'Twas certain he could write and cypher too;
Lands he could measure, terms and tides presage,
And ev'n the story ran that he could guage.
In arguing, too, the parson owned his skill,
For ev'n tho' vanquish'd he could argue still:
While words of learned length and thundering sound,
Amaz'd the gazing rustics rang'd around:
And still they gaz'd, and still the wonder grew,
That one small head should carry all he knew."

The son assures us that his father was a good penman—thoroughly acquainted with arithmetic, and taught it well—and of his classical knowledge, we have evidence in the fact, that he was a great admirer of Virgil's Georgics, the philosophy of which he applied to the cultivation of his own farm! One may figure to one's-self, something of the laughable feelings of the good doctor, when he penned the following amusing paragraph concerning his venerable father. " Without particularly calculating that the agricultural rules in that elegant work, were in many respects applicable only to the soil and climate of Italy, Lat. 45, he applied them in a widely different climate, to a soil extremely dissimilar, in Lat. 55, N. This, in course, was not likely to bring about the most beneficial results." No, certainly, but it was very characteristic of Paddy!

The school in which Adam Clarke had his classical education, he tells us was situated in the skirt of a wood, on a gently rising

eminence, behind which a hill thickly covered with bushes of different kinds and growth, rose to a considerable height. In front of this little building, there was a great variety of prospect, both of hill and dale, where, in their seasons, all the operations of husbandry might be seen distinctly. The boys who could be trusted, were permitted in the fine weather, to go into the wood, to study their lessons. In this most advantageous situation, Adam read the Eclogues and Georgics of Virgil, where he had almost every scene described in these poems, exhibited in real life before his eyes. He has often said, if he ever enjoyed real intellectual happiness it was in that place, and in that line of study. These living scenes were often finer and more impressive comments on the Roman Poet, than all the laboured notes and illustrations of the Delphin Editors and the Variorum Critics.

Dr. Clarke has recorded one circumstance relative to the disadvantages attending his education which is worth mentioning. Before and after school hours was the only time in which his father could do any thing in his little farm: the rest of the labour, except in those times when several hands must be employed to plant and sow, or reap the harvest, &c. was performed by his two sons, which must unavoidably have cramped their education. To accomplish this, the two brothers went *day about* to school; and he who had the advantage of the day's instruction gained and remembered all he could, and imparted on his return to him who continued in the farm, all the knowledge he had acquired in the day. Thus they were alternately instructors and scholars, and each taught and learned for the other.

When Adam was about eight or nine years of age, he received an affront from one of his school-fellows, to avenge which he lampooned the latter most unmercifully in a doggrel poem of 175 verses, all composed one Saturday afternoon, after the breaking up of school: and not being able to write small hand, so as to be sufficiently intelligible; like other great men, he dictated to his brother, who, in this instance, condescended to become his Amanuensis. Some fragments of this precious specimen of *precocity of genius*, he has himself given to the public, that they may be compared with the lines of Sam. Johnson on the premature death of "good Master

Duck." It is entitled "THE PARALLEL: A POEM: or Verses on William W—k—n, of Portglenone, in the county of Antrim, describing the base extraction—high insignificance and family connexions, of the said William W—k—n, alias, Pigmy Will."

Availing himself of the story of "the pigmies and the cranes," as referred to in Homer, Pliny, and Juvenal, and which he says he learned, among other things, from Littleton's Latin Dictionary, he describes his antagonist "the pigmy," as falling into the hands of a crane, when he thus proceeds—

"At this unhappy change of place,
Will made a haggard rueful face:
And earnestly desired to be
Rid of his potent enemy.
The crane fast sped, now high, now low,
With her poor caitiff screaming foe;
Till coming o'er Portnegro town,
She loos'd her fangs and let him down;
And he, poor wight, like old king log,
Came plump directly to a bog."

From this time he began to imbibe an ardent thirst for reading, and to gratify his passion for books, he was content to undergo any privations, and submit to any species of hardship. The pence that he and his brother got for being good boys and doing extra work, &c. they expended in the purchase of books. At first they got penny and twopenny histories; afterwards sixpenny books, and so on, as their minds were improved, and their pence increased. In process of time, a little library was formed, and a catalogue taken of it, which is preserved as a curiosity. After the Reading made Easy and Dilworth's Spelling, there was the famous and delightful histories of Tom Thumb; Jack the Giant Killer; Jack Horner; Guy, Earl of Warwick; Tom Hickathrift; Seven Champions of Christendom; Robinson Crusoe; Valentine and Orson; Fairy Tales; Arabian Nights; Chevy Chase; The Gentle Shepherd; The Pilgrim's Progress; Æsop's Fables; Holy War; "*cum multis aliis quæ nunc prescribere longum est,*" says the Doctor.

The whole library consisted of not less than five and thirty distinct tracts—no doubt, the young Clarkes dignified them with the

title of volumes, and these were the basis of a large stock of book knowledge, and, as a foundation of one of the most select and valuable private libraries in the kingdom.

"From small beginnings mighty fabrics rise."

Among the articles above enumerated there were three or four, which the doctor was disposed to regard as having contributed their influence on his future life and studies; these were the Arabian Nights' Entertainments, Robinson Crusoe, and L'Estrangé's Fables of Æsop. The reading of the first of these gave him that decided taste for Oriental History, which he found useful to him in all his Biblical studies. It incited in him a thirst after a more intimate acquaintance with the customs and manners of Eastern nations, so strange and curious to an European, and he never lost sight of it till Providence placed within his reach the means of gaining an intimate acquaintance with the principal languages of the Eastern world. Robinson Crusoe he read as a real history; and in after life he was of opinion that no true tale was ever better or more naturally told; and none merely fictitious, was ever told more imposingly. No history, true or feigned, had ever a more direct moral tendency. He has often being heard to say, that from reading Robinson Crusoe, he learned more expressly his duty to God and to his parents, and a firmer belief in divine Providence than from all he read or heard from books or men during his early years: and as soon as they could read, he took care to put that history into the hands of his own children, from a conviction, that in it there were combined the finest lessons, and maxims of religion and morality, with every thing interesting and fascinating in historical detail. The good impressions made upon his mind by reading that narrative, he thought, were never effaced!

With the Fables of Æsop, too, he was much delighted. From the countryman whose waggon stuck fast in the mud, he learned the necessity of strenuous exertion while expecting divine assistance. He often applied the words, "thou fool! whip thy horses, and set thy shoulder to the wheels, and call upon Hercules, and he will help thee"—to those who expected God by a miracle to bring them out of their difficulties, while sitting in indolence and supine self-

despair.—The fable of the "Lark and her young ones," taught him the folly of expecting that help from friends and neighbours which a man owed to himself, and which was within the reach of his own means. From the fable of the "Farmer who wished rain and fair weather in those times which HE should judge most proper, and at harvest time had no crop," he learned the folly of human anxiety concerning the weather, and the necessity of depending on divine providence. The "Braggart" who pretended to have cleared so many yards at one leap in the Island of Rhodes, shewed him the vanity of empty boasting; and of pretending to have done some mighty feat in some distant country, which his friends were at liberty not to credit till they had seen him perform the same at home. "The Dog in the Manger"; "The Trumpeter taken prisoner"; "The sick Kite"; "The Daw in borrowed feathers," &c. &c. were all to him lessons of instruction, from which he borrowed some of the chief maxims which governed his life.

As to his religious education, we are informed that he owed much to the training and example of an excellent mother. She was a woman decidedly religious, of the Presbyterian or old Puritanic school. She had been well catechised in her youth, and was well acquainted with her Bible. She taught her children the fear of God, caused them to read and reverence the holy scriptures, and endeavoured to impress the most interesting parts on their minds. If at any time they acted wrong, she uniformly had recourse to the Bible, to strengthen her reproofs and to deepen conviction. With the contents of that blessed book she was so conversant, that there was scarcely a delinquency, for the condemnation of which she could not easily find an appropriate text. She seemed to find it on the first opening and would generally say, "See what God has guided my eye to in a moment." Her own reproofs, her children could in some measure bear; but when she had recourse to the Bible, they were terrified out of measure; such an awful sense had they of God's word, and the majesty of the author. Of her happy and successful method of administering reproofs, and the impression made by them, the following anecdote is recorded.

One day the subject of this Memoir disobeyed his mother, and the disobedience was accompanied by some look or gesture that

indicated an undervaluing of her authority. This was a high affront: she immediately flew to the Bible, and opened on Prov. xxx. 17. which she read and commented on in a most awful manner: "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." Poor Adam was cut to the heart, thinking the words were immediately sent from heaven! He went out into the field with a troubled spirit, and was musing on this horrible denunciation of divine displeasure, when the hoarse croak of a raven sounded to his conscience an alarm more terrible than the cry of fire at midnight. He looked up and soon perceived this most ominous bird, and actually supposing it to be the raven of which the text spoke, coming to pick out his eyes, he clapped his hands on them with the utmost speed and trepidation, and ran towards the house as fast as the state of his alarm and perturbation could admit that he might escape the impending vengeance!

Dr. Clarke was of opinion that the severe creed of his mother led her more frequently to represent the Supreme Being as a God of justice, than as a God of mercy, the consequence of which was, that her children dreaded the Almighty, and obeyed only through fear. He admitted, however, that this was, perhaps, the only impression that could be made, to awaken conscience and keep it awake. Nevertheless, to the religious instructions of his mother, under God, he was disposed to attribute that fear of the divine majesty which at all times prevented him from taking pleasure in sin. "My mother's reproofs and terrors," he would say "never left me, till I sought and found the salvation of God. And sin was generally so burthensome to me, that I was glad to hear of deliverance from it. She taught me such reverence for the Bible, that if I had it in my hand even for the purpose of studying a chapter in order to say it as a lesson, and had been disposed with my classfellows to sing, whistle a tune, or be facetious, I dared not do either while the book was in my hands. In such cases I always shut it and laid it down beside me. Who will dare to lay this to the charge of superstition?"

That such a mother would teach her children to pray is matter of course. Before they went to bed, every night, they regularly

kneeled down successively at her knee and said the Lord's Prayer imploring also a blessing on father, mother, relatives, and friends. Those who were six years old and upwards, also repeated the Apostles' Creed. She had also a morning prayer, and an evening prayer, which she taught them; but by whom composed, is not said These prayers were in verse and as they are simple and expressive and may be useful to others, they deserve to be known.

AN EVENING PRAYER, FOR A YOUNG CHILD.

"I go to my bed as to my grave,
And pray to God my life to save.
But if I die before I wake,
I pray to God my soul to take.
Dear Jesus now to thee I cry,
To grant me mercy e're I die!
To grant me mercy, and send grace,
That heaven may be my dwelling place."

A MORNING PRAYER, FOR A CHILD.

"Preserve me, Lord, amidst the crowd,
From every thought that's vain or proud,
And raise my wandering mind to see,
How good it is to trust in THEE!
From all the enemies of thy truth,
Do thou, O Lord, preserve my youth:
And raise my mind from worldly cares,
From youthful sins and youthful snares!
Lord, tho' my heart's as hard as stone,
Let seeds of early grace be sown;
Still watered by thy heavenly love,
Till they spring up to joys above."

These she caused them to conclude with the following short

DOXOLOGY.

"Give to the FATHER praise,
And glory to the SON;
And to the SPIRIT of his *grace*,
Be equal honour done!"

For these little devotional pieces, Dr. Clarke ever felt a fond attachment, and used to say, they contained the first breathings of his mind towards God; and that, even many years after he had known the power of God to salvation, he continued to repeat them, as long as he could with propriety use the term *youth*. Mrs. Clarke strictly enjoined upon her children and domestics the sanctification of the Lord's day: no manner of servile work was allowed to be done in the family, and the children were taught from their earliest years to keep holy the sabbath day. On that day she took the opportunity to catechise and instruct her offspring, would read a chapter, sing a psalm, and then go to prayer. While reading, she accustomed the children who had discernment, to note some particular verse in the reading, and repeat it to her when prayer was over. This engaged their attention and operated in the way of impressing the word on their minds as well as on their memories. She obliged them also to get by heart the Church Catechism and the Assembly's Shorter Catechism. By this means the children had the creed of their father who was a churchman, and that of their mother who was a Presbyterian. The children went occasionally to the presbyterian meeting, but they gave a decided preference to the episcopal church.

Notwithstanding that the parents of Adam Clarke, belonged to different Christian communities, they managed to steer clear of any animosities on religious subjects. The parish clergyman and the presbyterian parson were equally welcome to the house; and the husband and wife cheerfully allowed each other to go on their own way; nor were any means used by either to determine their children to prefer one sect to the other. The parents contented themselves with teaching them to fear God and look for redemption through the blood of Christ, considering all other matters of comparatively minor importance.

In process of time, young Clarke began to be assailed with the usual snares and temptations of the world. Among these, music and dancing exerted their full force upon him. As it was fashionable and decent for all those who attended public worship to take a part in the singing, it became common in his neighbourhood for the young people to spend a part of the long winter evenings in

learning what was called sacred music. A person, less or more skilled in this art, set up an evening school in some of the most populous villages; and the young people attended him for two or three hours, so many nights in the week. The music-master, whose lessons Adam Clarke attended, desirous of standing on equal ground with his competitors, and to secure a competent number of scholars, proposed that he would divide the usual hours into two parts, viz. to teach singing in the former, and dancing in the latter. This new plan brought him several additional pupils, and his school prospered to his heart's content. At first Adam despised the dancing part of the "establishment," and for a considerable time took no part in it, deeming it a mad freak. At length, through persuasion and entreaty, his stedfastness was overcome; by long-looking it began to appear harmless; by and bye, it rather put on a graceful appearance; and, lastly, it was viewed as an elegant accomplishment! Ultimately he was prevailed on to cast in his lot with the dancing tribe; and, as it was always a maxim with him to do whatever he did with all his might, he gave himself up to it, and soon became superior to most of his schoolfellows. Hitherto he had gone to the school for the sake of singing, now he went most for the sake of dancing. Leaving his understanding uninfluenced, it took fast hold of his passions. If, at any time, prevented from going, he felt uneasy—sometimes vexed—and often, what is called *cross*—his temper, in such cases, being rarely under his controul.

All this is perfectly natural, and no more than what has happened to thousands of other thoughtless youths. But what were Adam Clarke's sober reflections on it in after life? the knowledge of this may be of important use to posterity; and, indeed, without this it were of little use to record the follies of youth. He has himself thus recorded his judgment, which shall be given in his own words:—

"When about twelve or thirteen years of age, I learned to dance. I long resisted all solicitations to this employment, but at last I suffered myself to be overcome, and learned and profited beyond most of my fellows. I grew passionately fond of it—would scarcely walk but in measured time—and was constantly

tripping, moving, and shuffling, in all times and places. I began now to value myself, which, as far as I can recollect, I had never thought of before. I grew impatient of controul, was fond of company, wished to mingle more than I had ever done, with young people. I imbibed a passion for better cloathes, and was discontented when I found a neighbour's son better dressed than myself. I lost the spirit of subordination; did not love work; was seized with a spirit of idleness; and, in short, drank in all the brain-sickening effluvia of pleasure. Company and dancing took the place of reading and study; and the authority of my parents was feared, indeed, but not respected. Few serious impressions could prevail in a mind now imbued with frivolity and the love of pleasure. Yet I entered into no disreputable assembly, and in no one case, ever kept any improper company. I formed no illegal connection, nor associated with any whose characters were either tarnished or suspicious. Nevertheless, dancing was to me a *perverting influence*—an *unmixed moral evil.* For though, by the mercy of God, it did not lead me to the depravity of manners, it greatly weakened the moral principles, drowned the voice of a well-instructed conscience, and was the first cause of impelling me to seek my happiness in this life. Every thing yielded to the disposition it had produced, and every thing was absorbed by it. I have it justly in abhorrence for the moral injury it did me; and I can testify (as far as my own observations have extended, and they have had a pretty wide range,) I have known it to produce the same evil in others that it produced in me. I consider it, therefore, as a branch of that worldly education, which leads from heaven to earth, from things spiritual to things sensual, and from God to Satan. Let them plead for it who will, I know it to be *evil,* and that *only.* They who bring up their children in this way, and send them to those schools where dancing is taught, are consecrating them to the service of Moloch, and cultivating the passions, so as to cause them to bring forth the weeds of a fallen nature, with an additional rankness, deep rooted inveteracy, and inexhaustible fertility. *Nemo sobrius saltat,* 'no man in his senses will dance,' said Cicero, a heathen. Shame then, on those

Christians who advocate a cause by which many sons become profligate, and many daughters have been ruined."

Such were Dr. Clarke's reflections on dancing—the result of experience—and such his opinion of the practice. Against this branch of fashionable education, he, on all proper occasions, lifted up his voice. Many years after he had himself desisted from the practice, he drew up his thoughts on the subject, in a paper which was inserted in the Methodist Magazine, vol. xv. in consequence of an attempt made to introduce it into the Methodist boarding schools. Under the influence of this depraving vice, the subject of this memoir did not long continue: in less than two years it began and terminated with him.

It was now high time to think of casting his lot for life. His father had intended him for the ministry in the established church, with a view to which his education had been conducted; and he himself wished it without knowing what he desired. The circumstances of the family, however, consisting as it did of seven children, viz. two sons and five daughters, was a formidable object in the way, and rendered it impracticable to maintain him at one of the universities: the scheme consequently was dropt. His parents next proposed to place him with a surgeon and apothecary of their acquaintance; but this project also miscarried when just on the eve of completion: and, as his brother had about this time finished his apprenticeship and gone to sea, the family began to think that it would be best for them to retain him at home, being, as it were, their only son, that he might assist his father in the school, and succeed him when it should please God to render him unfit for the employment. This was no lure to the mind of the son, who plainly enough saw that his father had a most irksome life, with great labour and anxiety for a very inadequate remuneration. Add to which that it was not a line of life for which he had entertained any predilection. How Providence appointed his lot will appear in the sequel. Before we proceed, however, it may be proper to introduce, in this place, two remarkable occurrences, or, as they are commonly termed, *accidents*, which had nearly proved fatal to the subject of this memoir.

On one occasion he was sent by his father to bring home a sack of grain from a neighbouring village. It was thrown over the bare back of the horse, and to keep it steady, Adam was placed on the top. One end happening to be much heavier than the other, he found considerable difficulty in balancing the grain and keeping it on the horse's back. Presently, down it came, and poor Adam under it! His back happened to come in contact with a pointed stone: he was taken up apparently dead—a person attempted to bleed him, but in vain, the blood would not flow, and his face, neck, &c. turned quite black. He lay in a state of insensibility for upwards of two hours, during the greater part of which time, he could not be perceived to breathe, and those around him whispered "he is dead." He was brought near the fire and rubbed with warm clothes: at length a copious flow of blood from the orifice in the arm was the means of promoting that respiration which had been so long obstructed. All had given him over for dead; and even now that he began to breathe, but with an oppressive sense of the acutest pain, few entertained hopes that he could long survive this accident. In about four-and-twenty hours, it was thought that he might be conveyed home in an easy chair, a distance of about a mile. He, however, peremptorily refused to be put into the chair; but while the men carried it, he held it with his right hand, and walked by its side, in which way he reached his father's house, and in a short time, to the great surprise of all who witnessed the circumstance, was completely restored.

The second accident had like to have proved completely fatal, because it happened where he could have no succour. At this time his father had removed to the vicinity of Coleraine, in the parish of Agherton, very near that beautiful strand, where the river Ban empties itself into the Deucaledonian Sea. One morning, as was sometimes his custom, he rode a mare of his father's into the sea to bathe her. The sea was comparatively calm—the morning very fine—and he thought he might ride beyond the breakers, as the shore, in that place, was remarkably smooth and flat. The mare went with great reluctance and plunged several times. Young Clarke urged her forwards, until he at length got beyond the breakers into the *swells*. A terrible swell coming on,

from which it was too late to retreat, overwhelmed both the horse and its rider. There was no person in sight, nor any help at hand. The description which he afterwards gave will be best known from his own words, which I take leave to quote:

"In company one day with the late Dr. Letsom, of London, the conversation turning on the resuscitation of persons apparently dead from drowning, Dr. L. said, 'Of all that I have seen restored, or questioned afterwards, I never found one who had the smallest recollection of any thing that passed, from the moment they went under water till the time in which they were restored to life and thought.' Dr. Clarke answered, 'Dr. Letsom, I knew a case to the contrary.' 'Did you, indeed?' 'Yes, Dr. Letsom, and the case was my own: I was once drowned:' and then I related the circumstances, and added, I saw my danger, but thought the mare would swim, and I knew I could ride. When we were both overwhelmed, it appeared to me that I had gone to the bottom with my *eyes open*. At first I thought I saw the bottom clearly, and then felt neither apprehension nor pain: on the contrary, I felt as if I had been in the most delightful situation, my mind was tranquil and uncommonly happy; I felt as if in Paradise, and yet I do not recollect that I saw any person. The impressions of happiness seemed not to be derived from any thing around me, but from the state of my mind; and yet I had a general apprehension of pleasing objects; and I cannot recollect that any thing appeared defined, nor did my eye take in any object, only I had a general impression of *a green colour*, such as of fields or gardens; but my happiness did not arise from these, but appeared to consist merely in the tranquil, indescribably tranquil state of my mind. By and bye I seemed to awake as out of slumber, and felt unutterable pain and difficulty of breathing; and now I found I had been carried by a strong wave, and left in very shallow water upon the shore; and the pain I felt was occasioned by the air once more inflating my lungs and producing respiration. How long I had been under the water I cannot tell: it may, however, be guessed at by this circumstance:—when restored to the power of reflection, I looked for the mare, and saw her walking leisurely down shore towards home, then about half a mile distant from the place where

we were submerged. Now, I aver, 1. That in being drowned I felt no pain. 2. That I did not for a single moment lose my consciousness. 3. I felt indescribably happy; and though dead, as to the total suspension of all the functions of life, yet I felt no pain in dying; and I take for granted, from this circumstance, that those who die by drowning, feel no pain, and that probably it is the easiest of all deaths. 4. That I felt no pain till once more exposed to the action of the atmospheric air, and then I felt great pain and anguish in returning to life; which anguish, had I continued under water, I should never have felt. 5. That animation must have been totally suspended from the time I must have been under water; which time might be in some measure ascertained by the distance the mare was from the place of my submersion, which was at least half a mile, and she was not, when I first observed her, making any speed. 6. Whether there were any thing preternatural in my escape, I cannot tell; or whether a *ground swell* had not in a merely natural way borne me to the shore, and the retrocession of the tide, (for it was then ebbing,) left me exposed to the open air, I cannot tell. My preservation might have been the effect of *natural* causes, and yet it appears to be more rational to attribute it to a superior agency. Here, then, Dr. Letsom, is a case widely different, it appears, from those you have witnessed; and which argues very little for the modish doctrine of the *materiality of the soul.*" Dr. Letsom appeared puzzled with this relation, but did not attempt to make any remark on it. Perhaps the subject itself may not be unworthy of the consideration of some of our *minute philosophers.*

Every reader will doubtless feel an interest in this account of Dr. Clarke's narrow escape from a watery grave; and the relation of his feelings, impressions, and sensations, would seem to afford a pretty satisfactory confutation of the position of the physician. The reader will pardon me, I trust, if I avail myself of this opportunity to place beside Dr. Clarke's singular case, the relation of another which happened more recently, a case not a whit less remarkable and interesting than his, and which will be found to corroborate the truth of the facts contended for, in opposition to Dr. Letsom's theory. I beg to apologize for a little prolixity in

the narrative, which I feel unavoidable in order to render the whole affair quite intelligible.

It was, I think, in the month of January, 1825, that I was returning home from Liverpool in one of the coaches. Passing through Warrington we took up a female inside passenger on her way to London, who appeared in not the most perfect state of health. She seemed about forty years of age, and of more than ordinary respectability to be travelling in a stage coach. The first hundred miles of our journey was passed mostly in the dark, and being entire strangers we had little conversation. Having breakfasted together at Northampton on the following morning, much refreshed, we resumed our seats in the coach, and taciturnity gave place to a free and familiar conversation. Unhappy Fauntleroy was, I remember, at that time lying under sentence of death, and to the best of my recollection we had entered upon the day when he was to be executed. It is needless to say that this was an event which greatly agitated the public mind, and engrossed general conversation. Having descanted upon it at considerable length, until it had become almost exhausted, it gave place to a disquisition on the various kinds of death, and the preference to be made, had mortals an option in the matter, and this introduced what I am about to relate.

Addressing herself to me, the lady asked whether I remembered to have noticed in the public prints, the mention of a sad disaster which had happened during the preceding summer, off the Isle of Wight, when a pleasure boat had been run down by the Fox cutter, and the party had an almost miraculous escape from death. I replied that I had a perfect recollection of it, for that it had arrested my attention in an extraordinary degree, and to prove it to her, I went over the narrative circumstantially, mentioning that the party consisted of a gentleman from London, his lady, and their son, a youth of about 14 years of age; the master of the boat and his son, a young man of 18 or 20, and that the only one that lost his life was the owner of the boat. Yes, said she, you are quite correct as to all the circumstances—and now let me tell you, that *I am that lady!* I need not say with what astonishment I gazed upon her at hearing this—I was for the moment speechless! My eyes were instantly

suffused with tears, and it was not until my excited feelings had found relief in the only way nature has provided, that I was able to speak. Seeing me so much affected by having the appalling scene revived in my recollection, she naturally concluded that it would be gratifying to me to receive from her own lips a recital of the deeply affecting tragedy, and with great politeness and affability she took up the subject from the beginning, the substance of which I shall here faithfully record, without embellishment, or designed misrepresentation.

"My residence, when at home, is in Gower Street, Fitzroy Square [I think she said No. 49] my husband, a merchant. After being married a few years my health gradually declined, and my nervous system became so deplorably disordered that the bare opening of a door or the treading of a foot on the carpet operated as daggers on my feelings. We had for years availed ourselves of the best medical aid which the profession afforded, but without finding the smallest relief; on the contrary I gradually grew worse and was tottering on the brink of the grave. While in this hopeless condition, a friend of my husband's, a gentleman who resided in Westminster, happened to call upon us at Gower Street, and finding me in the pitiable plight I was, entreated as a favour that he might be permitted to send his family physician [Dr. Morris, I think] to visit me, being confident that he could administer to my relief. We consented as matter of course; and following his prescriptions, I very soon began to experience an improvement in my health. In about three months, he told me, he had now done all for me which medicine could do, and that the rest remained with myself. If I was desirous of perfecting my recovery, I must go down to the sea side, and remain there for some time, following certain rules and directions which he would give me, and, in particular, I must, as far as possible, *live upon the water!* Preparations were accordingly made for this, and Mr. B., myself, and our son, an only child, proceeded to the Isle of Wight, where, at Cowes, we engaged suitable apartments, and hired a pleasure boat to be constantly at our service for the season. Our usual plan was to take provisions ready cooked with us in a basket, and dine upon the water while the boat was under sail and we were enjoying the advantages of sea air.

"The Fox cutter was at that time, stationed off Cowes, by the Admiralty, on the preventive service: and it was not unusual with the commander to weigh anchor at times and enjoy the pleasures of a sail. We had always to pass her going and returning, but never found any inconvenience attending it. Having pursued this plan for several weeks, and greatly to the benefit of my health, we were returning home to Cowes, one fine evening, when the cutter was sailing backwards and forwards, between us and the shore. I had an unusual dread of some accident that evening upon my spirits, and had more than once warned the master of the boat to be careful, and especially as we approached the cutter, I repeated my apprehensions, entreating him not to attempt to pass a-head of her, but by all means drop a-stern. But the more I entreated, the more perverse and obstinate did he seem, and it cost him his life. To give a display of his prowess, he ran the boat a-head, and a light breeze springing up which filled the cutter's sails, she came down upon us, sunk us in an instant, and passed completely over us! The whole party were plunged into the sea. Mr. B. the moment he saw his danger, made a spring at the mast of the boat and clung around it, by which he saved his life. As to myself, I went plump down to the bottom of the sea, and was for some time completely under water. I had time enough for reflection, and I well remember what my reflections were. Convinced that my end was come, my first thoughts were 'was I in a fit state to die?' This was no pleasant subject to me . . . . I had often heard it said, that drowning was the most desirable of all deaths, and I had full proof of the fact, for never shall I forget the harmonious sounds which seemed to fill my ears, and the ecstatic feelings of which I was the subject; my sensations and impressions were indescribably delightful. I had time also to recollect having been told by some one, that if I fell into the water there were two things of the last importance to attend to; one was, if possible to keep my head above water, and the other to keep playing with my hands as I had seen a little dog do with his fore-feet, when thrown into a pool. I began playing with my hands, my silk dress became buoyant; I rose rapidly to the surface; and there, by persevering in the same course, throwing back my head, and paddling with my hands, I supported myself

from sinking, until the boats had time to put off from the shore and I was picked up; the space of time that I was kept in this state could not be less than fifteen minutes. No attempt was made to rescue us by the crew of the cutter, who declared that they were totally ignorant of our being near them, and I believe such to have been the case."

This is a brief narrative of the incidents attending that melancholy catastrophe, and the whole goes to justify the points insisted on by Dr. Clarke, that persons in a drowning state may have a full consciousness of their situation; that, in a state of submersion, the subject may feel indescribably happy, and though dying, be wholly exempt from pain. My informant went into a variety of other particulars, which it is needless to put down in this place; but there is one fact so illustrative of human depravity that I hope to be pardoned for here mentioning it. When this amiable lady met with this disastrous accident, she had attached to her person, an elegant gold watch, which, with its keys, seals, chain, &c. cost her *seventy guineas!* It was so affixed to her dress that it could not fall off, nor be removed but with difficulty. She was brought on shore in a state of the most entire stupor and insensibility; a number of females, strangers, got around her, all eager to assist in conveying her to her residence, where she was stript and put to bed. It was not until after the lapse of two or three days that she was able to exercise reflection, and the case of her husband required a considerably longer time, for his life hung in jeopardy for weeks. But when she *could* reflect, it occurred to her to inquire for her watch! No one had seen it; search was made in every direction but without effect. Hand bills were printed, and at length a reward of twenty pounds offered to any one that would bring it to the lady: but all to no purpose—the watch was never recovered. The conclusion which the unfortunate family came to was, that, when the lady was brought to shore, she got surrounded by some *loose* women of the place, who, destitute of all the feelings of humanity, stole the watch, and could not be tempted, even by the reward proffered, to restore it to its rightful owner.

SECTION II.

Dr. Clarke's first acquaintance with the Methodists.

Of all the periods of human life, that is the most critical when we first set out in the world. It not unfrequently happens that the first step is decisive. The young adventurer, set free from the authority of parents and guardians, becomes his own master, and follows his own inclination. It is then that he begins to form his character; and the character that is then formed generally lasts through life. Mankind for the most part continue in the same path in which they set out. The passions of youth may resign to the passions of age, and one set of vices or virtues give place to another; but seldom does the formed character undergo an essential change. This is evidently the doctrine taught us by the wise King of Israel, when he said, "train up a child in the way he should go, and when he is old, he will not depart from it." Our first steps, therefore, ought to be ordered with the utmost care and circumspection, since upon them, in a great measure, depends not only our present, but also our eternal happiness. The application of these remarks to the subject before us will presently appear.

In the former section we have seen a little of the care which the mother of Adam Clarke took of the religious education of her children, and her anxiety to imbue his youthful mind with proper principles—the fear of God, and reverence of his word. Thus the seed was sown, the vegetation of which it will be our business to trace. The parish clergyman under whose ministry he mostly had sat, was the Rev. W. Smith, of Milburn, near Coleraine, a benevolent and humane man, but not very clear in his views and statements of the Gospel of Christ. He was partial to Adam, because he was almost the only person who assisted the clerk in the church service, and especially in conducting the psalmody. Occasionally, however, he went with his mother to the Presbyterian meeting house, "where the trumpet gave a very uncertain sound, as both pastor and people were verging closely on Socinianism." The whole parish was divided between these two sects, the church and the presbyterians, and a general forgetfulness of God prevailed.

There was scarcely a person in it of decided piety, though few were grossly profane or profligate. "Even Mrs. Clarke," says her son, "through the want of the means of grace, and the preaching of the doctrine which is according to godliness, had deteriorated in her spirituality of mind, and began to be remiss in her domestic practice of piety. The place needed reformation, but faithful reprovers were wanting."

About the year 1777, the Methodist preachers, who had been for some time established in Coleraine visited the parish of Agherton, in which the Clarke family resided. Of this people, young Clarke was totally ignorant until now, except that he had seen a paragraph in a newspaper, in which it was remarked as a singular thing, and worthy of notice, that "a Methodist preacher, ministering in the open air to a large congregation, a heavy shower of rain falling, the people began to disperse and seek shelter in their houses, which the preacher observing, told them that 'rain was one of the chief blessings of God's providence; that, without it there could be neither seed time, nor harvest, nor indeed any green thing on the face of the earth: and will you', said he, 'fly from the gift of God?' The people felt the reproof, drew together more closely, and though the rain continued to descend, heard patiently and piously to the end of the discourse."

The first preacher of the Methodist connection whom young Clarke was privileged to hear was John Brettel, many years a respectable itinerant preacher among the Wesleyans, and sprung from a respectable family in Birmingham. One of Adam's schoolfellows had enticed him to accompany him to Burnside, where, said he, "there is a Methodist preacher to be this evening, and we shall have nice fun." Although young Clarke was sufficiently playful, and ready to embrace any opportunity that offered amusement and diversion, yet he was perplexed to understand "how preaching and playing could be associated: or how time set apart for devotion could be proper for amusement; for he had ever been taught to hold preaching in reverence, whether he heard it in the church or in a presbyterian meeting." He, nevertheless, promised his companion that he would go, and went accordingly. They found the people assembled in a barn; and presently the preacher

entered; a plain, serious looking man, but very differently dressed from what was expected. Adam gazed on him with surprise, but anticipated his first sentence, which ran thus: "I see several lads there—I hope they will be quiet and behave well; if not, they shall be turned out!" As Adam expected no diversion, he was not disappointed by this declaration. He did not bring away the text, and the sermon made no particular impression on his mind; but he recollected the following assertion. "The Westminster Divines have asserted in their Catechism, that 'no mere man since the fall, can keep God's commandments; but doth daily break them in thought, word, and deed.' But," said the preacher, "the scriptures promise us 'Salvation from all our sin'; and I must credit *them* in preference to the Westminster Divines." Young Clarke had been taught this catechism, by his mother, as already mentioned, and had given implicit credence to this assertion; but the remark struck him and he reasoned thus with himself: "If the scriptures say the contrary, certainly I should believe the scriptures in preference to the catechism."

The inference which young Clarke drew was unquestionably just. "Let God be true; but every man a liar," that contradicts his word. Before he gave up the Assembly's Catechism, however, on this point, it would not have been amiss, had he called to recollection such texts of scripture as the following: "In many things we offend all"—"There is not a just man upon the earth that liveth and sinneth not." "If we say we have no sin, we deceive ourselves, and the truth is not in us; if we say we have not sinned, we make God a liar, and his word is not in us." It is no doubt true that "the scripture promises salvation from sin"—that is, it promises the believer deliverance from the guilt, the power, and the dominion of sin, *here;* and from all its penal consequences and dreadful effects, *in the world to come.* The assembly of divines, in compiling the catechism, never thought of calling this doctrine in question. The methodist preacher was too hasty in impeaching their orthodoxy, and young Clarke in joining him—and he lived to learn better. "Scripture is the best interpreter of scripture." There is a perfect harmony in all its parts, and we should beware of taking up any principle or doctrine which would set one part of

the word of God in opposition to another, for that is, to darken counsel, and undermine the authority of the whole of divine revelation.

On his return to his father's house, Adam Clarke reflected much on what he had seen and heard. He had followed the preacher into the man's house whose barn he had occupied, and heard him talk much on the necessity of repentance, faith, holiness, &c. exhorting the people to turn to God with all their hearts, and that without delay. Adam thought if these people talk so continually about religion, both in public and private, they must be engaged in a very irksome employment!

During the following week, the same John Brettel visited another part of the neighbourhood, and Adam went to hear him preach. His text was Rev. iii. 20, "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." In discussing the subject, he pointed out the various methods which God makes use of in order to awaken and alarm impenitent sinners, and touched upon the dreadful consequences of slighting, resisting, or neglecting these calls, which could be nothing less than final and eternal ruin: "but God," said he, "always fires the warning canon before he discharges the murdering piece!" This was the last time young Clarke had an opportunity of hearing Mr. Brettel, who does not appear to have been very well skilled in the word of righteousness, if one may be allowed to judge from the use he made of the text just mentioned. The words were addressed to a Christian Church, and not to impenitent, ungodly sinners: the church of Laodicea was in *a backsliding state*; a spirit of lukewarmness and indifference had seized the members, and this was a call to them to awake out of sleep, renew their zeal and love, and Christ would restore comforts unto their souls!

Shortly after this a Mr. Thomas Barber, "a truly apostolic man," visited the place of young Clarke's residence, and as he tells us, "with indefatigable diligence and zeal, went through all the country, preaching Christ crucified, and redemption through his blood, in dwelling-houses, barns, schools, the open air, &c. &c. and many were awakened under his ministry." Adam prevailed upon

his mother to go and hear him: she did so, and immediately pronounced, "this is the doctrine of the Reformers; this is true and unadulterated Christianity." Mrs. Clarke was so much pleased with this new preacher, that she entreated her husband and the rest of the family to go and hear for themselves. Mr. Clarke heard him, and pronounced it to be "the genuine doctrine of the established church." The preacher was invited to their house, and from that time, both he and all his successors continued to have it as their home, and there they were entertained in the best way the family could afford.

Under Mr. Barber's ministry, Dr. Clarke tells us he profited greatly; his mind, he says, was gradually enlightened and improved; the doctrine of the kingdom "dropped on him as the rain, his speech distilled on him as the dew--as the small rain upon the tender herb, and as showers upon the grass." He followed this preacher everywhere within his reach; forsook all childish diversions; became sedate and sober; prayed in private and read the Scriptures; till at last his parents began to think he was likely to be "righteous overmuch." He, however, persevered, and attended closely to his work in the farm; sometimes from four in the morning till between six and seven o'clock at night: and then felt quite happy to be allowed to run three or four miles into the country to hear a sermon! By these means he was generally enabled to hear four sermons a week when the preacher was in that part of the country; taking special care that no one should have to reproach him with having left one half hour's work undone, or omitted to perform any part in its proper season.

"Far from making him slothful, the desire he had to promote his salvation tended to stimulate still more his activity in all the secular pursuits of life. Formerly he would while away time, and often play when he should have been at work; now, he did every thing from conscience; he served his father as he would have served the meanest stranger, in whose employment he should spend every hour of the day. In fact, to labour with his hands was now his delight. He felt the full force of those words: "not slothful in business, fervent in spirit, serving the Lord." He could say from experience, that labour was pleasant; and, as he saw

others, who were under the same religious concern, doubly active in their secular callings, while earnestly seeking the salvation of their souls, he was convinced that the report, which many raised, that religion made men idle, was a most unfounded calumny. He even bore testimony, that he had found in all his religious experience, and in the acquaintance he had with the work of God in others, that men became economists of time, and diligent in their avocations, in proportion as they were earnest for the salvation of their souls."

Young Clarke now began to delight much in the exercise of prayer. He could no longer be satisfied with morning and evening devotion. His spiritual guide, Mr. Barber, awakened him from this dream, by proposing to him the following questions. "Adam, do you think that God, for Christ's sake, has forgiven you your sins?" The reply was, "No, sir, I have no evidence of this." "Adam, how often do you pray?" Answer, "Every morning and evening." "Adam, did you ever hear of any person finding peace with God who only prayed in private twice in the day?" He felt ashamed and confounded: and at once perceived that he was not sufficiently in earnest, nor sufficiently awakened to a due sense of his state. Though he could say, that often during the day, he was accustomed to lift up his heart to God; yet he was not then aware that this requires much less light and heat than are requisite in solemn pleading with God. He now, therefore, began to quicken his pace; for, he heard in almost every sermon, that it was the privilege of all the people of God to *know*, by the testimony of the Holy Spirit in their consciences, that their sins were forgiven them for Christ's sake; and that, when they became adopted into the family of heaven, and were made children of God, "God sent forth the Spirit of his Son into their hearts, crying, Abba, Father." This he earnestly sought, but was damped in his ardour after this blessing by the sayings of many, of whose judgment he had a favourable opinion, that to know their sins were forgiven them, was the privilege of only a few, and those the most favoured of God's people. On this point, they made the following distinctions: "There is a two-fold species of saving faith; the one of *assurance*, and the other of *adherence*. The

former the privilege of very few; the latter, the privilege of all true Christians. The former most comfortable, but the latter equally safe. Trusting in an unseen Christ, will deceive no man; but if he may have the comforts of the Spirit, so much the better."

It is totally foreign to the object of this memoir to discuss doctrinal points, or controvert the creed of the followers of Mr. Wesley; but the writer cannot help remarking, *en passant*, that the advice and directions which Mr. Barber gave to young Clarke, were scarcely consistent with what an apostle would have given under the circumstances. The latter would not have asked him, did he know that his sins were forgiven him? He would not have enquired, how many times a day he was exercised in the duty of prayer? Nor have hinged his peace with God on a more frequent exercise of that duty. He would rather have asked, Dost thou believe on the Son of God? What are thy views of his person, character, offices, grace, and salvation? what of his death, resurrection, exaltation, &c.? and, if he found these to be according to Scripture, what effect has the *belief* of these doctrines upon thee? does it bring peace to thy guilty conscience, without taking into account any considerations about thyself—any token for good arising from any thing wrought in thee or done by thee—but simply, as an ungodly sinner, dost thou see a sufficiency in his work of atonement and sacrifice, to risk all the concerns of thy precious and immortal soul upon him? If this be the case, if thou art persuaded that God is WELL PLEASED in his beloved Son, for his righteousness' sake, and that he hath proved this by raising his Son from the dead; in the very nature of things, *that persuasion* must produce peace of conscience, and give *hope* towards God. It is demonstrable that the first Christians were filled with joy, the instant they understood and believed these things, and the Gospel is the same now that it was then. As to the *knowledge* that his sins were forgiven him for Christ's sake, the attainment of that privilege falls under a different consideration. The whole New Testament shows, that it is only to be attained in the way of "faith working by love," and leading the believer to keep Christ's commandments, John xiv. 21. The parable of the sower, Matt. xiii.

teaches us, that men may hear the Gospel of salvation, receive it with great joy, be very happy in it for a time, perhaps quite confident that "their sins are forgiven them," and after all fall away from their profession, and die in their sins. The distinction abovementioned of two kinds of saving faith, viz. that of *assurance* and that of *adherence* is nowhere supported by Scripture, it was hatched in the schools, and is calculated to confuse and perplex rather than instruct and edify. But to proceed: Mr. Clarke tells us, that "he now determined to search the Scriptures to see whether these things were *so;* and as he never yet had read the New Testament regularly through, he began that necessary duty: and with deep attention and earnest prayer, read over the whole from beginning to end, devoting to this employment almost every leisure moment. The result was an increase of light and great satisfaction to his own mind. It was indeed to him a new book; he read, and felt, and wept, and prayed; was often depressed; then encouraged; his eyes were opened, and he beheld wonders out of this Divine law. By this reading he acquired and fixed his creed in all its articles, not one of which he ever found reason to change, though he had not, as yet, that full confidence of each, which he afterwards acquired. At this time, he had read none of the writings of the Methodists; and from them he never learned that creed, which, on after examination, he found to be precisely the same as theirs. He could say, 'I have not received my creed from man, nor by man.' He learned it without consulting bodies of divinity, human creeds, confessions of faith, or such like, but from the fountain head of truth, the Oracles of the living God." All this may be perfectly true, and if true very commendable; but it by no means follows from the premises, that Adam Clarke's creed was *in every particular* in strict accordance with truth. Let the reader keep his eye steadily fixed on the sequel.

Adam Clarke having tasted that the Lord is gracious, now began to feel increasing anxiety not only for his own salvation, but for that of his family, school-fellows, and neighbours. He rejoiced to see multitudes flock to the ministry of the word, and a society formed in an adjoining village, though he himself never thought of becoming a member of that or any other. His mother had gone

to see how what was called class-meeting was conducted, and on her return spoke highly of the meeting. She desired her son Adam to accompany her the next Lord's day to the said meeting. He complied with her request, but it was with some reluctance. After singing and prayer, the leader spoke to each person severally concerning his spiritual state. Adam listened with deep attention, and was surprised to hear one of his neighbours speak to this effect: "I was once darkness but now I am light in the Lord: I was once a slave to sin, but now I am made free by the grace of Christ: I once felt the horrors of a guilty conscience, but now I know and feel that God has blotted out my sins." Adam was deeply struck with these declarations; and though he knew that this man had been a giddy foolish trifler, a drummer to a company of volunteers, yet aware that he had lately attended the preaching of the Methodists, he doubted not the truth of his testimony. Some others expressed themselves in the same way, while others deplored their hardness of heart and darkness of mind. He now began to feel very uneasy, and to think, "this is no place for me, I have no right to be here; these people should have none to witness their religious meetings, but such as belong to some society:" and in fact, he felt grieved that his mother should have been so inconsiderate as to bring him there. He was afraid lest the leader should question him, for he knew he had nothing to say that would be creditable to himself or profitable to others. Eventually he was questioned, and got off with a sort of general answer.

At length the meeting broke up, and he was returning home melancholy and unhappy, when the leader, Mr. Andrew Hunter, of Coleraine joined him, and began to speak to him on spiritual matters, in a most affectionate and pathetic way. He earnestly pressed him to give his whole heart to God, for, said he, "you may be a burning and shining light, in a benighted land."

Andrew Hunter's advice to the young man, to "give his whole heart to God;" in other words, to "seek the Lord while he may be found, and call upon him while he is near," was unquestionably very good, because it is precisely that advice which the Spirit of inspiration gives to all the children of men. Isa. lv. 6—8, but to stimulate him to this from the consideration that "he might become

a burning and shining light in a dark and benighted land," was, to say the least of it very incautious and indiscreet. It discovered great ignorance of the natural pride and deceitfulness of the human heart; it was much more calculated to inflame his self-love and minister food to his vanity and folly than promote humility and lowliness of mind, the virtues that above all others most adorn the Christian character, and more especially in youth. Let us see what effect it now had upon young Clarke, according to his own account of the matter. Thus he writes.

"Why these words should have deeply affected him, he could not tell, but so it was. He was cut to the heart. Instead of being rich and increased in spiritual goods, as he once fondly thought, he now saw that he was wretched and miserable, and poor, and blind, and naked. All his past diligence, prayer, reading, &c. appeared as nothing; in vain he looked within and without for something to recommend him to God: but there was nothing. Multitudes of evils which before were undiscovered, were now pointed out to his conscience as by a sun-beam. He was filled with confusion and distress; wherever he looked he saw nothing but himself. The light which penetrated his mind, led him into all the chambers of the house of imagery; and every where he saw idols set up in opposition to the worship of the true God. He wished to flee from himself, and looked with envy on stocks and stones, for they had not offended a just God, and were incapable of bearing his displeasure."

There is nothing more difficult than to trace the springs of action in the human mind: but philosophers assure us that for every effect there must be a cause. What the effects produced on the mind of young Clarke, in the present instance, were, he has himself sufficiently explained. It remains for the reader to trace the connection, if he is able to do it, between these two things; in other words, to account for the very extraordinary impressions produced upon him, by the class-leader's observations.

He goes on to tell us that "the season was fine, the fields were beautifully clothed with green, the herds browsed contentedly in their pastures, and the birds were singing melodiously, some in the air, some in the trees and bushes;" but alas, *his* eyes and his ears

were now no longer inlets to pleasure. In point of gratification nature was to him a universal blank, for he felt himself destitute of the image and approbation of his Maker; and besides this consciousness, there needed no other hell to constitute his misery. His doleful language was, "O that I knew where I might find Him, that I might come even to his seat! Behold, I go forward but he is not there; and backward, but I cannot perceive Him: on the left hand, where he doth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see Him." Job. xxiii. 3, 8, 9.

This was beyond all dispute a miserable condition to be in, and such as no human being, in his right mind, would plunge himself into by choice. "The spirit of a man will bear his infirmities, but a wounded spirit who can bear?" When conscience is once properly awakened, and the sinner is led to compare his heart and life with the requirements of that law under which we are all placed; a law which extends not merely to the outward actions, but which also takes cognizance of our very words, and even the thoughts of our hearts; which requires us to love God with all the heart and soul, and mind, and strength, and our neighbour as ourselves; which condemns the risings of anger as murder, and the looking after a woman to lust, as adultery;—he may well be plunged into distraction! Dr. Clarke says that, at the time referred to, "he was afraid even to look towards God, because he felt himself *unholy*, and yet he knew that his help could come from none other than from Him whom he had offended, and whose image he did not bear, and consequently could not have his approbation."

While one cannot but feelingly sympathise with Adam Clarke in the mental anguish of which at this critical juncture he was destined to be the victim, it will strike the reflecting reader with some surprise that such should have been his case, *after* what he has himself told us of the benefit he had derived from Mr. Thomas Barber's ministry and his own investigation of the New Testament, especially, of the light which burst upon his mind from that book. There is some difficulty in reconciling these different statements, and it would seem that things had taken with him a retrograde movement. But to proceed:

Mr. Barber, who had always watched over him for good, and

had lately formed a class of those who desired to save their souls without acquainting him with it, "had entered Adam's name among the rest." This was surely very unwarrantable conduct on the part of Mr. Barber, nor can we be surprised that when young Clarke heard of it he was displeased. It seemed like forcing him to be religious whether he would or no! However, he said to himself, "since they have put down my name, I will, by the help of God, meet with them," which he accordingly did for several weeks. One morning he was detained by illness; the next time he permitted a trifling hinderance to prevent him, and the third morning he felt no desire to go. Thus he was absent three weeks.

This plan of proceeding, which is common among the Methodists, must appear very strange to those who take the New Testament for their sole guide in religious matters. It is plain from the Acts of the Apostles, that those ambassadors of Christ and their associates in the work of the ministry had nothing of these class meetings, registering of names, and public questionings among them, nor do they appear to have felt the want of any thing of the kind. Agreeable to the commission which Christ gave them before he left the earth to take possession of his throne and kingdom, they went forth as heralds of salvation, preaching his gospel in all the world and to every creature. It was a very plain and artless tale which they had to tell their hearers. They testified who Jesus Christ was, and what he had done for the redemption of a lost world, declaring it to be "a faithful saying and worthy of all acceptation, that he came into the world to save sinners," at the same time shewing that all men were such both by nature and practice. They particularly pointed to his death upon the cross as that great event by which he made an atonement for sin, putting it away by the sacrifice of himself, and bringing in everlasting righteousness for the justification of all who believe in him. They held forth his resurrection from the dead on the third day according to the Scriptures, as the grand proof and demonstration of the perfection and sufficiency of his sacrifice, and of the divine good pleasure in it, and they brought prominently forward the promise of a faithful God, that *whosoever believeth this shall be saved.* They had nothing more to do than to hold forth the testimony of God concerning his Son,

with the promise of salvation to all that believe it, and they left it to the Holy Spirit, by his invisible and almighty energy to make converts. They knew that Paul might plant and Apollos water, but God alone could give the increase. 'Tis he that gives to his own word the energy of a fire and a hammer that breaketh the rock in pieces. In every instance of real conversion to God, they saw the arm of the Lord revealed, and they returned thanks to that gracious and merciful Being who caused them to triumph in Christ, and made manifest the savour of his knowledge by them in every place. "They were unto God a sweet savour of Christ, both in them that were saved and in them that perish: to the one they were the savour of death unto death, and to the other of life unto life." When through the power of the Holy Spirit, enlightening the understanding, their word gained an entrance into the hearts of sinners, and they were led to cry out, "what must we do to be saved," they pointed them invariably to the Lamb of God which taketh away the sin of the world. They did not set them upon any arduous work or labour in order "to save their souls," but called their attention to what the beloved Son of God has done, insisted upon its all sufficiency and completeness; warned them against adding any thing to it, as the ground of their acceptance with God, for that if they did so Christ should profit them nothing. All who professed to believe what the apostles testified and taught, they called upon to be baptized in his name, and thus shew their allegiance to the Saviour by being joined to his church, and observing his institutions and ordinances, Acts, ii. 37—47. This is the Lord's way of making disciples and training them up for glory; how different is that of the Methodists!

It is a very singular account which Dr. Clarke has left us of the workings of his mind at the period we have been adverting to: I shall adduce the whole paragraph as explanatory of it: "It pleased God," says he "at this time to permit Satan to sift him (Adam Clarke) as wheat. It was a strong article in his creed, that the passion and death of Christ were held out through the whole of the New Testament as sacrificial and expiatory, and that his death was a sufficient ransom, sacrifice, and atonement for the sin of the world; for he, by the grace of God, had tasted death for

every man. This doctrine was the only basis of his hope; and yet he had not that faith by which he could lay hold on the merit of that sacrifice for his personal salvation. Were this foundation to be destroyed, what could he do, or where flee for refuge?" And then he gives us the following account of the manner in which his faith was assailed.

"He had been long intimate in the house of a very respectable family in the neighbourhood. He was there as their own child; for him they had a very strong affection, and he felt for them in return, both affection and reverence. One evening the conversation in the family turned on the doctrine of Atonement; and some observations then made filled his soul with doubts and fears. It was, in short, stated by one present, that, 'the Methodists were guilty of idolatry, for they gave that worship to Jesus Christ that belonged to the Father only.' Adam came home full of confusion: 'What have I been doing? Have I been adding idolatry to all the rest of my transgressions? Have I had two Gods instead of one?' He then went into the cow-house or shippon, the first place he came to, kneeled down among the cattle, and began to ask pardon of God, fearing that he had given that glory to another, which was due to him alone. He was not satisfied, however, with this; he thought he should go farther, and leave the name of CHRIST out of all his prayers: this proceeded so far that he did not like to converse about Him. What he had lately heard, represented him to his mind as an usurper; and at last he could not bear to see his name in any religious book. Darkness now entered into his mind; his spiritual fervour gradually diminished, till it was at last entirely gone. He prayed, but it was a *form:* he read, but it was without *unction.* He felt this lamentable change, and began to enquire whence it had arisen? Importunate prayer, his former refuge, was suggested to his mind, as the only help; for he had none to whom he could open his heart. That he might not be perceived by any of the family, he went once more among the cattle, a place to which he had often resorted, and fell down before his Maker, and prayed to this effect: 'O Lord God Almighty, look with pity on the state of my soul! I am sinful, ignorant, and confused. I know not what to say, nor what to believe. If I be in an error,

O Lord God, lead me into thy truth! Thou knowest I could not deceive myself: thou knowest I esteem thy approbation beyond life itself; O my God, teach me what is right! If I be in an error, O God, shew it to me, and deliver me from it! O deliver me from it and teach me thy truth! O God hear and have mercy upon me, *for the sake of* JESUS CHRIST.' These last words had no sooner dropped from his lips, than he started as if alarmed at himself. 'What! have I again been praying in the name of Jesus? was this right?' Immediately his soul was filled with light!—The name of JESUS was like the most odoriferous ointment poured out, he could clasp it to his heart, and say: 'Yes, my Lord and Saviour, thou hast died for me; by thee alone I can come unto God; there is no other name given from heaven among men by which we can be saved! Through the merit of thy blood, I will take confidence and approach unto God!' He now *felt* that he was delivered from those 'depths of satan' by which his soul was nearly engulphed." Having quoted this long extract, I shall now take the liberty of offering a few remarks upon it before we proceed to other things.

Every candid mind will admit that there are great allowances to be made for young converts, "seeking their way to Zion with their faces thitherwards," should they inadvertently lose their way and wander into devious paths. In the former part of the extract, we find young Clarke in great perplexity because "he had not that faith by which he could *lay hold* on the merit of that sacrifice (of Christ) for his personal salvation." This is a common source of perplexity, and it takes its rise from unscriptural notions of faith; the faith which justifies the ungodly. It is not easy to comprehend, what idea he attached to the words "*laying hold* on the merit of the Redeemer's sacrifice," as though it was something *tangible!* All the benefit of Christ's redemption is conveyed to men, by means of the *report* concerning it; and saving faith is nothing more nor less than crediting that report or being *persuaded of its truth.* What saith the scriptures? "Believe on the Lord Jesus Christ, and thou shalt be saved." "The things concerning Jesus, were written that we might believe him to be the Christ, the Son of God, and that believing we might have life through his name."

"If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead thou shalt be saved; for with the heart man believeth unto righteousness (or justification) and with the mouth confession is made unto salvation," for the scripture saith, "Whosoever believeth in him shall not be ashamed," Rom. x. It would be well for professors if they would pay more attention, on this point, to what the scripture says, and less to their religious guides: they might, in that case, conveniently dispense with many a cart load of systematic theology!

But another remark which I have to offer on the preceding extract, relates to the manner in which young Clarke obtained relief from the temptation with which he was beset, of denying the divinity of the Lord and Saviour Jesus Christ. Is it not unaccountably strange, that, while labouring under this anguish of mind, he should never once have had recourse to the Bible for a solution of his difficulties, never have consulted the only authentic source of information, the standard of truth and error, and the sole judge which could "end the strife, where wit and reason fail." He goes into a retired place, falls down upon his knees and beseeches the Lord, if he be in error to convince him of it and lead him into the truth. Now what was this but to imitate the conduct of the husbandman who, when his waggon was in a slough, contented himself with praying to Hercules to succour him without putting his own shoulder to the wheel? What was it, to use his own expression, but to "expect God, by a miracle, to bring him out of his difficulties," while neglecting the means which he had mercifully provided for the purpose of extricating him? And then, it is worthy of notice, that the relief which he obtained did not come to him, as all true and divine assistance, on such a subject, must ever come to the guilty children of men, namely, in consequence of "the entrance of God's word giving him light and understanding," Ps. cxix. ver. 105, 130, &c., but from a fancied supernatural revelation, a flash of light filled his mind, threw him into an ecstacy, led him to appropriate Christ and his salvation, and he now *felt* delivered from the devices of satan! Was there not something enthusiastic in all this? The holy Spirit never operates upon the mind of any man, but through the medium of the written word.

He opens the understanding to understand the scriptures, fixes the mind upon the eternal verities there recorded, and by that means communicates light and peace and comfort and joyful hope. Thus the word is the Spirit's sword by which he accomplishes all his saving purposes; "it is profitable for doctrine, reproof, correction, and instruction in righteousness, thoroughly furnishing to every good word and work; and is able to make wise unto salvation, through faith in Christ Jesus." "To the law and to the testimony, then: if men speak not according to his word, it is because there is no light in them."

These observations are made with no captious or censorious view, not from any fondness for finding fault, or yet of differing with Dr. Clarke: but solely with a view to the reader's profit, to guard him against what appears to the writer to be a mistaken view of matters, and to apprize him of the necessity of taking the word of God for his guide and directory, in all the concerns of religion, and not be implicitly swayed by the dictates of fallible men, never losing sight of the fact, that "the best of men are but men at the best!"

Relieved from this perplexity, young Clarke set out anew in his progress towards the promised land, and heavenly rest. "Though greatly encouraged," he declares, "*he had not yet found rest to his soul*," notwithstanding he was the subject of this flash of illumination, which enabled him to say, "my Lord and Saviour, *thou hast died for me!*" He had heard others talk of the Witness of the Spirit, and he knew several who rejoiced in it with joy unspeakable; and he was determined never to give up till he was made a partaker of the same grace. His distress was great; yet it neither arose from the fear of hell, nor from any consciousness of God's hatred to him, but from the deep-felt want of the approbation and image of God. In seeking this, he had a species of mournful rejoicing, and often vented and expressed the feelings of his heart, in words expressive of his ardent desire to experience the power and peace, the pardon and salvation of his God.

With this object in view, he proposed himself as a candidate for the reception of the Lord's Supper at the parish church, and, accordingly, waited on the Rector, Mr. Smith, to signify his desire

and ask his permission. The latter received him with great affection and tenderness, expressing much satisfaction in finding so young a person thus inclined, and said, "I should be glad, Master Clarke, if you would go to the Rev. Mr. Younge, of Coleraine; he is a very wise and good man, and will examine you, and give you the best advice, and if you will go now, I will write a note by you to Mr. Younge." He did so, and was examined by the latter out of the Church Catechism, to all which his answers were so satisfactory, that a note was written back to Mr. Smith, which, when he read, he appeared quite rejoiced and said, "Mr. Younge, tells me that I may safely admit you to the Lord's Table."

Being now about to perform this most solemn act of devotion, his conscience took the alarm lest he should communicate *unworthily*, and so eat and drink to his own condemnation. To avoid so tremendous an evil, he determined to go through the *Week's Preparation*, using it with earnest and deep concern! As, however, he was obliged in the course of the week, to take a short journey on his father's business, which occupied the whole day (Thursday) he was unable to go through the prescribed form of prayers and meditations, and therefore, for fear of coming short, he did double work on Friday, and brought the two days into one!

It would have been very gratifying to have found Dr. Clarke entering his solemn protest against all this routine of preparatory work, and furnishing his own family and friends with a more rational and scriptural view of the nature and ends of the Lord's Supper. Instead of which, however, he merely adds, "If this were mistaken piety, *it was at least sincere!*" The remark would seem to indicate a kind of misgiving of mind that all was not as it should be. And certainly such views of the ordinance are not countenanced by the New Testament, and were never gathered from that Divine book. Though he received it as a "Memorial of the sacrifice of Christ, by which pardon, holiness, and heaven, were purchased for mankind," he looked to it as that act by which "*pardon* was to be *felt in his heart*, and *registered in his conscience*, by the light and power of the Holy Spirit."

The day appointed for his receiving the sacrament for the first time, was Easter Sunday. He repaired to the church, and after

sermon went with his father to the Communion Table. When the minister came to him with the elements of bread and wine, the former was much affected, and when he said, "The body of the Lord Jesus Christ which was given *for thee*," he (the minister) was quite overcome: he sobbed, the tears gushed from his eyes, and he could not for some seconds proceed to the end of the sentence. Dr. Clarke's subsequent reflections on this whole transaction are as follows:—"It would be well if all communicants, and all pastors, treated this most sacred ordinance as young Clarke and his minister did. On both sides it was supposed, and properly, that too much caution could not be used. Adam, on his part, attended conscientiously to the [New Testament? No! but to the] *Rubric*, and consulted his minister: the minister, on his part, proceeded with a godly caution, lest he should distribute improperly these sacred elements. Is not the same caution still necessary? but is it in general observed? Why is not this ordinance, which represents the agony and bloody sweat, the cross and passion, the precious death and burial; and, in a word, the redemption of a lost world, by the sacrificial offering of the Lord Jesus, more devoutly and frequently impressed on the minds of young hearers, with the solemnity of that obligation? Let proper warning be given, and strong exhortation to due preparation; for surely it is as possible *now* to eat and drink our own condemnation in England, as it was to the Greek converts, eighteen hundred years ago, at Corinth." Now, a word or two on this quotation before we proceed.

It cannot be denied that the Lord's Supper is a most solemn act of religious worship, and calls for the most devout attention and regards of all who name the name of Christ: but not more so than the ordinance of baptism. They were both instituted by the same authority; they both of them *embody* the grand and distinguishing doctrines of the Gospel, the death, and burial, and resurrection of Christ, the Saviour of a lost world. *Baptism* was instituted by the Lord Jesus as the appointed means of introducing his disciples, that is, professed believers, into his visible kingdom. In that Divine ordinance the believer makes a public avowal of his faith in what the Gospel testifies concerning the person and character—the

resurrection and exaltation of the Son of God, "as delivered for our offences and raised again for our justification." *The Lord's Supper* recognizes the same glorious truths, the same facts and blessings, and, moreover, it represents the believer as *feasting upon Christ*, the antitype of the paschal lamb, and who is therefore designated—"our passover sacrificed for us." This ordinance was delivered by the apostles in Christ's name and by his authority, *to his churches* to be by them statedly observed as one of the branches of public worship, and the first Christians observed it every Lord's day, in commemoration of his death and passion, and in the view of his second coming. It was never designed by its divine institutor for any *national* church, such as that of Rome or of England, any more than was the ordinance of baptism intended for infants; and the application of those ordinances to such uses and ends, has no sanction from Christ and his apostles. None but real believers in Christ can possibly reap any benefit from either ordinance; neither can *they* unless they observe them agreeably to the will of the institutor, as made known in his word, and exemplified in the approved practices of the first Christians. The views and impressions of Dr. Clarke in reference to the "sacrament" as he terms it, partake, unhappily, not a little of the popish doctrine of the mass!

It appears from his own acknowledgment, that the expected end in attending the "Sacrament" was not gained on young Clarke. He had not yet found that peace and assurance [of personal interest] of which he was in pursuit, and he resolves it into the doctrine of the divine Sovereignty! "It may seem strange," says he, "that one who was following God so *sincerely*, should have been so long without that powerful consolation of religion: but God is sovereign of his own ways; and he gives and withholds according to his godly wisdom." Adam was ever ready to vindicate the ways of God in this respect. "It was necessary," said he, "that I should have hard travail. God was preparing me for an important work. I must, emphatically, sell all to get the pearl of great price. If I had *lightly* come by the consolations of the gospel, I might have let them go *as lightly*. It was good that I bore the yoke in my youth. The experience that I learned in my long tribulation, was none of the least of my qualifications as a minister of the gospel."

Could I do it, without being thought cynical or captious, I would gladly analyze this paragraph, and enquire how far the sentiment contained in it, is supported by the doctrine of Christ and his apostles: for that is the standard to which all our *sentiments* and all our *experience* must be brought, at last: and my fear is that the investigation would terminate in stamping it with an injurious impeachment of the character of the blessed God. For instance, it seems to imply that persons may be *sincerely following after God,* ardently longing for the enjoyment of his favour, and the consolations of the gospel, yet these are withheld from them, by an act of the divine sovereignty. But does the scripture really warrant such a supposition? If it do, on what text or texts of scripture is it founded? There is clearly no such case recorded in all the New Testament; on the contrary, it is only necessary to read that book with attention to perceive that all the primitive believers were filled with joy the instant they heard of Christ and believed in him as the true Messiah, the Saviour of sinners. Those who proclaimed the gospel called it *glad tidings*—those who received it felt it to be so. When Peter proclaimed it on the day of Pentecost, to the murderers of the Lord of life and glory, three thousand of them *gladly* received his word, their hearts were filled with joy, and their mouths with *praise,* Acts ii. 37, &c. When Philip went down to Samaria, and preached Christ among them there was *great joy* in that city, ch. viii. When he preached to a solitary eunuch in the desert, he sent him "on his way *rejoicing,*" ver. 39. The disciples who believed at Antioch, "were *filled with joy* and with the Holy Spirit," ch. xiii. 52. The despairing jailor no sooner received the word of God than he *rejoiced,* believing in God with all his house. When Paul carried the good news among the Galatians they received him as an angel of God; and had such joy in the truth, they would have plucked out their right eye and given it to him. This joy did not spring from the perception of any thing good about themselves—any thing to recommend them to the favour of God; for in truth, they possessed nothing of the kind. It sprang wholly and solely from the perception which they had, through divine illumination, of the suitableness of the salvation made known by the gospel, to their lost, miserable and ruined circumstances,

the perfection of Christ's sacrifice, the infinite value of the blood of God's dear and well-beloved Son, shed for the remission of sin—the freeness of the gospel, and the promise of salvation to all that believe it. The state of mind described by Dr. Clarke, as constituting his individual experience, can only be resolved into the influence of a *perverted gospel,* according to which a sinner can take no comfort from the message of mercy, but through the medium of some qualification about himself, rendering him more fit to receive its blessings than the common herd of sinners. This alone can account for the state which he describes in the following paragraph.

"One morning, in great distress of soul, he went out to his work in the field: he began, but could not proceed, so great was his spiritual anguish. He fell down on his knees on the earth, and prayed, but seemed to be without power or faith. He arose, endeavoured to work, but could not: even his physical strength appeared to have departed from him. He again endeavoured to pray, but the gate of heaven seemed as if barred against him. His faith in the atonement, so far as it concerned himself, was almost entirely gone: he could not believe that Jesus had died *for him:* the thickest darkness seemed to gather round and settle on his soul. He fell flat on his face on the earth, and endeavoured to pray, but still there was no answer. He arose, but he was so weak, that he could scarcely stand. His agonies were indescribable; he seemed to be for ever separated from God and the glory of his power. Death, in any form, he could have preferred to his present feelings, if that death could have put an end to them. No fear of hell produced these terrible conflicts. He had not God's *approbation;* he had not God's *image.* He felt that without a *sense of his favour* he could not live. Where to go, what to say, and what to do he found not; even the *words* of prayer at last failed, he could neither plead nor wrestle with God."

It is surely a most important inquiry, "In what light are we to view all this?" Dr. Clarke evidently regarded it as a work of grace upon his heart, preparing him for the new birth! An apostle, however, would have told him without hesitation, that he was still in the flesh, under the law and the dominion of sin, all of which

united their influence to bring forth fruit unto death, Rom. vii. 5. The whole account answers to what the scripture says of "the old man" and its actings—in other words, that natural and corrupt state which we all derive from our first parent, Adam, our fœderal head and representative, and the connection we have with him in our first birth, whereby we are subjected to the dominion of sin both in its guilt and power. This "old man," or the flesh, as the apostle frequently terms it, has a *conscience*, Rom. ii. 15.—*wisdom*, 1 Cor. i. 26: James iii. 15.—*reason*, Acts xxviii. 29: 2 Cor. x. 5. It may even have a *faith* in and *zeal* for God, Jam. ii. 19: Rom. x. 2. and give a strict and conscientious obedience to his law, Phil. iii. 6. as in the case of young Clarke. This, "old man" is capable of great reformation by means of education, custom, example, and the law of God; and is sometimes made to feel impressions even from the gospel, Matt. xiii. 20. and yet after all still continue the old man or flesh in its radical and governing principle. This is that state or constitution of things, which the inspired apostles term "the old man," Col. iii. 9. and "the flesh," Rom. viii. 8.—a state under the dominion of sin, the law, and death,—a state every way desperate, and incapable of being renewed. Urge upon it the requirements of the holy law of God, with the reasonableness, equity, and justice of its demands; ply it with the motives of danger, duty, and interest; set before it the joys of heaven and the terrors of hell—life and death—it will stand proof against all, and only be the more exasperated: or whatever transient emotions it may feel, it continues radically the same. It is surely marvellous that a commentator on the holy scriptures should have confounded this with the work of grace, or the principles of "the new man" which is said to be "renewed in knowledge after the image of him that created him"! It is not at all to be wondered at, that this unhappy mistake should have produced in the mind of young Clarke, the bitter fruits which have been adverted to. And there are upon record from his own pen, scenes of distress even more harassing than any thing we have yet noticed—all the work of corrupt nature, labouring to amend itself while under the influence of ignorance and unbelief—*ignorance* of the sinner's own actual state, and *unbelief* of the testimony which God has given of his son.

From this terrible state of bondage and corruption there is only one effectual way of relief, and that is by *faith in the atonement.* This and this alone sets the sinner free from the guilt and dominion of sin; from the law as the terms of acceptance, or the condition of life; from an evil conscience, and the fear of death—yea, from the wrath to come. *Faith,* or the knowledge of the truth as it is in Jesus, is the leading blessing of the new Covenant; the first work of grace, or divine influence, upon the heart of a sinner, for "it comes by hearing the word of God," Rom. x. 17. With this stands connected, justification, or the forgiveness of sin; peace with God; adoption into his family; the enjoyment of the Holy Spirit, the comforter; sanctification, or holiness of heart and life, and the hope of the glory of God. This new state is called "the Spirit," in opposition to "the flesh;" the "new man," or new creature, in opposition to "the old man;" "a state of *grace*" in opposition to being "under the law and *sin.*" No two things in nature can be more different than these two states; and it is grievous to see them confounded together as they are in the relation of young Clarke's experience. The source of his sore distress, he tells us, was, "that he had not God's approbation; he had not God's image; he felt that without a sense of his favour he could not live." All this is very reasonable and proper: but, how did he expect to become possessed of them? Assuredly not in the way that is pointed out in Scripture. When we open that blessed book we read that "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but *the wrath of God abideth on him,*" Joh. iii. 36. In vain shall any of the fallen race of Adam hope for the divine approbation in any other way than by believing in the name of the only begotten Son of God. As Jesus Christ came down from heaven to do the will of his Father in the redemption of a lost world, so he fully accomplished it, putting away sin by the sacrifice of himself. THAT WORK, while it brings salvation to perishing sinners, at the same time brings the highest glory to God, who has consequently declared his eternal approbation of it—THAT WORK is the centre of Jehovah's delight; he rests for ever well-pleased in it, and his approbation rests upon all those and *only those* who, like himself,

delight in it. The knowledge and belief of this glorious truth, is the only thing that can communicate "a sense of the favour of God" into the human mind, and it is inseparably connected with it. Every true believer must experience that blessing more or less, and the enjoyment of it will always be in proportion to the strength or weakness of his faith. The Gospel cannot be believed in truth and reality, but it must convey into the mind, both peace and joy—*peace* of conscience, or a freedom from the condemning sentence of the divine law; and peace, or a state of reconciliation with God, and the *joyful hope* of eternal life. And this "*faith working by love,*" renews the image of God on the human soul, which image was lost by transgression. It is by beholding, in the mirror of the gospel, the glory of the blessed God, shining in the face, or person and work of Jesus Christ, that the believer is changed (assimilated) into the same image, from glory to glory, even as by the Spirit of the Lord—or the Lord, the Spirit.

This appears to me to be the scriptural account of the matter, but young Clarke was looking for these things being, somehow, communicated to him *by immediate revelation!* He expected some token of the divine favour and approbation to be conveyed into his mind, by a private whisper of the Spirit, aside from the knowledge and belief of the truth, and he would persuade us that he obtained it. While he was "in agonies indescribable," he *felt* strongly in his soul, Pray to Christ! He looked up confidently to the Saviour of sinners, his agony subsided and he became calm. A glow of happiness seemed to thrill through his whole frame; all guilt and condemnation were gone. He examined his conscience, and found it no longer a register of sins against God. He looked to heaven and all was sunshine; he searched for his distress, but could not find it. *He felt indescribably happy, but could not tell the cause!* a change had taken place within him, of a nature wholly unknown before, and for which he had no name. He sat down upon the ridge where he had been working, full of ineffable delight. He praised God, and *he could not describe for what!* for he could give no name to his work. His heart was light, his physical strength returned, and he could bound like a roe. He felt a sudden transition from darkness to light; from guilt and

oppressive fear, to confidence and peace. He could now draw nigh to God with more confidence than he ever could to his earthly father; he had freedom of *access,* and he had *freedom of speech.* He was like a person who had got into a new world, where, although every object was strange, yet each was pleasing; and now he could magnify God for his creation, a thing he never could do before! O, what a change was here! and yet, lest he should be overwhelmed with it, its *name* and its *nature* were in a great measure hidden from his eyes." "He continued in peace and happiness all the week: the next Lord's day, there was a love-feast in Coleraine, he went to it, and during the first prayer, kneeled in a corner, with his face to the wall. While praying, the Lord Jesus seemed to appear to the eyes of his mind, as he is described," Rev. i. 13, 14, "clothed with a garment down to his feet, and girt about the breasts with a golden girdle; his head and his hair white as snow, and his eyes like a flame of fire." And though in strong prayer before, he suddenly stopped, and said, though not perhaps in a voice to be heard by those who were by him, "Come nearer, Oh, Lord Jesus, that I may see thee more distinctly!" Immediately *he felt* as if God had shone upon the work he had *wrought, and called it by its own name;* he fully and clearly knew that he was a child of God; the Spirit of God bore this witness to his conscience, and he could no more have doubted of it, than he could have doubted of the reality of his existence or the identity of his person. "Meridian evidence put doubt to flight."

"In ordinary minds," says Dr. Clarke, "or those naturally *feeble,* all this might pass for delusion; his penitential fears and distresses might appear as the effects of a gloomy *superstition;* and his subsequent peace and happiness, and the sudden nature of his inward change, as the consequences of the workings of a strong *imagination,* apt, under religious impressions, to degenerate into *enthusiasm.*" But——the learned Doctor would have us to believe, that every thing of this kind was out of the question, here. No one was more jealous on these points than he was. He was accustomed to examine every thing to the bottom, &c. &c.!!!

It was surely not in vain that Solomon advised, "Let another

man praise thee and not thine own mouth; a stranger, and not thine own lips," Prov. xxvii. 2. Or another prophet, when he said, "Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of," Isa. ii. 22. Or a third, when he confessed, "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps," Jer. x. 23. The great prophet of the Christian church has apprised us that it will, in the great day of the Lord, turn out to the everlasting confusion of many that they have been *too confident* of their interest in the Divine favour, and connection with the Saviour: "Many will say unto me in that day, 'Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils; and in thy name done many wonderful works?' And then will I profess unto them, I never knew you, depart from me, ye that work iniquity," Matt. vii. 22, 23. Let us judge ourselves, that we be not judged. The apostles wisely inculcate upon Christians, the motive of *fear*, and press upon them the duty of *self examination*, Heb. iv. 1. 2 Cor. xiii. 5. Self-love is a very subtle principle, and it led the pious Psalmist to pray, "Keep back thy servant from *presumptuous sins*; let them not have dominion over me," Psa. xix. 19. These hints are occasioned by the manner of Dr. Clarke's expressing himself, in relation to his confidence of personal interest in Christ. In a sermon, which he preached at Plymouth on the "Witness of the Spirit," he thus expressed himself: "I have professed to know that God, for Christ's sake, hath forgiven me all my sins: and being thus converted, I am come forth to strengthen my brethren. Most of you know I am no *enthusiast;* that I have given no evidences of a strong *imagination;* that I am far from being the subject of *sudden hopes* or *fears;* that it requires strong reasons and clear argumentation to convince me of the truth of *any proposition*, not previously known. Now, I do profess to have received, through God's eternal mercy, A CLEAR EVIDENCE of my acceptance with God; and it was given me after a sore night of spiritual affliction; and precisely in that way in which the Scriptures, already quoted, promise this blessing. (!) It has also been accompanied with *power* over sin; and it is now upwards of *seven years* since I received it; and I hold

it, through the same mercy, as *explicitly*, as *clearly*, and as *satisfactorily*, as ever. No work of *imagination* could ever have produced or maintained any feeling like this. I am, therefore, safe in affirming, for all these reasons, that we have neither misunderstood nor misapplied the Scriptures in question."

Such was the pinnacle of *assurance* which the subject of this memoir had attained at a very early period of his life. What now if a disciple of William Huntington should step forward and challenge a competition with it in favour of the latter, and upon the very same grounds, viz. those of immediate revelation, miraculous interposition, and preternatural suggestion? Both the creeds, and the conduct, and characters of the two men, were so widely different, that, *in the opinion of each other*, if one were a Christian, the other was not; if one were right, the other was wrong. Huntington dictated his own epitaph, a few days before his death, in these words: "Here lies the Coal-heaver, beloved of his God, but abhorred of men. The omniscient Judge, at the grand assize, shall ratify and confirm this, to the confusion of many thousands; for England and its metropolis shall know, that there hath been a prophet among them.—W. H. S. S."

Such was the confidence of William Huntington, who professed to have a "clear evidence" of his acceptance with God. After a night of sore darkness, he emerges into day-light; and "now nothing happens to him as it happens to others. If the snow melts in one night; if he finds two or three fish dead, near their pond; if two birds fight, and he picks up the one that falls; or even, if he makes known his wants, and then some kind soul helps him out of them,—all these are viewed by him as special providential interpositions in his favour." "Boasting alike of his improprieties and his successes, of his known obliquities and their forgiveness through faith, he at once takes to himself the reputation of holiness, wears its garb, and pretends to special Providential interferences on his behalf, in the minutest and most unworthy things; and working thus upon ignorance and credulity, partly indebted to the ignorance of men, and partly to the simpleness of women, he erects himself into a dictator of divinity. He and his are to be esteemed as chosen people; while he sternly arraigns

and eternally anathematizes, all who protest against his spiritual decisions. His final sentence on poor John Wesley is not yet forgotten."*

In adverting to the renowned William Huntington, I have not the smallest idea of drawing a comparison between him and the subject of this memoir; in fact, the two men were not to be compared. But I do wish the reader to examine whether there was not some similarity between the respective grounds of confident interest in the Divine favour; and that if we admit its validity in one case, whether we can reject it in the other? For my own part, I greatly doubt its admissibility in either. I do not doubt its being the high privilege of the real children of God, to obtain a well-grounded assurance of their personal interest in the Divine favour, to know that "Christ loved them and gave himself for them;" but I do not think it can be satisfactorily attained by reflecting upon any illuminations or suggestions we may have been the subjects of; because, it appears to me, that these things are often experienced by persons who afterwards fall away, and bring no fruit unto perfection. The apostle Paul had full confidence that the Thessalonians were the *elect* children of God; but he inferred it from the effects which the Gospel had upon them. It came to them not in word only, but in power, and in the Holy Spirit, and in much assurance; it led them to patient suffering for Christ's sake; to abound "in the work of faith, and labour of love, and patience of hope, in the Lord Jesus Christ," 1 Thess. i. 3—5. And it is in this way that the apostle Peter directs those to whom he wrote his epistles, to make their calling and election sure to their own minds, viz. by adding to their faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity; for, saith he, "if ye do these things ye shall never fall, for so an entrance shall be administered unto you abundantly into the everlasting kingdom of the Lord and Saviour Jesus Christ," 2 Pet. i. 10, 11. It was not in this way that either Adam Clarke, or William Huntington, attained to a knowledge of their personal interest in Christ.

* See THE PULPIT, by ONESIMUS, Vol. I. p. 201-6.

Before we dismiss this topic, there is one other point which deserves a passing remark. Dr. Clarke, in recording the circumstances of his early life, thus emphatically calls upon his readers to examine his case, evidently holding it up as a lesson to posterity. "O reader, lay these things to heart: here was a lad that had never been a profligate—had been brought up in the fear of God, and, who, for a considerable time had been earnestly seeking HIS peace, apparently cut off from life and hope! This did not arise from any *natural infirmity of his own mind:* none who knew him, in any period of his life, could suspect this: it was a sense of the *displeasure* of a holy God, from having sinned against him; and yet his sins were those of *a little boy,* which most would be disposed to pass by; for he was not of an age to be guilty of flagrant crimes; and yet *how sorely did he suffer, in seeking to be born again;* to have his conscience purged from dead works, and to have *his nature renewed!*"

Seeking to be born again! But will the scriptures of eternal truth warrant us in admitting the *possibility* of such a case? So far from it that, on the contrary, they thus describe the state of all those without exception who have not yet found rest to their souls by faith in the atoning blood of Christ—"Dead in trespasses and sins: wherein they walk, according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others, Eph. ii. 1, 3. This, then, is the state in which *all* the fallen race of Adam, whether Jew or Gentile, are *by nature:* "Having the understanding darkened, they are alienated from the divine and spiritual life,—the life of God, through the ignorance that is in them, because of the blindness of their heart," ch. iv. 18.: they are the *willing* slaves of sin and satan, Rom. vi. 16.: and so they are "without hope and without God in the world," Eph. ii. 12. Is it possible for persons in such a state to know any thing of real peace, or true happiness? Assuredly not; they are in their sins, and the wrath of God abideth on them. "There is no peace, to the wicked, saith my God." Is. lvii. 21.

The conscience of such an one is a source of perpetual disquietude. It is continually testifying against him that he has violated certain principles which ought to have guided him and regulated his conduct both towards God and man: he is conscious of a disturbance of the moral order within him, and this must unavoidably occasion much disquietude and uneasiness. Every violation of the holy law of God never fails to connect with it a portion of self-condemnation. Every deliberate act of transgression wounds the sinner's peace; tears and lacerates the mind. Hence the wicked are compared to the troubled sea, whose waters continually cast up mire and dirt. Under the dominion of their unbridled lust and passions, their peace of mind is liable to be disturbed and affected by every wind. It is not one tyrant that the sinner is called to obey, but many: and what aggravates the evil and increases his torment is, that these tyrannical masters have separate interests which keep up a perpetual collision—there is a continual strife and conflict for the ascendancy, as to which shall be obeyed in preference to the other. Perhaps *sensual pleasure* prefers its claim to be indulged; but here some contrary passion, such as *avarice*, or the love of money, comes into competition and thwarts the love of pleasure. It may be, that *ambition* puts in its claim to be heard and obeyed; but the gratification of this passion may be incompatible with both the love of pleasure and the love of money. And so in various other ways, the sinner's unbridled and unruly passions are brought into collision with each other, striving for the mastery, and to each in its turn he is destined to become the unhappy victim to the destruction of all internal peace and serenity of mind. In short, he never realizes an object, the possession of which can afford him any solid peace or lasting happiness, because his passions hurry him on to the pursuit of those things which are not capable of yielding it. The love of the world, the pleasures of sin, riches, honours, &c., however amply enjoyed, must leave the immortal mind restless and dissatisfied with them, because, in their very nature, they are unsuitable to its cravings and wants, they are unsatisfying and vain. And this is that identical state which the Saviour has in view, when he invites "*the weary and heavy laden* to come to HIM for rest," Matt. xi. 28. Man was formed for enjoying his proper

life in the favour of his Maker; this he lost by sin, and in vain does he seek to recover it in any of the pursuits above mentioned. The Most High has laid an arrest upon creation, and forbidden it to communicate this boon to an unbeliever. The doctrine runs throughout the whole of divine revelation, and is written as with a sun-beam. Persons in their sins may have many pleasures, but they can have no lasting peace. It is not said they have no mirth; they may revel in dissipation and luxury, in chambering and wantonness, but they are strangers to that peace of mind which connects with it the enjoyment of the favour of God. The eternal Sovereign has in effect said, "give them health, give them strength, let them have friends, an abundance of the good things of this world, corn and wine and oil, riches and honours and pleasures, but withhold peace from them." Such is the universal lot of man till he come to Christ.

That persons labouring under this state of mental bondage should ardently desire to be delivered from it, is perfectly natural; and in no possible way is it more natural to seek this relief, than in a round of religious duties, more especially where there is any remaining tenderness of conscience. Now this appears to have been precisely young Clarke's case. He was *labouring* after that peace, which the gospel alone can communicate; that life which lies in the divine favour, but he sought it *not by faith*, but by a round of religious exercises which were to fit and qualify him for the enjoyment of the divine favour. It is manifest that all these exercises turned upon a *self righteous principle*, and this sufficiently accounts for his soul's perplexity. It is surely a great mistake to suppose and say that he was sincerely *seeking to be born again*. All that the scripture teaches us concerning regeneration, or the new birth, flatly contradicts the supposition. For, *how is it*, according to the scriptures, that any are born again? Is it not by the *belief of the truth* which is testified concerning Christ? See, then, the absurdity to which we are at once reduced! He was seeking to believe that to be true, which all the while he held to be false! Had his mind been enlightened, through divine influence, into the import and evidence of the resurrection of Jesus; to perceive that God is for ever WELL-PLEASED in him, as the substitute of the

guilty, it would at once have put an end to all his fearful distress of mind, and to all his self-justifying labours:—*believing this,* he would at once, have entered into rest, according to the scriptures, Matt. xi. 28., Heb. iv. 3.; and he would have known, by happy experience, what it is to enjoy a sense of the divine favour, and to have his conscience purged from dead works to serve the living and true God. But unhappily his mind was fortified against the truth, by ignorance, and prejudice, and erroneous notions, which forestalled the judgment, and kept him in a state of miserable bondage, as it has done, and still does, thousands of others in every age.

The history of Adam Clarke, so far as we have yet prosecuted it, relates to what took place before he quitted school. Classical learning, we are told, now became extremely easy to him, and he pursued it with avidity. He read Lucian and Juvenal with ease. The scenic representation which he had had of Christ in his glorified state, while attending the love-feast at Coleraine, as formerly mentioned, continued to diffuse light and serenity over his mind, and greatly illumined and improved his understanding and judgment. Difficulties vanished, and learning now appeared to him little more than an exercise and cultivation of memory. He has been often heard to say: "After I found the peace of God to my conscience, and was assured of my interest in the Lord Jesus; I believe I may safely assert, that I learned more in one day, on an average, than I formerly could do, with equal application, in a whole month. And no wonder; my soul began to arise out of the ruins of its fall, by the favour of the Eternal Spirit. It was not on the affections or the passions this Spirit worked; but upon understanding, judgment, and will. These being rectified and brought under a divine influence, the lower faculties came on in their train, purified and refined. The change in my heart was the effect of the change in my immortal spirit. I saw, from my own case, that religion was the gate to true learning and science; and that those who went through their studies without this, had, at least, double work to do; and in the end not an equal produce. My mind became enlarged to take in any thing useful. I was now separated from every thing that could impede my studies, obscure or debase my mind. Learning and science I knew came from God, because he

is the fountain of all knowledge; and properly speaking, these things belong to man; God created them, not for himself—not for angels—but for man; and he fulfils not the design of his Creator, who does not cultivate his mind in all useful knowledge, to the utmost of his circumstances and power." At the same time, he was convinced that studies, which were not connected with religion, and which did not lead to God, not having his will and glory for their objects, could never be sanctified, and consequently could never be ultimately useful either to their possessors or to others.

Every observation on human learning coming from so great a master of it, must be entitled to regard: and the reader will not need any recommendation from so humble an individual as myself to stimulate his attention to whatever Dr. Clarke may say on that subject. It was about this time that a friend lent him Dr. Derham s Astro-Theology; and another kind friend made him a present of an achromatic telescope. The Bible and Dr. Derham's invaluable book, he now read in unison, at every spare hour of the day, and the telescope he used as often as possible during the night season; thus he prosecuted his study of Astronomy. He was delighted with the phases of the moon, which he carefully watched through her increase and decrease, nor was he long in coming to the conclusion that the moon was a habitable and inhabited world, and that all the planets were doubtless the same—all abodes of intelligent beings, formed and supported by the same beneficent hand, and in reference to the same gracious end. Ray's "Wisdom of God in the Creation," carried his views still farther, and prepared him for the study of natural philosophy. Half a century ago, the treatises now mentioned were in great repute, and certainly the most popular works on those subjects: since that time, wonderful improvements have been made by a variety of authors, simplifying the study of those sublime and interesting topics, until, one would incline to think, a *ne plus ultra,* had been achieved in Mr. Sharon Turner's "*Sacred History of the Creation,*"—a work which seems to combine in an octavo volume, the substance of all that had preceded it, with endless additions from the rich furniture of the mind of its most estimable author. Who can wonder that a book of such transcendant merit, should have reached a third edition in the short space of nine months! But to return to young Clarke,

The doctrine of *gravitation* was to him a series of wonders in itself; and the centripetal and centrifugal motions of all the planets, primary and secondary, gave him the most exalted idea of the wisdom, skill, and providence of God. Though he had no instructor in these things, and no instruments but his little telescope, yet he gained so much philosophical knowledge, as gave him to see God in all his works. The knowledge of the technical terms in these sciences, he obtained from a work now become nearly obsolete, viz. "Dictionarium Anglo-Britannicarum; or, A General English Dictionary, by John Kersey, 8vo. London, 1715," of which Dr. Clarke says, that it contains more valuable matter for students, than any other of its size yet offered to the public. The Dictionary of Benjamin Martin, which he afterwards got, was also very useful. The latter work he always considered, for correctness of etymology, and accuracy of definition, by far the best on its plan, before or since published.

It has already been mentioned, that young Clarke was never expert at figures; yet, discovering an inclination to become acquainted with the more ornamental branches of the mathematics, his father placed him under the care of a very eminent mathematician in Coleraine. With this gentleman he continued only long enough to learn *dialling* in a general way. About the year 1778, he made an effort to learn French, from the only person competent to teach it in that quarter, namely, Mr. Edward Murphy, an eminent classical teacher, who then kept a school in the parish church of Desart Martin, not far distant from Magherafelt. He went thither, lodged with a friend, several miles from the place, attended Mr. Murphy's school, walking out every morning and back every night in the depth of winter, and sat in the cold church without fire during the day.

Soon after this, Adam was put apprentice to Mr. Francis Bennet, a linen merchant of Coleraine, a distant relative, with every prospect of secular advantage. This, however, was in opposition to the opinion of all his religious friends, who were fully persuaded that he ought rather to have gone into the ministry. But the incapacity of his parents to support the expense necessary to such a step, determined them to accept an

offer from Mr. Bennet to that effect, considering it an opening of Providence, which might eventually lead to a respectable competency. He was himself entirely passive, for as yet he was ignorant of the designs of the Lord; and with him the grand point was, not to get money, but to save his soul. He went first a month on trial; that being ended, and to mutual satisfaction, his parents were expected to take the first steps to get him indentured, but that was strangely neglected from time to time, until he had been with Mr. Bennet eleven months. During this time, his religious friends strongly advised him against being bound, thinking that God had assuredly called him to the work of the ministry. The subject was submitted to his parents, who put their decided *veto* upon it, and insisted upon his continuing with Mr. Bennet. This brought him into great perplexity. He had begun to doubt whether the business was such as would well comport with his spiritual profit. He fancied he saw several things which he could scarcely perform without bringing guilt upon his conscience. In particular, he saw that he must necessarily be exposed to public company, in attending fairs and markets, for the purpose of purchasing linen from the weavers. A clear conscience, he concluded, was preferable to the best inheritance; and he was willing to earn his bread with the sweat of his brow at the most laborious and servile employment, rather than gain thousands with the prospect of suffering spiritual loss.

There was stationed at that time, on the Coleraine and Londonderry circuit, a Mr. John Bredin, an eminent preacher in the Wesleyan connection. This person had paid much attention to Adam Clarke, lent him books, and took considerable pains to instruct him in the most important matters. Mr. Bredin was among the number of those who thought young Clarke destined for the ministry, and was consequently against his being articled as an apprentice. Accordingly he wrote to Mr. Wesley, laying the whole matter before him. The latter kindly offered to take the young disciple, for a time, to his great school at Kingswood, near Bristol, where he might increase his acquaintance with the Greek and Roman classics; have the opportunity of exercising his ministerial talents in the various societies in that neighbour-

hood; and thus be perfected in his ministerial qualifications. When Adam laid this proposal before his parents, they were quite indignant, and strongly protested against it! Mr. Bennet, at the same time, made him a very advantageous offer, viz. that if he did not like *his* business, he would advance him money, either to be employed in some business at home, or to trade in Irish produce (butter, hides, and tallow) to England; but this proposal he carefully concealed from his parents, his mind being now bent on embracing Mr. Wesley's proposal and going to England. He accordingly thanked Mr. Bennet for his kind offer, but told him that he had made up his mind to quit the business, and in a short time they parted on the most friendly terms.

The year that Adam Clarke spent with Mr. Bennet at Coleraine is characterized by too many striking features, to be dismissed without remark. It appears to have been the year of our Lord, 1781, at which time he could not have been less than twenty years of age, for he calculated to have been born A. D. 1760. He says it was very useful to his religious growth, and his increase in useful knowledge. He had now the opportunity of attending the ministry of a very instructive preacher, several times in the week, probably Mr. John Bredin, before-mentioned. The preaching at five o'clock in the morning, he found particularly useful, because it was directed chiefly to subjects connected with Christian experience. His situation also brought him into contact with a number of valuable friends and associates, from whose conversation and kindness he derived much profit. And indeed the whole circle of his new friends laboured to promote his welfare, "all believing that God had called him to fill some important office in his church."

From a Miss Younge, of Coleraine, he obtained the loan of two books, which were rendered remarkably useful to him, indeed, beyond all others, he had ever read, the Bible excepted. These were Baxter's Saints' Everlasting Rest, abridged by Wesley; and the Journal of David Brainerd, the American missionary. From the first of these he obtained a deeper acquaintance with experimental Christianity; and from the second, he imbibed the spirit of a missionary. The former, he thought, contributed to make him a better Christian; and the latter helped to form his mind to the

model of the Christian ministry. "If I continue to be a Christian," said Dr. Clarke, at a late period of life, "I owe it under God to the former; if I ever was a preacher, I owe it under the same grace, to the latter." His kind benefactress, afterwards became Mrs. Rutherford, and he never forgot her kindness; he regarded her as a mother in Israel, and as one who had been instrumental to him of great good. Her husband was a Methodist preacher, and had been accustomed to come to the parish of Agherton, where the parents of Adam Clarke resided, and to preach in different places. The latter followed him wherever he went; and in returning from the places of preaching, was in the habit of walking behind him, and took delight in *literally* treading in his steps! One evening, Mr. Rutherford observing a little lad trotting after him, whom he had often observed at the preaching, turned about and thus accosted him, "Well, child, God hath said, I love them that love me, and they that seek me early shall find me." He said no more at the time; but Adam began to ruminate on what he had said, and thus reasoned with himself: "What does he mean by 'they that seek me early'? I rise early, and my first work is prayer, is that what is meant? No, it is they who seek God early in life, when they are *young:* then thus I seek, and thus I will seek the Lord. He said also, 'they shall find me', others, perhaps, may seek and not find; but God says to the young, they SHALL find." This gave him great encouragement.

During the time that Adam was at Mr. Bennet's, he had to endure some things that were very disagreeable to him. One of these was the crooked temper of a female domestic, who hated religion and persecuted him, for no other reason but because he was religious! She was excessively boisterous and profane; rejected in the most awful manner whatever salutary counsel was given her; and vented her implacable enmity against Adam without measure. The latter bore all her insolence and insults without even a complaint. When he endeavoured to reason and remonstrate with her, she made no scruple to curse him, and the Methodists, and their religion! Adam, however, continued to pray for her, that God would convert her from the error of her way, and his prayers were at last answered. Remorse took hold of her

conscience; she was struck with the deepest convictions a human heart could feel; she literally roared for the disquiet of her soul. He was now obliged to use every method to assuage her distress and comfort her. He had to ransack the Bible for promises to penitent sinners, in order to prevent her falling into absolute despair. So terrible were her apprehensions of the judgments of God, arising from the sinfulness of her heart and the wickedness of her life, that she was frequently in danger of laying violent hands upon herself. Her continual application to him for advice and direction became at length not a little irksome; for such was her distraction of mind she could scarcely profit by any thing said to her. After passing through a scene of indescribable mental agony, she at last got a glimpse of the Lamb of God which taketh away the sin of the world, and found redemption in his blood. And now the lion became a lamb: all her fierce and violent tempers were removed: she became meek and gentle. Mr. Clarke saw her thirty years after this, and found her walking steadily in the ways of the Lord. She has since acknowledged that she often felt the keenest twinges of conscience when she has been most violent in her contradicting and blaspheming. Verily, "the way of transgressors is hard!"

It would seem reasonable to expect that, after the extraordinary manifestations which young Clarke professed to have been favoured with, of his special interest in the Saviour's love, and the advantages of religious instruction which he enjoyed in Coleraine, that his peace would have flowed like a river, and his Christian walk and deportment have been such as became the Gospel of God; but the case was not altogether such according to his own account of the matter. There is something so very eccentric and unaccountable in the following narrative from his own pen, that I cannot resist the temptation to lay it before the reader. It is true, that he speaks of it "as a thorn in the flesh, the messenger of Satan, sent to buffet him," thus comparing it with an incident in the life of the apostle Paul, recorded 2 Cor. xii.; but the reader would do well to examine whether there be the smallest similarity in the two cases, before he admits the comparison.

He tells us that as his grand enemy could not succeed in tempt-

ing him to commit outward sin, he strove with all his skill and cunning, to harass his mind, and cause him to push the principles which regulate moral conduct beyond their natural boundaries. Fasting, abstinence, and the most solemn regard for truth, he carried to the utmost pitch of scrupulous observance. He became so scrupulous about his food, and practised such an excessive degree of self-denial, that he was worn down to little else than skin and bone. As he saw the world full of hollow friendships, shallow pretensions to religion, outsides of all kinds, and real substantial wickedness, he was led to contemplate the Almighty as the God of *truth* and the God of *justice*. His views of him under these characters, often nearly swallowed up his soul: and the terror of the God of truth and justice made him afraid. He became doubly watchful in all his conduct; guarded the avenues of his heart; took care to do nothing for which he had not the authority of God's word and the testimony of his conscience; and spoke little, and even that little with extreme caution. From this he was led to analyze his words in such a way, in order that he might speak nothing but what was indubitable truth, that in process of time every thing presented itself to him in a hypothetical form; and a general system of doubtfulness in every thing relating to himself took place.

This had a very awful, and indeed almost fatal, effect upon his memory; so much afraid was he lest he should say any thing that was not strictly true; and on many subjects he would not get full information, that he might no longer affirm or deny any thing. *He distrusted his memory, and the evidence of his senses so much, that the former seemed to record transactions no longer, and the latter only served for personal preservation.* When he has gone on an errand and returned, he would give in the most embarrassing account. "Adam, have you been at such a place?" "I think I have, sir." "Did you see Mr. ——?" "I believe I did." "Did you deliver the message?" "I think so." "What did he say?" "I cannot say: I am not sure that he said so and so, if I have ever been there and seen him; and I am not sure that he did not say, what I have just now told you." "Why, Adam, I cannot tell what you mean! pray be more attentive in future."

After some time, the empire of doubt became so established, that he appeared to himself *a visionary being,* and the whole world little else than a congeries of *ill-connected ideas. He thought at last, that the whole of life, and indeed universal nature, was a dream.* He could recollect having had what were termed dreams, and in them all appeared to be realities; but when he awoke he found all to be unreal mockeries: and why might not his present state be the same? At length he doubted whether he ever had such dreams; whether he ever made such reflections; or whether he even now thought or reflected!

However ideal all this may appear to the reader, he assures us that his sufferings, in consequence, were most distressingly *real.* He spoke to a particular friend upon the subject; he stared at poor Clarke, was confounded, knew nothing of the matter, and could give him no advice. After suffering exquisitely, he went to one of the preachers, and began as well as he could, to lay his case before him. The preacher said abruptly, "What, are you going mad? It is a shame for *you* to be occupied with such nonsense." This very proper remonstrance roused Adam from his reverie; he hastened away from him, but never afterwards opened his mind to any person on the subject. In this calamitous state he continued for three weeks, and they appeared like so many centuries. He prayed much; immediately forgot that he had prayed; and went to prayer again! He either forgot to do what he was ordered; or forgot, when he had done it, that he had been thus employed, and wondered to find the work done which he had been sent to execute, though himself a little before had been the agent!

Thus far Dr. Clarke; and I cannot but express my surprise that he should have imagined there was any thing of true religion in the matter, so as to render it worth recording for the benefit of posterity. "God hath not given us the spirit of fear," saith the apostle, "but of power, and of love, and of *a sound mind.*" The religion of the first Christians was a *reasonable* service. In the instance before us, we have every thing the reverse of this; and to place such reveries to the account of any Divine influence exerted upon the mind is to cast a dishonourable reflection on the God of peace and order, of truth and holiness. Dr. Clarke thought "that

he was permitted to fall into this state partly for his own sake and partly for the sake of others; he was thus sifted as wheat; all the trials he ever came through were nothing compared with this! "He learned from it, how sovereignly necessary was the curb and superintendance of reason, to bind, control, correct, and arrange the figments of imagination, and the excursions of fancy; and he found that reason itself was nothing, or nothing to be depended on, longer than it acted under the incumbent energy of the living God." This seems to imply that the extravagancies of which he had been the subject, sprang from a disordered imagination, in which I can readily concur; but when he represents himself as *led* into this state by the all-wise providence of God, and that HE permitted him to be *dragged* through it, in order to qualify him for executing the ministerial office, he is evidently carrying the matter far beyond what I think Divine revelation warrants.

One is anxious to know, however, in what way and by what means this charm was dissolved; and he has kindly given us the following account of the matter. "It has already been seen that he was both harassed in his mind, and perplexed and injured in his memory: he needed a *two-fold* help; and when they became indispensably necessary God sent them. While in this distracted state, he went one evening to the prayer meeting; for he was most punctual and conscientious in all the means of grace. One of those who engaged in prayer, who knew nothing of his state, was led to pray thus:—"Lord, if there be any here, against whom the accuser of the brethren hath stood up, succour that soul, and cast the accuser down." Immediately Adam thought, "I am the person: the accuser of the brethren hath stood up, and is standing up against me: Lord, cast him down and deliver me!" It was immediately done; he was enabled to penetrate the wiles of the seducer; and the Divine light and consolation instantly returned. In this way he got relief from one part of his distress, his mental perplexity; the ravages made on his memory were a totally distinct thing, and his succour from that came in the following manner.

One day, Mr. Bennet having desired him to do something, which he had already done but had forgotten, and being

questioned on it, answered in his usual way of doubtfulness, but rather from a conviction that it was undone; Mr. B., knowing that it was done, said to him in a solemn manner, "Adam, you have totally lost your memory: you are in a very deplorable state, you have not a particle of memory remaining." With these words Adam seemed to awaken as from a deep trance. "He turned his eye inwardly and saw his mind in total confusion; nothing had rule, confusion seemed confounded by confusion: he flew to prayer, which was ever his strong-hold: *God shone upon his mind and gave him a renewed consciousness of his favour!*"

Such is his own account of the matter; but a *sceptical* reader would naturally ask what connection there was between this flash of illumination and the restoration of Adam's powers of memory, a difficulty which the narrative does not help us to solve. So far from it that it greatly increases it. For, notwithstanding this immediate revelation *in answer to prayer*, and by means of which he was made so perfectly happy, he confesses that he never did completely recover his memory, from that time. He made a variety of experiments upon Blair's poem, entitled "The Grave," and it was with the utmost difficulty he could commit to memory the first paragraph. Speaking on the subject, he said, "I do not recollect that I remained master of a single line! It seemed that either every thing was effaced from my memory, or that memory itself was extinct. I took up the book again, and after a few efforts, recovered the paragraph, with the addition of a few more lines. Went again to work, and, after some time, tried my memory again, and found all gone but two or three of the *first lines!* I took up the book again, recovered what I had learned, and, as before, added a few more, and was satisfied that I could say the whole consecutively without missing a line, or indeed a word. Went to my work; after some hours tried my memory again, and found all gone but about double the quantity of the beginning to what I had left of the last recollection. Thus I continued for some time getting and losing, but recollecting *additionally* more of the commencement, till at last, I could repeat in all circumstances, and after any pause, about two hundred lines. I then gave it up, and by various exertions, left my memory to

acquire its wonted tone and energy by degrees; but this it never did completely."

In no part of this process do we see any thing supernatural, or out of the ordinary course of nature, and consequently are at a loss to know what is intended by "God shining upon his mind, and giving him a renewed consciousness of his favour," in answer to prayer for the recovery of his memory. The Doctor, however, does resolve it into a wise dispensation of Providence; for had his memory been as perfect as it once was, he would no doubt have depended much on it in preaching, and less on God, and perhaps have neglected the cultivation of his understanding and judgment! whereas, circumstanced as he was, "the plan of his preaching was new and uncommon, it was always interesting, and ever popular; for, by the demonstration of the truth, he commended himself to every man's conscience in the sight of God."

SECTION [illegible].

Mr. Clarke quits Ireland, and takes up his first residence at Kingswood; is from thence removed to Bradford (Wilts) where he begins preaching—Syllabus of his Creed, A. D. 1782-3.

Adam Clarke had now completely cast his lot among the Methodists; and though he had frequently addressed small societies in different parts of the country, he had never taken a text for that purpose; for against *that,* he seems to have had conscientious scruples, until he got a regular call to the ministry. He very properly remarks that, "in the primitive churches there were exhorters, as well as preachers, teachers, apostles, and evangelists; and their gift was not less necessary for the edification of the church than those of the others." The Doctor adds, and the remark is perfectly just, "all gifts seem now to be absorbed in one; and a man must be either a *preacher* or nothing." These observations are worthy to be recorded; they manifest an independent mind, accustomed to think for itself and draw its own

conclusions, a mind untrammelled by system or party; and it is much to be wished that the same independence of mind had prompted him to investigate the nature and constitution, discipline and worship, of the primitive churches, and to show how much those of our day differ from them in all these respects. But unhappily he stopped short at the threshold.

Soon after young Clarke had taken his departure from Coleraine, as related in a former page, he received a kind invitation from Mr. Bredin, who was then on the Londonderry side of the circuit, to come and spend a week or two with him; and having obtained the consent of his parents to go, he made preparations for a journey, on foot, of upwards of thirty miles. Previous to his setting out, he took up his Bible, and at the same moment lifted up his heart to God, beseeching to be directed to some portion of the Holy Scriptures, which might profitably employ his meditations on the way. He then opened the book, and the first words which met his eye were these: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask the Father in my name, he may give it you," John, xv. 16. Christ addressed the words to his apostles, but Mr. Clarke considered them equally applicable to his own case, and finding great encouragement from them, he went on his way rejoicing.

Having reached Mr. Bredin's residence, the latter requested him to go the following evening and supply his place at a village called New Buildings, about five miles beyond Derry. Adam, after some hesitation about preaching from a text, consented to go, and, on the 19th June, 1782, preached from 1 John, v. 19. The people seemed much gratified with his sermon; and when it was ended, gathered around him, and entreated him to preach to them at five the following morning, at a place a mile or two distant, before they went to work. He complied, had a tolerably good congregation, and addressed them from 1 John, iv. 19. During his stay at Derry, he preached five times at New Buildings, and gave several exhortations. From this time he considered that he had a special call from God to preach the Gospel, and that the verse, John, xv. 16, to which he was directed before he set out for Derry, was the

evidence of that call; he *felt* the words as no man could feel them who was not in his circumstances!

He had not been long returned from Londonderry before a letter came from Mr. Wesley to Mr. Bredin, appointing him for England, and instructing him to bring Adam Clarke with him, that he might be sent direct to Kingswood school; and now a sore trial awaited the young man. When he broached the thing to his parents, they manifested the highest displeasure at the proposition. So indignant was his father, that he would neither see nor speak to him; his mother went even further than this, and threatened him with the displeasure of Almighty God! "We have brought you up with much care and trouble," said she, "your brother is gone—your father cannot last always—you should stay with the family, and labour for the support of those who have so long supported you, and not go to be a fugitive and vagabond over the face of the earth. I believe you to be upright, I know you to be godly; but remember God has said, 'Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.' This is the first commandment with promise; and remember that the apostle hath said, 'Whosoever shall keep the whole law, and yet offend in one point, is guilty of all.' Now, I allow that you are unblameable in your life, but you are going to break that solemn law, 'Honour thy father and thy mother;' and if you do, what will avail all your other righteousness?"

This was truly a most trying situation to be brought into, but it is no unusual thing; and it is only what the Saviour often warned his disciples to expect. Adam had too much good sense to reply to an exasperated parent, unreasonable as her language was, and he merely remarked, "I wish to do nothing contrary to the will of God; and in this respect I labour to keep a conscience void of offence before God and man." His poor mother was so far transported with rage and off her guard, that she thus addressed her son: "If you go you shall have a parent's curse and not her blessing."

This was indeed an hour of perplexity, and Adam had no choice but of difficulties. He had advanced too far to retreat safely; and

he could not turn back with a clear conscience. To leave his parents under such circumstances was heart-rending; and he knew not what to do. He therefore had recourse to God by prayer, and heaven appeared for him. Some business called him to Coleraine for a few days, and to his astonishment, on his return home, he found his mother's heart softened and her sentiments entirely changed. She now entertained the persuasion that God required her to give up her son to *his* work. She instantly submitted: and had begun to use all her influence with his father, to bring him to the same mind, and in this she ultimately succeeded. Their objections were silenced; and though neither of them said, "Go," yet both said, "we submit."

He now prepared to take leave of his friends; the society in Coleraine recommended him, by prayer, to the care of their Heavenly Father, and put a trifle of money in his purse, with which he set out to join Mr. Bredin at Derry, a journey of thirty miles, all of which he had to travel on foot; and, on joining him, found he had agreed for their passage in a Liverpool trader, which was expected to sail the first fair wind.

Adam congratulated himself in thinking he was to have Mr. Bredin for his companion and fellow-traveller, for he himself was young and inexperienced. But now began a series of disappointments and distresses, which might well put his courage and confidence to the test. Just as they were about to sail, a letter was received from Mr. Wesley, countermanding Mr. Bredin's appointment; he was to remain in Ireland. There was no time to deliberate; the wind was fair; the vessel cleared out, and was about to fall down to the Lough. Adam provided himself with a loaf of bread and about a pound of cheese; stept aboard quite alone; and on Saturday, August 17th, 1782, he, for the first time, bade farewell to the land of his nativity. By this step he separated himself from all earthly connections and prospects in his own country, and went on the authority of what he believed to be a Divine call, "not knowing whither he was going," nor what God intended for him.

The captain of the sloop was one Cunningham, a Scotchman decent, orderly, and respectable. With him Mr. Clarke conversed

frequently during the passage to Liverpool, on religious topics, and the captain seemed pleased with it. The latter had got *Flavel's Works* on board, and read them diligently on the Lord's day; but poor Adam was sea-sick, and obliged to keep his bed. The American war was then in progress; and when they approached Liverpool, they found a *hot press* going forward on the Mersey. The Tender stationed there on the impress service, fired a couple of guns to make the captain *bring to*. The sails were hauled down in a moment, and the tender lowered her boat over her side; the sloop was presently boarded by an officer and six men. The following is Dr. Clarke's own account of what followed:—"There were on board two young men, besides Adam Clarke, one a sailor and the other a hatter, both steerage passengers, and Captain Cunningham advised them all to go and hide themselves wherever they could, in the most secret parts of the vessel. The two young men accordingly hid themselves. I said to myself 'shall such a man as I flee? I will not. I am in the Lord's hands; if he permit me to be sent on board a man-of-war, doubtless he has something for me to do there.' I therefore quietly sat down on a locker in the cabin; but *my heart prayed to the God of heaven.* By and bye the noise on deck told me that the gang were come on board. Immediately I heard a hoarse voice of unholy authority, calling out, 'All you who are below come up on deck.' I immediately walked up the hatch-way, stepped across the quarter-deck, and leaned myself against the gun-wale. The officer himself went down and searched, and found the hatter, but did not find the sailor. While this officer and the captain were in conversation about the hatter, who maintained that he was an apprentice to a Mr. —— in Liverpool, one of the gang came up to me, and said to one of our sailors, 'Who have you got here? O, he's a —— priest, I'll warrant,' said the fellow; adding, 'we pres't a priest yesterday, but I think we'll not take this one!' By this time the lieutenant, having ordered the poor hatter on board the Tender's boat, came up to me, stood for some seconds eyeing me from head to foot; he then stepped forward, took me by the right hand, fingered and thumbed it to find whether I had been brought up to the sea or hard labour; then, with authoritative insolence, shook it

from him with a muffled execration, 'D— you, you'll not do. They then returned to their boat, and went off with the poor hatter."

A reflection upon this occurrence never failed through life to call up all the patriotism, and loyalty, and love of liberty, and hatred of slavery in the breast of Dr. Clarke; he could not think upon it with patience. "What Briton's bosom," he would say, "does not burn against this infringement of British liberty? This unconstitutional attack on the liberty of a free-born subject of the Sovereign of the British isles? While the impress service is tolerated, in vain do we boast of our constitution. It is an outrageous attack upon its vitality, ten thousand times more than any suspension of the *Habeas Corpus* Act: Let Britons know, that it is neither any part of our constitution, nor any law of the land, whatever some venal lawyers have said, in order to make it *constructively* such. Nothing can be a reason for it, but that which justifies a *levée-en-masse* of the inhabitants of the nation. It is intolerable to hear those plead for it, who are not exposed to so great a calamity."

At Liverpool, Captain Cunningham took young Clarke to his own house, where he was hospitably entertained during his stay in that town, and when the latter enquired for his bill, was told by Mrs. Cunningham that he owed nothing there; on the contrary, that the family were deeply in *his* debt; that he had been a blessing to their house, and were he to stay longer, he would have no charges. They hoped to hear from him when he got to Kingswood! Though this free lodging suited his pocket, it was little accordant with his disposition; for all through life he admired and enforced the words of the blessed Redeemer, "It is more blessed to give than to receive." He departed, earnestly supplicating the blessings of heaven on that family.

It had been his intention to travel on foot from Liverpool to Bristol, a distance of near two hundred miles, but from this he was dissuaded, and he took an outside place in what was called "the Fly," to Birmingham—one of the "*tarda volentia plaustra*,"—a vehicle so loaded within and without as to be little inferior in size to a stage waggon, and not much superior to one in speed. They

left Liverpool at seven o'clock in the evening, and did not arrive in Birmingham before the following night—that is, the *Fly* went ninety-five miles in twenty-four hours, *almost* four miles an hour! The coaches now run it in about ten!

We have an amusing account of young Clarke's companions on his way to Birmingham. From reproving the sin of swearing in a young and giddy person, the fact was elicited that Adam was a Methodist; and now all the passengers both inside and out were ready to sport their wit at his expence. However, when they assembled round the dinner table at Litchfield, the inside passengers insisted on defraying his expence; and to his surprise and gratification, it turned out that the young gentleman could converse with him out of Virgil and Horace, nor was he wholly unacquainted with his Bible. In the course of conversation, Mr. Clarke started a proposition concerning the heathen, viz. that they were not destitute of a knowledge of that confidence in the Divine favour and protection, which every true fearer of God has, and quoted the following lines of Horace, in proof of it.

"Integer vitæ scelerisque purus
Non eget Mauris jaculis, neque arcu,
Nec venenatis gravida sagittis
Fusce, pharetra."—Hor., lib. I. Od. 22.

"The man that knows not guilty fear,
Nor wants the bow, nor pointed spear;
Nor needs, while innocent of heart,
The quiver teeming with the poison'd dart."—Francis.

"True," said the gentleman, "but if we take Horace for authority in one point, we may as well do it in another: and in some of your received principles you will find him *against* you: witness another ode."—

"Nunc est bibendum, nunc pede libero
Pulsanda tellus."—Ibid. 37.

"Now let the bowl with wine be crown'd
Now lighter dance the mazy round."

Young Clarke acknowledged the propriety of his opponent's re-

mark, and ever after was wont to say, "we should be cautious how we appeal to heathens, however eminent, in behalf of morality, because 'tis certain that much may be collected from them on the other side. In like manner we should take heed how we quote the *Fathers* in proof of the *doctrines* of the gospel, because he who knows them best, knows, that on many of those subjects, they blow *hot* and *cold*."

At Birmingham, Mr. Clarke fell in with Mr. Joseph Brettel, the brother of John, formerly mentioned. He had a letter of recommendation to him from a Mr. Ray, of Liverpool; and by Mr. and Mrs. Brettel he was affectionately received and treated with kindness. As there would be no coach to Bristol for two days, they took him to their house to eat and sleep. He accompanied his kind host to a public prayer-meeting at which Adam gave an exhortation which was well received; and while at Birmingham, he had an opportunity of hearing Old Parson Greenwood preach from the words of Paul, "I am in a strait between two." In the course of the sermon, he took occasion to remark that it had generally been the case in every age that the people of God had been often in straits and difficulties, of which he gave instances in the case of Lot in Sodom; Jacob in the house of Laban, and when he met Esau his brother, Moses in Egypt, &c.—and, adds Dr. Clarke, had he known the circumstances and spirit of his young strange hearer, he might have added him to the number.

During their intercourse at Birmingham, Mr. Brettel, who would seem to have had a pretty correct notion of the Kingswood seminary, asked Mr. Clarke what he proposed to himself by going thither? The latter, who had been led to consider it in the light of a University, but much better conducted than those of Oxford and Cambridge, promptly replied, that he hoped to increase his learning and piety. Mr. B. told him he wished he might not be disappointed, but for his part he was inclined to question whether he would there meet with any thing he expected! This perfectly confounded the young man, who referred him to some recent numbers of their Magazine, in which such an account was given of this seminary as had raised his expectations to the highest pitch. Mr. Brettel, who appears from the whole narrative to have been a

judicious, soberminded man contented himself with remarking—"I only wish to put you on your guard against suffering pain and discouragement, should you be disappointed. Some of us know the place well; and know that you will not meet in it what you have been led to expect."

We have here one instance, among many that might be adduced, of the unhappy results of that system of *puffing* which has found its way into some of our religious magazines; Every thing pertaining to *them* and *their party* can only be spoken of in the *superlative* degree. Their ministers are little inferior to angels, and their missionary undertakings crowned with the completest success, insomuch that, should we credit all they publish in the columns of those journals, our great surprise must be that, by this time, there remains any part of the world to be evangelized! Mr. Brettel's admonition to Adam Clarke not to be too sanguine in his expectations from Kingswood college was kind and benevolent; it prepared him gradually for the suffering he had to endure at that place of torment, as the sequel will show. Callous and unfeeling must be the heart that can peruse the following detail without emotions of sympathy, and especially when he calls to mind that these things happened to Dr. Adam Clarke, during his novitiate in Methodism.

As the coach for Bristol was to go off at three o clock in the morning, it was judged best that Mr. Clarke should sleep at the inn. Having paid his fare outside the coach to Bristol, and sixpence for his bed, he found the whole contents of his purse to be reduced to *one shilling and nine pence.* On his journey from Birmingham to Bristol, a distance of more than one hundred miles he subsisted on *a penny loaf* and *a half penny worth of apples!* The day had been stormy, and he had been often wet to the skin; when he reached the Lamb inn, in Broadmead, Bristol, he felt greatly exhausted and fatigued. He was shown to the kitchen, where there happened to be a good fire, and he warmed himself. He asked for a piece of bread and cheese, and a drink of water. "Water, water"! said one of the servants, "had you not better have a pint of beer?" "No: I prefer a drink of water," said he, and it was brought. The charge was sixpence for his supper, six-

pence for his bed, and sixpence to the chambermaid, for taking care of his box; so that his bank stock was thus reduced to *three half pence,* on his setting out for Kingswood, on the following morning, August 25th.

Quitting the inn at an early hour, he walked out to Kingswood, which he reached about seven o'clock, when preaching in the chapel was about to commence. He entered with the crowd, and heard the preacher discourse from "Woman, why weepest thou? Whom seekest thou?" Making a personal application of the text to his own case, he says, it proved a word in season, for he now began to be very heavy and jaded in mind, having a presage of some approaching distress. When service was over, young Clarke was introduced to Mr. Simpson, the head master, to whom he delivered Mr. Wesley's letter. Mr. S. appeared surprised, declared "he had heard nothing of it, and that they had no room in the school for any one; that Mr. Wesley was now in Cornwall, but was expected in a fortnight," and added, "you must go back to Bristol, and lodge there till he comes." This was appalling tidings! Adam had travelled several hundred miles by sea and land in quest of a chimerical *Utopia,* and *Garden of Paradise;* and now, all his hopes and expectations were blasted. With a heart full of distress, Adam ventured to say, "Sir, I cannot go back to Bristol; I have expended all my money and have nothing to subsist on." Mr. Simpson said, "why should *you* come to Kingswood? It is only for preachers children, or for such preachers as cannot read their Bible; and it appears from this information, that you have already been at a classical school, where you have read both Latin and Greek authors." Adam rejoined, "I am come to improve myself in various ways by the advantages which I understand Kingswood could afford." Mr. S. replied that it was not necessary; and that if I were already a preacher, I had better go out into the work at large, for that there was no room for me in the school, and not one spare bed in the house." Poor Clarke said to himself,

Hei mihi! quanta de spe decidi!

"Alas for me!—from what elevated hopes have I fallen!"

The rest must be given in his own words.—

"At last it was agreed, that there was a spare room at the end of the chapel where I might lodge till Mr. Wesley should come home from Cornwall; but that I must stay in that room and not come into the house. I was accordingly shown to the place, and was told, one of the maids should bring me my daily food at the stated times. As soon as I was left alone, I kneeled down and poured out my soul to God with strong crying and tears. I was a stranger in a strange land, and alas! *among strange people,* utterly friendless and pennyless. I felt also that I was not at *liberty,* except to *run away;* this I believe would have been grateful to the unfeeling people into whose hands I had fallen. But I soon found why I was thus cooped up in my prison house, [and now follows the explanation] Mr. Simpson that day took an opportunity to tell me that his wife suspected I might have the itch, as many persons coming from my country had; [this was excellent from *Scotch* people, for such they both were;] and that they could not let me mingle with the family. I immediately tore open my waistcoat and shirt, and shewed him a skin as white and clean as ever came across the Tweed; but all to no purpose." "It might be cleaving some where to me, and they could not be satisfied till I had rubbed myself, from head to foot, with a box of Jackson's itch ointment, which should be procured for me next day."

"It was only my strong hold of God that kept me from distraction. But to whom could I make my complaint? Earthly refuge I had none. It is utterly impossible for me to describe the feelings, I may justly say the *agony,* of my mind. I surveyed my appartment; there was a wretched old bureau wainscot bedstead, not worth ten shillings, and a flock-bed with suitable bed-clothes, worth not much more: but the worst was, they were very scanty, and the weather was cold and wet. There was one rush bottomed chair in the place; and besides these neither carpet on the floor, nor at the bed side, nor any other kind of furniture. There was no book, not even a Bible in the place; and my own box, with my clothes and a few books, were left at Bristol; and I had not even a change of linen. Of this I informed them, and begged them to let the man (as I found he went with a horse and small cart three times a week)

bring out my box to me. To this request, often and earnestly repeated, I got no definite answer; but no box was brought.

The odoriferous unguent was brought, certainly, and poor Clarke was compelled to anoint himself before a large fire, the first and last which he saw while he remained there, and which they had ordered to be lighted for the purpose..... "The woman that brought my *bread and milk*, for breakfast, for dinner, and for supper, for generally I had nothing else, and not enough of that, I asked to let me have a pair of clean sheets; but in vain: no clean sheets of any kind were afforded me. I was left to make my own bed, sweep my own room, and empty my own basin &c. &c. as I pleased. For more than three weeks no soul performed any kind act for me. And as they did not give orders to the man to bring out my box, I was left without a change of any kind till the Thursday of the second week, when I asked permission to go out of my prison-house to Bristol for my box: which being granted, I proceeded thither and carried my box *on my head*, a distance of more than four miles, without assistance of any kind." Under these circumstances it was no loss that his wardrobe was not more extensive. He begged and entreated that he might be indulged with a little fire, the season being unnaturally cold, both day and night; but that was denied him, although coals were raised within a few roods of the house and very cheap: but had it been otherwise, they were not at *their* expence, being paid for out of the public collections. "One day, having seen Mr. Simpson walking in the garden, I went to him and told him I was starving with cold, and shewed him my bloodless fingers. He took me to the hall, shewed me a cord which was suspended from the roof, and to the end of which was affixed a cross stick: he told me to jump up and catch hold of the stick and swing by my hands, and that would help to restore the circulation. I did so: and had been at the exercise only a few minutes, when Mrs. S. came and drove both him and myself away, under pretence that we should dirty the floor! From this woman I received no kindness, a more unfeeling woman I never met. She was probably very clever, all stood in awe of her, for my own part, I feared her more than I feared Satan himself. When nearly crippled with cold, and I had stolen into

the kitchen to warm myself for a few moments, if I heard her voice in the hall, I have run as a man would that was pursued in the jungles by a Bengal tiger.

"This woman was equally saving of the candles as of the coals: if my candle was not extinguished by nine o'clock, I was called to account for it. My bed not being comfortable, I did not like to lie much in it, and therefore kept out of it as late, and rose from it as early as possible. To prevent Mrs. S. from seeing the reflection of the light through my window, I was accustomed to set my candle on the floor, behind my bureau bed, take off my coat and hang it over the chair-back, bring that close on the other angle, and then sit down squat on the floor and read! To these miserable expedients was I driven in order to avoid my bed, and spend my time in the best manner I could for the cultivation of my mind, and to escape the prying eye of this woman, who seemed never to be in her element but when she was driving every thing before her."

There was a garden appertaining to the school, the fine quickset hedges of which were all overgrown. Adam asked permission to work in the garden and it was granted. He procured a pair of dubbing shears, with which he trimmed the hedges and reduced the whole to order and symmetry; and he acquitted himself so well that his taste and industry were both applauded. He occasionally dug and dressed plots in the ground. This was a source of agreeable exercise and conduced to his better health. There was a pond of rain water in the garden, in which he occasionally bathed, though as he says he had to contend with frogs, askes, and vermin of various kinds! The religious exercises at the chapel, preaching and band-meeting, were often sources of spiritual refreshment to him and afforded him songs in the house of his pilgrimage.

Dr. Clarke has furnished us with the following account of the family at Kingswood during the period he was fated to be connected with it. Mr. Thomas Simpson, M. A. was head master. Mrs. Simpson, housekeeper, Miss Simpson, assistant. The Rev. Cornelius Bayley, (afterwards Dr. Bayley, of Manchester) was English Teacher, with a salary of £12 per annum and his board. Mr. Vincent de Boudry was occasional French teacher: and Mr. C. R.

Bond, was a sort of half boarder, and assistant English Teacher Mr. Simpson was a man of learning and piety; much of a gentleman, but too easy for his situation. Mr. Bayley was a man of the strictest morals and exemplary piety. He published a very good Hebrew Grammar while connected with the Kingswood school, and it is surely no light attestation of its value that Dr. Clarke owned himself so much benefited by it that if he had not got it, he never should have turned his mind to Hebrew learning, and certainly never have written his Commentary on the Old Testament. The school consisted of the sons of itinerant preachers and parlour boarders. As a religious seminary and under the direction of the great Mr. J. Wesley, the school had a high reputation, among religious people all over Europe, and the American continent. Independently of several young gentlemen, the sons of opulent Methodists of this country, there were then in it several from the West Indies, Norway, Sweden and Denmark. The scholars were none of them remarkable for piety or learning. The young gentlemen that were introduced had spoiled the discipline of the school; very few of its rules or regulations were observed, and it in no respect answered the end of its institution. Mr. Wesley himself was quite convinced of this fact; and at the conference held at Bristol, August, 1783, he proposed as a query, "can any improvement be made in Kingswood school?" He then pointed out its numerous imperfections and closed with saying: "It must be mended or ended, for no school is better than the present school!"

Dr. Clarke fully agreed with this censure: "it was," says he, "the worst school I had ever seen, though the teachers were men of adequate learning. The school was perfectly *disorganised*, and in several respects each did what was right in his own eyes: there was no efficient plan pursued; they (the pupils) mocked at religion, and trampled under foot all the laws. The little children of the preachers suffered great indignities; and it is to be feared, the treatment they received there gave many of them a rooted enmity against piety and religion for life. The parlour boarders had every kind of respect paid to them, and the others were shamefully neglected. Had this most gross mismanagement been known to the Methodist preachers, they would have suffered their

sons to die in ignorance, rather than have sent them to a place where there was scarcely any care taken either of their bodies or souls." In short, he found the hints which were thrown out by Mr. Brettel and the Birmingham friends, more than realized.

About the beginning of September, Mr. Wesley arrived at Bristol, and Mr. Simpson lost no time in obtaining an interview, when he told his own tale in relation to Adam Clarke; that they had not room for him: that it was a pity he should not be out in the general work, &c. &c.; and Adam was informed that Mr. Wesley desired to see him. This is what he had long wished, and that privilege he obtained for the first time, on the 6th of September. A friend in Bristol conveyed him to Mr. Wesley's study, off the great lobby of the rooms over the chapel in Broadmead. On being introduced, Mr. Wesley took him kindly by the hand and enquired how long it was since he had left Ireland? The conversation was short. He said, "Well, brother Clarke, do you wish to devote yourself entirely to the work of God?" Adam answered, "Sir, I wish to *do* and *be* what God pleases!" He then said, "We want a preacher for Bradford (Wilts); hold yourself in readiness to go thither: I am going into the country and will let you know when you shall go." Having said this, he turned to young Clarke, laid his hands upon his head, and by a short, fervent, and impressive prayer, commended him to the especial care and benediction of the God of all grace, that he would bless and preserve him, and grant him success in the work to which he was now formally designated. "I departed," says Dr. Clarke, "having now received, in addition to my appointment from God to preach the Gospel, *the only authority I could have from man*, in that line in which I was to exercise the ministry of the Divine word."

In the evening of the same day, Adam heard Mr. Wesley preach from Zech. iv. 6, "Not by might nor by power, but by my Spirit, saith the Lord of hosts." The substance of the sermon was a history of Methodism from its commencement in Oxford, occasioned by himself and his brother Charles, and a few other young men setting apart a portion of their time to read the Greek Testament, carefully noting down the doctrines and precepts of the Gospel, and to pray for inward and outward holiness, &c. With and by

these, God had condescended to perform a work, the greatest that had been wrought in any nation since the days of the apostles. That the instruments which he employed were, humanly speaking, not at all calculated to produce such a glorious effect; that they had no might as to extraordinary learning, philosophy, or rhetorical abilities; they had no power either ecclesiastical or civil; they could neither command attention, nor punish the breach of order; and yet by these means was the extraordinary work wrought, and in such a manner too, as to demonstrate that it was "neither by might nor by power; it was by the Spirit of the Lord of hosts."

Two days afterwards, young Clarke first saw Mr. Charles Wesley, which was to him a most gratifying sight, considering, as he did, the two brothers to be the very highest characters on the face of the earth, and as the most favoured instruments which God had employed since the days of the apostles to revive and spread genuine Christianity in the earth; a pardonable error when we consider his youth and circumscribed knowledge of the world.

——————— "Fool that I was,
To think Imperial Rome, like this our Mantua."

Before we take a final leave of Kingswood school, there are a few more choice things on record from the Doctor's own pen, which I may not omit in this place. When Adam had received orders from Mr. Wesley to hold himself in readiness to go into a circuit, he was brought out of his prison house, and had a bed assigned him in the large room with the rest of the boys, and had permission to dine with the family. There was then no question about his *leprosy*, or any thing else, whether he had ever been infected with it, or was cured of it; but Mrs. Simpson's authority, albeit, was not yet at an end. It was soon noticed at table that Mr. Clarke drank no person's health. He had long regarded this as a foolish custom, and set his face against it. At the Kingswood school table, every person when he drank must run the following gauntlet: "Mr. Simpson, Mrs. Simpson, Miss Simpson, Mr. Bayley, De Baudry, all the foreign gentlemen, all the parlour boarders, down one side of the long table and up the other, one

by one, and all the visitors that might happen to be there: after which it was lawful for him to drink his glass of beer. Mrs. Simpson took umbrage at Mr. Clarke's want of courtesy, and insisted upon his going through this routine, and drinking all healths, which he peremptorily refused, telling her he had a scruple of conscience, and could not submit to it till better informed, and hoped she would not insist on it. She replied, 'You certainly shall; you shall not drink at table unless you drink the healths of the company as others do. Mr. Wesley drinks healths; Mr. Fletcher does the same; but you will *not* do it, because *you*, of course, have more wisdom and piety than *they* have.'" There was no answering this argument; poor Adam knew that he was in Rome, and that it would be absurd in him to attempt to contend with the Pope! The consequence was that he never had a drop of fluid with his meat during the rest of his stay at that place; which was a sore trial to him, having never had an easy deglutition, and was obliged to sip with his food to get it swallowed. "I had now no help," says he, "but to take very small bits and eat little; and then go out to the vile straining stone behind the kitchen, for some of the half putrid pit water, and thus terminate my unsatisfactory meal."

It was a happy circumstance that he was not destined to continue long at Kingswood to pursue his studies, agreeable to his intentions when he first came. On the 26th of September he received his final instructions to set off on his circuit. On the morning of that day he left it, walked to Hanham, and thence to Bath, where he heard Mr. Wesley preach; and from Bath he walked to Bradford, where he again heard him preach in the evening. Next day he set out on his circuit, of which Troubridge was the first place. The following are his reflections on quitting the house of bondage: "Though burdened with a sense of my great unfitness for the work into which I was going, yet I left Kingswood without a sigh or a groan. It had been to me a place of unworthy treatment, not to say torment; but this had lasted only *one month* and *two days, thirty-one days* too much, if God had not been pleased to order it otherwise. But the impressions made upon my mind by the bad usage I received there, have never been

erased: a sight of the place has ever filled me with distressing sensations; and the bare recollection of the *name* never fails to bring with it associations both unpleasant and painful. Those who were instruments to my tribulation are gone to another tribunal; and against them I never made any complaint."

The Simpsons did not continue to conduct the Kingswood school more than a year after this time; but removed to Keynsham, between Bristol and Bath, where they set up a classical school, which was managed with considerable credit, and continued by a son after the father's death. Their treatment of Mr. Clarke was unquestionably very disgraceful, and well calculated to fill his mind with disgust against Methodism at the very outset of his career. It does not appear that Mr. Wesley was ever made acquainted with these things.

As we are now brought to that important period when Adam Clarke entered upon the ministry of the word, and was called forth to "labour in the word and doctrine," it may not be amiss to pause and introduce the Articles of his Creed, with which he has kindly favoured us. It would appear, from his own account of the matter, that he *then* settled it by a thorough reading of the New Testament, and so satisfactorily that he never afterwards had occasion to change one article of it.

I. That there is but one uncreated, unoriginated, infinite, and eternal Being, the creator, preserver, and governor of all things.

II. There is in this essence a plurality of what we commonly call Persons, not separately subsisting, but essentially belonging to the Deity or Godhead, which persons are generally termed, Father, Son, and Holy Ghost; or, God, the Logos (Word), and the Holy Spirit, which are commonly designated the TRINITY; which term, though not found in the Scriptures, seems properly enough applied; as we repeatedly read of these THREE, and never of more persons in the GODHEAD.

III. The sacred Scriptures, or Holy Books, which constitute the Old and New Testaments, contain a full revelation of the will of God, in reference to man; and are alone sufficient for every thing relative to the *faith* and *practice* of a Christian, and were given by inspiration of God.

IV. Man was created in righteousness and true holiness, without any moral imperfection, or any kind of propensity to sin; but free to stand or fall, according to the use of the powers and faculties he received from his Creator.

V. He fell from this state, became morally corrupt in his nature, and transmitted his moral defilement to all his posterity.

VI. To counteract the evil principle in the heart of man, and bring him into a salvable state, God, from his infinite love, formed the purpose of redeeming him from his lost state, by the incarnation, in the fullness of time, of Jesus Christ; and, in the interim, sent his Holy Spirit to enlighten, strive with, and convince, men of sin, righteousness, and judgment.

VII. In due time this Divine Person, called the Logos, Word, Saviour, &c. &c., did become incarnate, sojourned among men, teaching the purest truth, and working the most stupendous and beneficent miracles.

VIII. The Lord Jesus Christ is really and properly GOD; was foretold as such by the prophets, described as such by the evangelists and apostles; and proved to be such by his miracles; and has assigned to HIM, by the inspired writers in general, every attribute essential to the Deity, being one with Him who is called God, Jehovah, Lord, &c. &c.

IX. He is also a perfect Man, in consequence of his incarnation; and in that man, or manhood, dwelt all the fullness of the Godhead bodily: so that his nature is twofold—Divine and Human, or "God manifested in the flesh."

X. His Human Nature was begotten of the blessed Virgin Mary, through the creative energy of the Holy Ghost: but his Divine Nature, because God, infinite and eternal, is uncreated, underived, and unbegotten; and which, were it otherwise, he could not be God in any proper sense of the word: but he is most explicitly declared to be God, in the Holy Scriptures, and, therefore, the doctrine of the *Eternal Sonship*, must necessarily be false.

XI. As HE took upon him the nature of man and died in that nature; therefore, he died for *the whole human race*, without respect of persons: equally for all and every man.

XII. On the third day after his crucifixion, and burial, he rose from the dead: and after shewing Himself many days to His disciples and others, He ascended into heaven, where, as God manifest in the flesh, He is, and shall continue to be, the MEDIATOR of the human race, till the consummation of all things.

XIII. There is no salvation, but through Him; and throughout the Scriptures his passion and death are considered a sacrificial: pardon of sin and final salvation, being obtained by the alone shedding of His blood.

XIV. No human being, since the *fall*, either has or can have merit or worthiness of, or by, himself, and therefore has nothing to *claim* from God, but in the way of His *mercy* through Christ: therefore, pardon and every other blessing promised in the Gospel, have been purchased by His sacrificial death; and are given to men, not on the account of any thing they have done or suffered: or can do or suffer; but for His sake, or through His meritorious passion and death, alone.

XV. These blessings are received by *faith*; because they are not of works nor of suffering.

XVI. The power to believe, or *grace of faith*, is the free gift of God, without which no man can believe: but the *act of faith*, or actually believing, is the act of the soul under that power; this power is withheld from no man; but like all the other gifts of God, it may be slighted, not used, or misused, in consequence of which is that declaration, "He that believeth shall be saved; but he that believeth not shall be damned."

XVII. Justification, or the pardon of sin, is an instantaneous act of God's mercy in behalf of a penitent sinner, trusting only in the merits of Jesus Christ: and this act is absolute in reference to all past sin, all being forgiven where any is forgiven: *Gradual* pardon, or progressive justification, being unscriptural and absurd.

XVIII. The souls of all believers may be purified from all sin in this life; and a man may live under the continual influence of the grace of Christ, so as not to sin against God. All sinful tempers and evil propensities being destroyed, and his heart constantly filled with pure love both to God and man; and as *love* is the

principle of *obedience*, he who loves God with all his heart, soul, mind and strength, and his neighbour as himself, is incapable of doing wrong to either.

XIX. Unless a believer live and walk in the spirit of obedience, he will fall from the grace of God, and forfeit all his Christian privileges and rights; and although he may be restored to the favor and image of his Maker from which he has fallen, yet it is possible that he may continue under the influence of this fall, and perish everlastingly.

XX. The whole period of human life is a state of *probation*, in every point of which a sinner may repent, and turn to God: and in every point of it a believer may give way to sin, and fall from grace: and this possibility of rising or falling is essential to a state of trial or probation.

XXI. All the promises and threatenings of the Sacred Writings, as they regard man in reference to his being here and hereafter, are *conditional;* and it is on this ground alone that the Holy Scriptures can be consistently interpreted or rightly understood.

XXII. Man is a *free agent*, never being impelled by any necessitating influence, either to do good or evil; but has the continual power to choose the life or the death that are set before him; on which ground he is an accountable being, and answerable for his own actions; and on this ground also he is alone capable of being rewarded or punished.

XXIII. The *free will* of man is a necessary constituent of his rational soul; without which he must be a mere machine, either the sport of blind chance, or the mere patient of an *irresistible necessity*; and consequently, not accountable for any acts which were predetermined, and to which he was irresistibly compelled.

XXIV. Every human being has this *freedom of will* with a sufficiency of light and power to direct its operations; but this powerful light is not inherent in any man's nature, but is *graciously* bestowed by Him who is "the true light which lighteneth every man that cometh into the world."

XXV. Jesus Christ has made by his own offering upon the cross, a sufficient sacrifice, oblation, and atonement for the sins of the whole world; and his gracious Spirit strives with, and enlightens

all men, thus putting them in a salvable state; therefore, every human soul may be saved if it be not his own fault.

XXVI. Jesus Christ has instituted, and commanded to be perpetuated in His Church, two sacraments only: 1. BAPTISM, sprinkling, washing with, or immersion in water, in the name of the Holy and ever-blessed Trinity, *as a sign* of the cleansing or regenerating influence of the Holy Spirit, by which influence a death unto sin, and a new birth unto righteousness are produced: and 2. The EUCHARIST, or Lord's Supper, as commemorating the sacrificial death of Christ. And he instituted the first to be once only administered to the same person, for the above purpose, and as a rite of initiation into the visible Church; and the second, that by its frequent administration all believers may be kept in mind of the foundation on which their salvation is built, and receive grace to enable them to adorn the doctrine of God their Saviour in all things.

XXVII. The soul is immaterial and immortal, and can subsist independently of the body.

XXVIII. There will be a general resurrection of the dead, both of the just and unjust; when the souls of both shall be reunited to their respective bodies; both of which will be immortal and live eternally.

XXIX. There will be a general judgment: after which all shall be punished or rewarded, according to the deeds done in the body; and the wicked shall be sent to hell, and the righteous taken to heaven.

XXX. These states of rewards and punishments shall have *no end,* for as much as the time of trial or probation shall then be for ever terminated; and the succeeding state must necessarily be fixed and unalterable.

XXXI. The origin of human salvation is found in the infinite philanthropy of God; and, on this principle, the unconditional reprobation of any soul is absolutely impossible.

XXXII. God has no secret will, in reference to man, which is contrary to His revealed will,—as this would shew him to be an insincere being — professing benevolence to all, while he secretly purposed that that benevolence should be extended only to a few: a doctrine which appears blasphemous as it respects God, and sub-

versive of all moral good as it regards man, and totally at variance with the infinite rectitude of the divine nature.

Such was Dr. Clarke's creed, the articles of which are given in his own words—and he took credit to himself for having propounded it in a manner both original and precise, and well calculated to convey the sense of each article. It differs in a *few* particulars from what is commonly held by the great body of Arminians, and in *several* from what is termed the Calvinistic or orthodox confession of faith—but these regard, what is usually designated " the five points "—to wit, election, particular redemption, original sin, efficacious grace, and the final perseverance of the saints. A discussion on each of these points, such as the subject deserves, would lead to a great extent, and therefore must not be here attempted. Besides, a few strictures have already been offered on some of them, and others may possibly be touched upon hereafter; for it is by the collision of discordant sentiments that truth is often elicited. In the meantime one cannot but wish that Dr. Clarke had referred us to " chapter and verse," as is usually done by the compilers of creeds and confessions, in support of each proposition; we should then have had an opportunity of tracing his opinions to their source. Some of his peculiar views appear to me to take their rise from what I should be disposed to call a mistaken view of certain texts of Scripture. Thus for instance, in ARTICLE XVIII. he manifestly holds the doctrine of sinless perfection, as a state attainable by Christians in this life; whereas the doctrine of the inspired writers runs in this strain; " If we say that we have no sin, we deceive ourselves, and the truth is not in us; if we say that we have not sinned, we make him a liar, and his word is not in us." 1 Joh. i., 8, 10. It is no doubt possible for a man to hold the doctrine of sinless perfection, as a thing that may be true of certain favourite individuals (concerning whom he thinks too highly) without coming under the sentence of condemnation here pronounced by the Spirit of inspiration, *viz.* being *self-deceived--not having the truth in us*—and *making God a liar*—but it is difficult to conceive how any man who considers *himself to be free from sin*, can be a real Christian. Surely the things above specified are wholly incompatible with Christianity. " A man may live under

the continual influence of the grace of Christ," says Dr. Clarke, "so as not to sin against God:" but if so, he can stand in no need of cleansing by the blood of Jesus Christ; no need of confession, nor of pardon for his daily offences, which the Saviour has taught us to pray for as often as we pray for our daily bread.

Now, if Dr. Clarke were asked upon what text or texts of scripture he founded the doctrine of sinless perfection, he would in all probability have referred us to such as the following: "whosoever abideth in him, sinneth not; whosoever sinneth hath not seen him (Christ) neither known him." 1 Joh. iii. 6. But to this a Calvinist, who was well instructed in the principles of his religion would answer, that the inspired apostle, in this place, is not treating of sin and righteousness in reference to what is called "the Moral Law," but solely in relation to Christ's new commandment of brotherly love, as in Joh. xiii. 34, 35. It is obviously in reference to this law or command, that he says the believer cannot sin; in other words, he cannot hate his brother, See ch. ii. 8, 12. Thus he says, ch. v. 1. "Whosoever believeth that Jesus is the Christ is born of God; and every one that loveth him that begat, loveth him also that is begotten of him." And so he says, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God, love his brother also," ch. iv. 20, 21. There is, perhaps, no portion of the apostolic writers, the Apocalypse excepted, the meaning of which is so little understood by professors of religion as this first epistle of John. It was surely not without reason that an inspired prophet exclaimed "I have seen an end of all perfection: for thy commandment is exceeding broad"! That any of the fallen race of Adam, even though renewed in the spirit of their minds, can enter into the spirituality of the divine law as opened up by the great prophet of the Christian church, in his sermon on the mount, Mat. v. vi. and vii. and yet think themselves *perfect* in respect to its requirements, is what I am incapable of comprehending!

One of the articles on which Dr. Clarke differed from many of his brethren, related to the *Sonship of Christ*, Art. x. and on this

point he published, in after life, an elaborate pamphlet, which was replied to by his colleague, Mr. Richard Watson, a man noway inferior to the Doctor as a preacher and writer, though, in the present instance, I certainly think he had the worst part of the argument; but more of this hereafter, when we come to take a review of the learned Doctor's writings.

"When Greek meets Greek, then comes the tug of war."

SECTION IV.

Mr. Clarke's Introduction to the work of the Ministry—Is appointed to the Bradford Circuit, A. D. 1782—3.

At the time Adam Clarke was sent out to labour in the Lord's vineyard, he was between the ages of twenty and twenty-two, for it was never satisfactorily ascertained, whether he was born in 1760 or 1762. But from several things that are upon record from his own pen, he appears to have been unusually diminutive for his years. The generality of young men attain their full stature, by the time they get out of their minority, and rarely grow in height after that; whereas, poor Adam was universally spoken of as "the little boy"! This was to him a grievous trial, and the subject of many perplexing reasonings. He said to himself, "How can I expect that men and women—persons of forty, fifty, or sixty years of age, should come out to hear a boy preach the gospel? And is it likely if through curiosity they are prompted to attend, they will regard what I say? As to the young, they are too gay and giddy to attend to divine things; and if so, where am I to look for the probability of my usefulness?" He was, however, enabled to conduct himself with so much prudence and discretion, that "no man despised his youth"; and the very circumstance which he feared would operate to his prejudice turned out eventually to his advantage. In every place the attendance was good, and he met with uniform kind treatment among the people to whom he was called to preach.

The Bradford circuit extended into the three counties of Wilts, Somerset and Dorset, and comprised the towns &c. of Bradford, Trowbridge, Shaftesbury, Motcomb, Fontmill, Follard, Winsley, Shepton-Mallet, Kingston-Deverell, Bradley, Frome, Corsley, Buckland, Coalford, Holcomb, Oakhill, Bruton, West-Pennard, Alhampton, Ditcheat, Freshford, Seend, Melksham, Devizes, Pottern, Sandy-Lane, Broomham, Wells, Walton, and Road:— more than one place for every day in the month; and the preachers rarely stopped two days in the same place, and were almost constantly on horseback. To one in the situation of young Clarke this had its advantages. Just entering upon the work, he could not be expected to have much variety of texts or of matter, and this change of place afforded him the opportunity of preaching the same sermon to different congregations. He, however, read the Bible diligently, prayed much, and endeavoured to improve his mind, by which means he was enabled by slow degrees, to increase his stock, and become better qualified to minister each time of his coming round his circuit.

He had not been long employed in preaching before an incident occurred which gave him great encouragement in his work, and the particulars are thus related by himself. Between Trowbridge and Frome, there is a village called Road, one of the places belonging to the circuit; but it was so situated that only two out of the four preachers could serve it during the quarter, and when the next quarter came, the other two took their places. As Mr. Clarke came late into the circuit, it did not come to his turn to visit that place before the spring of 1783. The congregations were very small, at that place, and there were not more than two or three that bare the name of Methodists. Previously to his coming, a report got into circulation, that "a little boy was to preach in the Methodist-chapel" at such a time: and all the young men and women in the place were determined to hear him. Accordingly when it became his turn to officiate, the place was crowded with young persons of both sexes, from the age of fourteen to twenty-five; they preoccupied all the seats so that scarcely any elderly persons could gain admittance. He preached—the attention was deep and solemn, and though crowded, the place was still as death. After

sermon he gave out an affecting Hymn, of which the following is the first stanza—

"VAIN, delusive world, adieu,
With all thy creature good!
Only Jesus I pursue,
Who bought me with his blood.
All thy pleasures I forego,
And trample on thy wealth and pride;
Only Jesus will I know,
And Jesus crucified."

The fine voices of this youthful assembly produced great effect in the psalmody. As each verse ended with the two last lines above—when the last verse of the hymn was sung, Mr. Clarke stopped and thus addressed them:—"My dear young friends! You have joined with me heartily, and I dare say, sincerely, in singing this fine hymn. You know in whose presence we have been conducting this solemn service;—the eyes of God, of angels, and perhaps of devils, have been upon us. And what have we been doing? we have been promising, in the sight of all these, and of each other, that we will renounce a vain delusive world, its pleasures, pomp, and pride, and seek our happiness in God alone, and expect it through him who shed his blood for us. And is not this the same to which we have been bound by our baptismal vow. Have we not, when we were baptized, promised, either by ourselves or sureties, to renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh: that we will keep God's holy will and commandments, and walk in the same all the days of our life? This baptismal promise, which you have so often repeated from your catechism, is precisely the same with that contained in the fine and affecting hymn that you have been now singing. But shall we promise and not perform? Shall we vow and not keep our vow? God has heard what we have sung and said, and it is registered in heaven. What then do you purpose to do? Will you continue to live to the world, and forget that you owe your being to God, and have immortal souls which must spend an eternity in heaven or hell,

according to the state they are found in when they leave this world? We have no time to spare: scarcely any to deliberate in: the judge is at the door, and death is not far behind. I have tried both lives, and find that a religious life has an infinite preference beyond the other. Let us then heartily forsake sin, vanity, and folly, and seek God by earnest prayer; nor rest till we find he has blotted out all our sins, purified our hearts, and filled us with peace and happiness. If we seek earnestly, and seek through Jesus Christ, we cannot be unsuccessful." He then prayed, and many were deeply affected. That night and the next morning, thirteen persons, young men and women, came to him earnestly enquiring what they should do to be saved. A religious concern became general throughout the village and neighbourhood; many young persons sought and found redemption in the blood of the Lamb. The old people, seeing the earnestness, and consistent walk of the young, began to reflect upon their ways; many were deeply awakened, and those who were got into a cold or lukewarm state, began to arise and shake themselves from the dust, and the revival of pure and undefiled religion became general. Thus God showed him that the very circumstance of his youth, which he thought most against him and his usefulness, became a principal means in his Divine hand of his greatest ministerial success.

Such relations are unquestionably very interesting and gratifying; but one's gratification would have been much heightened by being told what specific directions were given to these awakened sinners, and that those directions were in all points strictly conformable to the word of God. We have two instances upon record, in the New Testament, that may be considered as bearing some little analogy to the case in hand—the first is that of the converted Jews on the day of Pentecost, recorded Acts, ii. 37, &c. These men had heard the apostle Peter preach the gospel, or make known the true character of Jesus of Nazareth—his sufferings, death, resurrection, and ascension into heaven—the consequence of which was, that "they were pricked in the heart," and cried out, "Men and brethren, what shall we do?" The answer of the *apostle* was, "*repent* and *be baptized* every one of you in the name of Jesus Christ," &c.—"Save yourselves from this untoward gene-

ration." It is added by the sacred historian, "Then they that gladly received his word were baptized—and the same day three thousand souls were added, (to the church in Jerusalem,) and they continued stedfastly in the apostle's doctrine, and fellowship, and in breaking of bread, and prayers," ver. 41, 42. In this way they were to glorify God for his mercy, and procure the edification of their souls in faith and holiness.

The other instance is that of the jailer at Philippi, recorded Acts, xvi. 25, &c. This man was driven to his wits' end, and was upon the point of committing self-destruction, such was the terror and alarm of his awakened conscience. Addressing Paul and Silas, he anxiously enquired, "What must I do to be saved?" The apostles did not direct him to a round of religious duties, but answered, "*Believe* on the Lord Jesus Christ and thou shalt be saved, and thy house; and they spake the word of the Lord to him, and to all that were in his house—and he was baptized, he and all his straightway—and he rejoiced, believing in God, with all his house," Acts, xvi. 30—32.

This is the scriptural way of dealing with young converts, or persons who are inquiring the way of salvation, and it would be well if the teachers of religion would adhere closely to it; in that case there would be no occasion for the classes and bands, recently so much in vogue, to the subversion of all the instituted order of a Christian Church.

Mr. Clarke's thirst for classical learning continued unabated, and he availed himself of every opportunity to cultivate his mind in useful knowledge. But a circumstance took place about this time which had nearly proved ruinous to all his attainments in literature, and would utterly have prevented all future accessions to his present stock. While at Kingswood school he had subscribed to a Hebrew Grammar which Mr. Bailey, one of the masters of the school had proposed to publish. It was now completed and Adam received his subscription copy. He entered with avidity on the study of this sacred language. In his Latin, Greek, and French, he could make but little improvement, having to travel several miles every day, and preach, on an average, thirty days in every month, besides attending various other duties incumbent on a

Methodist preacher. That he might not lose the whole time which he was obliged to employ in riding, he accustomed himself to read on horseback, and this plan of redeeming time he prosecuted through the summer, and in winter also when the weather was clear. He does not, however, advise others to copy his example in this respect. "The practice of reading on horseback," says he, "is both dangerous, because of the accidents to which one is exposed on the road; and injurious to the sight, as it brings the muscles of the eye into an unnatural state of contraction, in order to counteract the too great brilliancy of the light." Yet what could he do who had so much to learn, so often to preach, and must be every day on horseback? When he arrived in the evening at his place of residence for the night, he found no means of improvement, and seldom any place in which he could conveniently study or pray. But the circumstance that had nearly put an end to his studies was the following.

In the preacher's room at Motcomb, near Shaftesbury, observing a Latin sentence written on the wall in pencil, relative to the vicissitudes of life, he wrote under it the following lines from Virgil, corroborative of the sentiment:

———*Quo fata trahunt, retrahuntque sequamur,—*
Per varios casus, per tot discrimina rerum,
Tendimus in Cœlum. Enæid lib. v. 709. Ib. lib. i. 204.

Englished thus.

"Let us follow the fates wherever they may lead or divert our steps"—In other words, Let us submit ourselves implicitly to providence.

"Through various intricate paths, and through so many vicissitudes of affairs—we bend our steps to heaven."

The preacher who succeeded him in rotation, observing these three Latin lines, the meaning of which he was not learned enough to decypher, consequently could not comprehend the relation they bore to those previously written, subjoined as follows:—

"Did you write the above
To show you could write Latin?
For shame! Do send pride
To hell, from whence it came.
Oh! young man, improve your
Time, eternity's at hand."

This was evidently an effusion of envy and spleen, and it is to be wished that Mr. Clarke had taken no further notice of it than to remind the writer of the Fable of the Fox and the Grapes, by which he might have been benefited. But it is truly lamentable to find, from his own pen, the distressing effect it had upon him. Contemptible as the lines may appear, the circumstance considered which gave them birth had a very unfriendly effect on his simple and inexperienced heart; when he cast his eye upon them he was thrown into complete confusion. They had been seen by the family, at whose house the preachers took up their abode, during the whole intervening week, and he knew not how to face them, after being thus made the victim of reproachful obloquy by a professed brother, and colleague in the ministry—perhaps a person much older than himself. In a moment of strong temptation he fell on his knees in the midst of the room, and solemnly protested that he would never more meddle with Greek or Latin as long as he lived! This was a hasty and most ill-judged conclusion to come to, and he lived to repent it bitterly. As to Hebrew, he had not then begun to study it, consequently it could not be included in the proscription; but the vow had a paralyzing effect upon this as well as upon all his other studies, and for some years impeded the cultivation of his mind. He saw that learning might engender pride; and it was but too plain that, instead of provoking emulation it would only to him excite *envy*. When he next saw the preacher, who had occasioned him so much anguish of mind, he expostulated with him for his uncourteous and unbrotherly conduct, asking why he did not tell him privately, or reprove him by letter? He replied, "I thought what I did was the best method to cure you." Mr. Clarke then told him what distress of mind it had occasioned him, and the determination he had formed henceforth and for ever to abandon the study of literature! The other applauded his teachableness, and godly diligence, and assured him that he had never known any of the learned preachers who was not a conceited coxcomb!

This foolish affair produced an entire chasm in the classical studies of Adam Clarke of four years' duration, and it is happy for the world that it was not longer. Reflection, however, convinced

him that the vow now made could not be acceptable in the sight of God; but he made it in the sincerity of his heart, and it appeared to him, therefore, that it ought to be binding. He now threw aside his Greek Testament, though a painful sacrifice, and endeavoured to forget all that he had learned; yea, and laboured to tear every thing of the kind for ever from his heart. This took place about the end of the year 1782, and was most religiously observed till about the year 1786, to his irreparable loss. The circumstances which led him to rescind his vow, are thus detailed by his own pen. He had learned a little French while at school, as already mentioned, and happily that language was not included in the proscription; he therefore found himself at liberty to read a portion of that language as often as it came in his way. Sometime about the year 1786, the Abbe Maury's well-known discourse on pulpit eloquence fell into his hands, the French copy—and going through it, his attention was arrested with the extract of a sermon which the Abbe had introduced, as an example of pulpit eloquence—the preacher was a French missionary, of the name of Bridane. This piece Mr. Clarke translated and forwarded to Mr. Wesley, for insertion in the Arminian Magazine, should it meet his approval. Mr. Wesley, who was ever a friend to learning, received it kindly, inserted the piece, and writing to young Clarke, "charged him to cultivate his mind, as far as his circumstances would allow, and not to forget any thing he had ever learned." This was a word in season, and, next to the divine oracles, of the highest authority with Mr. Clarke, who thus began to reason upon what Mr. Wesley had advised: "What would he have me to do? He certainly means that I should not forget the Latin and Greek which I have learned: but then he does not know that by a *solemn vow* I have abjured the study of these languages for ever. But was such a vow *lawful?* Is the study of Greek and Hebrew, the language in which God has given the Holy Scriptures to mankind, sinful? It must surely have been *laudable* in some, else we should have had no *translations*. Is it likely that what was laudable in those who have translated the Sacred Writings can be sinful to any—especially to those who are engaged in the office of the Christian Ministry? I have made the vow certainly: but who required this at

my hand? What have I gained by it? I was told it was dangerous and would fill me with pride, and pride would lead me to perdition; but who told me so? Can the person at whose suggestion I abandoned all these studies, be considered a competent judge—a man totally illiterate as regarded either language or science? And what have I gained by this great sacrifice—a sacrifice made demonstrably without divine authority, and without the approbation of my own reason? Am I more humble, more spiritual—and, above all, have I been more *useful* than I should have been, had I not abandoned those languages in which the words of the Prophets, Evangelists, and Apostles were written? I fear I have been totally in an error: and that my vow may rank in the highest part of the catalogue of *rash vows!* Allowing even that my vow in such circumstances, can be considered in any respect *binding*, which is the greater evil—to keep or to break it?—I ought to beg pardon of God for having inadvertently made it—'tis most undoubtedly sinful to keep it."

Such were the reasonings of Adam Clarke's mind, and the result was that he came to the conclusion to be no longer bound by a vow which he had neither the authority of God nor of reason to make. He fell on his knees, and supplicated the Majesty of heaven to forgive the rash vow which he had heedlessly imposed upon himself, and in mercy to cancel any obligation which might remain because of the solemn manner in which it had been made. He arose, satisfied that he had done wrong in making it, and that henceforth it was his duty to cultivate his mind in every possible way, that he might be a workman who needed not to be ashamed rightly dividing the word of truth. He felt a conviction that he had done right and such a satisfaction of mind as he did not find when he made that vow.

In all this time, it does not appear to have ever once occurred to Mr. Clarke, what is at least a very probable case, that the making of this rash vow was a temptation of the grand adversary, in order to check the progress of his studies, and deprive the world of the fruits of his learning. His kingdom is a kingdom of darkness, and nothing is so detrimental to its interests as light and knowledge. It has its foundation in ignorance, superstition, falsehood, and unbelief—and in proportion as Divine Truth is disseminated in the earth,

the empire of darkness must necessarily recede and be diminished. All knowledge is valuable, and if sanctified and properly applied must contribute to this high end. But the chain being broken, Mr. Clarke had all his work to begin *de novo*, and was astonished to find how much he had forgotten of his school-boy learning, in the short space of four years. He was even obliged to begin his grammar anew, and found it hard work to lay a second foundation, till practice and the association of ideas combined to level and smooth the rugged path. Dr. Clarke takes leave of this curious affair by cautioning us against supposing that the Methodists, as a body, undervalue and cry down human learning. A commendable jealousy for the honour of the sect, has led him to protest against this opinion. On the contrary, he assures us that there is no religious people in the land that value it more. The great body of the Methodists, he says, love learning; and when they find it in their preachers, associated with humility and piety, they praise God for the double benefit and profit by both. This is probably more correct when spoken of the present generation of Methodists than of those who flourished half a century ago; and it cannot be doubted that they owe not a little of their improved taste to the labours of Dr. Adam Clarke. He himself admits that many of the preachers of that day could read but very indifferently; he mentions one, who made three unsuccessful trials to pronounce the word Sennacherib—first it was *Sennacrib*, then *Sennacherub*, and terminated with *Scratchcrab!* "But such swallows," says he, "make no summers and should never be produced as instances from which the general character of a class, or body of men should be deduced. The time is long past since men in any department of life have been prized on account of their *ignorance*."

Mr. Clarke gave another striking proof, about this time, of his profound deference to the judgment of Mr. Wesley. The latter published a "Letter on Tea," in which he dissuaded his friends from the use of it, but on what grounds I am not able to say, having no recollection that I ever read the letter. It fell, however, into the hands of Mr. Clarke, who perused it with avidity, and, having finished it, said, "There are arguments here which I cannot answer; and till I can answer them to my satisfaction, I will

neither drink Tea nor Coffee." From that hour he desisted from the use of both—never sought for arguments to overturn those of Mr. Wesley, and from that day to the hour of his death, *never once tasted tea or coffee!* At first he contented himself, on the evenings, with a cup of milk and water, or weak infusion of chamomile; but finding that he gained no time by this means, and as that was his great object in desisting from the use of tea, he gave that totally up, never tasting anything from dinner to supper. By this act of self-denial and abstemiousness, he calculated that in thirty-seven years, he saved several whole years of time, every hour of which was devoted to self improvement, or some part of that work which the providence of God assigned him. In the morning he found it easy to supply the place of tea or coffee, by taking milk in some form or other, or such beverage as the junior parts of the families in which he lodged, were accustomed to take for their breakfast. Mr. Wesley himself, after writing against the use of tea and coffee and abstaining from the use of them for twelve years, resumed it, and continued the use of these beverages to his death. His pupil followed his councils without attending to his practice, as zealously as ever the Rechabites did those of their founder Jehonadab, respecting the use of wine, Jer. ch. xxxv.

In the year 1783, the Conference was held in Bristol; but Mr. Clarke had no thoughts of attending it, till, on the 1st of August he received a letter summoning him thither; and accordingly he set off on the following morning and reached Bristol that day (Saturday). On the next day (Sabbath) he heard seven sermons—two from Mr. Wesley, and five from other preachers; besides attending and receiving the Sacrament which was administered by Mr. Wesley, Dr. Coke, the Rev. R. B. Collins, and Corn. Bailey. On the succeeding Wednesday, August 6th, he was admitted *into full connexion*, after having travelled as a preacher scarcely one year, though the usual term of admission is after *four years* trial! a signal proof of their confidence in so young a minister. He tells us that he was deeply impressed with the solemnities of the occasion, and prayed earnestly for divine assistance to enable him to fulfil the engagements into which he then entered.

An amusing incident is related to have happened on this occa-

sion, and is worth recording. When preachers on their trial are admitted into *full connexion* with the body of the Methodist preachers—among many important questions put to them, is the following "*are you in debt?*" To this the most satisfactory answer must be given. Though rather a whimsical incident, this question was likely to have deeply puzzled and non-plussed Mr. Clarke. Walking in the street, that morning, with another preacher, a poor man asked a halfpenny, not having one about him, Mr. Clarke borrowed one from the other preacher, and the latter happening to go out of town immediately after, he could not see him during the day to repay the *halfpenny*. Aware that when he stood up with others he should be questioned, *are you in debt?* it occurred to him that if he should answer "I am in debt," they would immediately ask him "How much?" and if he replied "one halfpenny"—they would laugh at his folly. On the other hand if he should say "I am not in debt," he should be telling a lie! He found himself therefore stuck fast within the horns of a dilemma, from which he knew not how to extricate himself. This was his situation when the question was put—"Mr. Clarke are you in debt?" but he dissolved the difficulty in a moment by answering "*not one* PENNY;" thus both his credit and his conscience were saved.

The Conference which he was then attending, appointed him to the Norwich circuit, whither he proceeded on Monday, August 11th, and arrived thither on the following Saturday, August 16th, 1783. During the time he was on the Bradford circuit, an interval of little more than ten months, he preached five hundred and six times, besides giving very many public exhortations, visiting families who belonged to the Societies, and inquiring into their spiritual concerns. He constantly preached at five o'clock every morning winter and summer, in the different towns in the circuit, such as Bradford, Trowbridge, Frome, Devizes, &c. Such, too, was his strictness, and so severe a censor was he of his own conduct, that he frequently condemned himself in matters that were either innocent in themselves, or perfectly indifferent. There was surely something very pharisaical in all this, and one reads it with regret. Because, wherever we find persons refining on the Gospel rules of holiness, we may rest fully assured that there is something radically wrong

in the mind. The ancient Pharisees were remarkable for this austerity of demeanour and scrupulosity of conduct; but there is no class of persons that fell so much under the censure of the Saviour as they did. Their zeal about religion was unbounded: they would compass sea and land to make one proselyte—they fasted oftener than even the law required; paid tithes of anise, mint, and cummin; made broad their phylacteries, and were ostentatious in their devotions, praying at the corners of the streets—in short, they took the lead in the Jewish religion, and, according to outward appearances, had the fairest pretension to righteousness of any sect on earth; yet we never find our Lord in their company without a frown upon his countenance. "Ye are they who justify themselves before men," said the meek and lowly Jesus, "but God knoweth your hearts; for that which is highly esteemed among men, is an abomination in the sight of God:" and whoever reads with marked attention the twenty-third chapter of the Gospel by Matthew, and ponders the terrible denunciations which are there put upon record against persons of that stamp, must necessarily tremble lest he be classed with them. There may be great zeal about religion and holiness, and a pressing after perfection, yet "not according to knowledge," as every one must know who has read the New Testament with attention. All true holiness must take its rise from love to the SAVING TRUTH, or the character of God as made known in that truth; for the new man is renewed in knowledge after the image of Him that created him—so it is termed "holiness of the Truth," Eph. iv. 24, Col. iii. 10. It is by the belief of this truth—the truth testified concerning Christ and his finished work—that sinners are regenerated; for, says the apostle James, "Of his own will begat he us with the word of truth," Jam. i. 18, which agrees with what the apostle writes: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever—the word of the Lord which endureth for ever," 1 Pet. 1. 23—25. It is this doctrine, or word of the Lord, that is the food of the heaven-born soul, ch, ii. 2., and the same doctrine dwelling in the heart by faith and love, is the principle of sanctification—hence the Saviour's prayer for his disciples: "Sanctify them through thy truth, thy word is truth," John, xvii.

17. There is no such thing as true holiness in the world, aside from this truth: it must possess the understanding, regulating its dictates, controlling its motions, influencing the will and affections in the way of love, desire, esteem, aversion, joy, and hope, and producing fruits in the believer's walk and conversation, through the power of the Spirit of God, or it is not true religion. I dwell the more particularly on this point, because it appears to me that Mr. Clarke was at this time in pursuit of a holiness which stood, somehow independent of the truth, or doctrine of Christ, and was urging all around him in pursuit of it, while that doctrine was almost, if not altogether, lost sight of; but this is a fearful mistake against which professors should be carefully guarded. He tells us, that "his almost incessant cry was after holiness:"—to be cleansed from all sin, and filled with God, he saw to be the high calling of the Gospel, and the birthright of every son and daughter of God. He could not be satisfied while he felt one temper or disposition that was not in harmony with the will and word of God. His mind was full of light, and his conscience was tender, and he was ever, either walking *with* God, or following hard *after* him. His journals mark scarcely any thing but the state of his soul, his spiritual conflicts, resolutions, consolations, and depressions. He tithed even mint and cummin, and never left unregarded the weightier matters of the law. The people he was incessantly urging to holiness of heart and life. Repentance—Justification by faith in the sacrificial death of Christ;—the witness of the Spirit in the consciences of true believers;—Christian perfection, or the purification from all sin in this life;—and the necessity of outward holiness; were the doctrines which he constantly pressed on the attention and hearts of his hearers; and under his preaching many were turned to the Lord, and many built up on their most holy faith.

It is gratifying to find Dr. Clarke entering his protest against the publication of journals, such as ministers and many private Christians are in the habit of registering daily occurrences in, and more especially their spiritual exercises—the ebbings and flowings of their religious affections. When asked whether he would not publish *his* journal, or leave it to be published, he answered, "I do

not intend it: the experience of all religious people is nearly alike —in the main entirely so. When you have read the journal of one pious man of common sense, you have read a thousand. After the first it is only the change of names, times and places; all the rest as to piety is alike." The intelligent reader, who has had an opportunity of perusing many religious journals which have lately seen the light, will readily subscribe to Dr. Clarke's judgment in this matter.

SECTION V.

Mr. Clarke is removed to the Norwich Circuit, A. D. 1783-4.

This circuit extended into different parts of Norfolk and Suffolk, and comprehended the following places: Norwich, Yarmouth, Lowestoffe, Loddon, Heckingham, North Cove, Teasborough, Stratton, Hardwick, Thurlton, Haddiscoe, Beccles, Wheatacre, Lopham, Diss, Wartham, Dickleborough, Winfarthing, Barford, Hempnel, Besthorpe, and Thurne: in all twenty-two places. Each preacher continued one week in the city of Norwich, and then proceeded on circuit, to accomplish which occupied the other three weeks of each month—a journey of more than two hundred and sixty miles. On his arrival at head quarters, on Saturday, August the 16th, 1783, Mr. Clarke found one of the late preachers ill of a fever; and though he was obliged to sleep in the same room, the smell of which was pestiferous, he was mercifully preserved from taking the infection. One of his three colleagues on this circuit, was a John Ingham, of whom Dr. Clarke, than whom no man was ever more amused with the vagaries of the human mind, has left us an amusing account. He was, says he, a good natured man, of no learning, and of but slender abilities; yet he had a sort of popular address that helped him to make his way in the circuit. He professed to cure many disorders; and his prescriptions were made up of "a pennyworth of oil of leeks; a pennyworth of oil of swallows," &c. &c, all as equally efficacious as they were attainable!! But although the apothecaries and druggists had no such medicaments,

they gave the poor people something under those names, that *would do as well;* and thus but little harm was done. Ingham was himself a most disgusting slave to the Virginia weed, and never preached without a quid in his mouth! Since that time the Methodist connexion "have *wisely* proscribed (says the Doctor) both quackery and tobacco, as in all their forms they are disgraceful to a Christian minister." He also pronounces them dangerous—the former leads to many snares, particularly in reference to females: and the latter is so closely connected with intemperance in *drinking,* that few of its votaries escape! Thus poor Ingham fell the following year, and was heard of in the church of God no more.

It is a truly affecting account which the Doctor gives of the existing state of religion in Norfolk, at the time he was put upon the circuit. He declares there was no place in it, in which religion flourished, either among the Methodists or others. Lukewarmness or Antinomianism generally prevailed. In the city of Norwich Hyper-Calvinism was the prevailing system—and, strange to tell, even in the Methodist societies were to be found Calvinists officiating as class-leaders. This must have been particularly galling to a person of Adam Clarke's decidedly Arminian principles. The consequence was, he tells us, the people were unhinged and unsteady—halting between two opinions. Yet he candidly owns "there were many good and sensible people in the society, whose life and conversation adorned the doctrine of God their Saviour."

"In Norwich, the society was very poor. A family lived in the preacher's house, and provided for the preachers at so much per meal: and the bill was brought in to the stewards' and leaders' meeting at the end of the week and discharged: and he was most certainly considered the *best preacher,* who ate the fewest meals, because his bills were the *smallest.* In this respect Mr. Clarke excelled: he took only a little milk for his breakfast, drank no tea or coffee; and took nothing in the evening; hence his bills were very small. Sometimes, but not often, the preachers were invited out, and this also contributed to lessen the expence."

If any thing could have operated as an antidote to the office of Methodist preacher, upon Adam Clarke, he must surely have found

it in the privations and hardships to which he was exposed, while upon the Norwich circuit. I do not refer merely to the circumstance of his having to clean and black his own shoes, and those of his brethren—though the present generation of preachers would, doubtless, ill brook the call to this and similiar offices; but what can the reader think of the following detail, from his own pen?

"There was but one horse in the circuit for the four preachers, which, when the preacher who had it out in the circuit came into town, he who had been the resident preacher the week before, immediately mounted, and rode off to the country, in order to save expence. Thus it must frequently happen that while another was riding *his* horse, Mr. Clarke was obliged to walk the circuit and carry his saddle-bags on his back, that contained his linen and a few books. It was curious to see him set off from the chapel in Cherry Lane, his bags tied upon his back, and thus walk through the city of Norwich, and return in the same way, several days after, covered with dust or mud, and greatly fatigued. But this was far from being the worst: except at a very few places, the accommodations were exceedingly bad. Sometimes in the severest weeks of one of the most severe winters, he was obliged to lodge in a loft, where, through the floor he could see every thing below; and sometimes in an *out-house*, where, perhaps, for seven years together, there had not been a spark of fire lighted. The winter of 1783 was exceedingly severe, and the cold intense, even warm water in his room has been frozen in a few seconds! He has often been obliged to get into bed with a part of his clothes on—strip them off by degrees, as the bed got warmed—and then lie in the same position, without attempting to move his limbs, every unoccupied place in the bed, which his legs or other parts touched, producing the same sensations as if the parts had been brought into contact with red hot iron. It was here that he learned that the extreme of cold produced on the living muscle, precisely the same sensation as the extreme of heat, which rendered credible what a friend of his, who had travelled in Russia, told him, that if he laid hold on any iron exposed to the open air, he could not separate his hand from it but at the expence of the skin and flesh which came in contact with the metal."

In several places that year the snow lay from ten to fifteen feet deep. It began to fall on Christmas day, and did not wholly disappear before the middle of April following. The frost was so intense that succeeded, that he could seldom keep his saddle five minutes together, but must alight and walk and run, to prevent his feet from being frost-bitten. In the poor cabins where he lodged, and where there was no other kind of fire than what was produced by a kind of dried turf, almost entirely *red earth*, that never emitted any flame; and where the clothing on the bed was very light, he suffered much; going to bed cold and rising cold. Sometimes he would carry with him a parcel of coarse brown paper, and with a hammer and chisel, block up some of the larger crevices under the bed, to preserve him from total starvation! Add to all this, very homely food, and sometimes but little of it, which the poor people most readily shared with him who came to their houses and their hearts with the gospel of salvation; and who, except for such preaching, must have been almost totally destitute of that instruction, without which there was little hope of their salvation. It was by these means, and often in such circumstances, through many privations, much pain and suffering, the Methodist preachers spread their doctrine throughout the land; and became the means of ameliorating the moral and civil condition of the great mass of its comparatively poor, and almost totally neglected inhabitants: that is, of those that are emphatically said to constitute its *lower orders*. To such preaching the nation and the state are under lasting obligation.

Dr. Clarke thus apostrophizes the present generation of Methodist preachers. "Ye ministers who have entered this vineyard in the halcyon days of the church, think of what your predecessors have suffered, to make plain paths for your feet to walk in. And see that ye give all diligence to maintain that ground which they have gained by inches, and at the hazard, and nearly the expence of their lives. Talk not of *your* hardships and privations; for of these ye can know comparatively nothing."

We can readily credit Dr. Clarke when he tells us that the year in which he broke ground on the Norwich circuit was a year of severe suffering. He preached at several new places, and among

others at Diss, then very unpromising, but now the head of a circuit. He had gone frequently there, put up his horse at an inn, preached, paid for his horse, then rode several miles to preach at some other place, without any one offering him even a morsel of bread; and such was the state of his finances that both he and his horse could not be allowed to eat, and the poor brute must not fast! The stipend of a Methodist preacher was, at that time, only twelve pounds a year, with which he had to provide clothes, books, and every other necessary, food alone excepted—and out of that sum each preacher paid a guinea annually towards a fund for the support of superannuated preachers and preachers' widows.

The Methodist preachers were, at that time, often called upon to meet the rude assaults of the mob, who did not wish to be disturbed in their ungodly courses; and the county of Norfolk was distinguished for this kind of conduct. Mr. Clarke did not scruple to pronounce it the most ungodly part of the British empire he had yet visited. In the city of Norwich, the preachers scarcely ever got through the service on a sabbath evening without having less or more disturbance, or a mob at the chapel doors. Even Mr. Wesley himself could not escape rude treatment. On one occasion, he visited Norwich in company with Mr. John Hampson, *sen.* a man well known in the Methodist connexion, and many years an itinerant preacher. He was a person of gigantic make, well proportioned, and of the strongest muscular powers; he was also a man of powerful intellect, and grandeur of mind. When Mr. Wesley had finished his discourse and was coming out of the chapel, accompanied by some of his friends, they found the whole lane filled with a furious mob, who began to close in upon Mr. Wesley, as if determined to offer him some violence. Mr. Hampson perceived it, and instantly pushed forwards; and from the attitude he assumed, Mr. Wesley concluded he was about to encounter the mob; he therefore called out, "Pray, Mr. Hampson, dont use any violence." Mr. Hampson replied as with a voice of thunder: "Let me alone, Sir; if God has not given *you* an arm to quell this mob, he has given *me* one; and the first man that molests you here, I will lay him for DEAD!" Death itself seemed to speak in the last word; so terrific was the tone in which it was uttered. The

mob heard, looked at the man, and were appalled—there was a universal rush, who should get off soonest, and in a very short time the lane was emptied and the mob dissipated like the thin air.

While on the Norwich circuit, Mr. Clarke had an opportunity, for the first time of hearing some female preachers, among the Methodists. He confesses that he had previously entertained considerable prejudice against this kind of ministry, but his prejudices were a good deal overcome by the assurances he had received of good being done by it. The first he heard was a Miss Sewell, whom he had questioned concerning her call. She modestly answered by referring him to the places where she had preached in the circuit, and for proof of her mission, wished him to enquire among the people whether any good had been done! It is remarkable that, on no occasion when this subject came under consideration, is the least notice taken of any thing said in the apostolic writings upon this topic. Not the slightest attempt to get rid of the *express prohibition* of females teaching publickly in the church! The word of God might have been perfectly silent respecting the matter for any deference that was shewn to it. To be told that "good had been done by it," was deemed sufficient to silence all inquiries! As if it were possible for us to be *as certain* that good was effected, as that it is our bounden duty to submit to the revealed will of God, and have all our conduct regulated by that, or that it was lawful for us to do evil that good may come!

On Saturday, August 7th, 1784, Mr. Clarke received a letter from the Leeds conference, informing him that he was appointed for the St. Austell circuit, East Cornwall, a journey of near 400 miles from the place where he then was, and with the appointment *a guinea* to defray his expences on the way! With this famous provision, he set off on horse-back on Wednesday morning, August 11th, and reached Bury St. Edmunds that night—the following day Chelmsford—the third day London, where he remained till the 16th. On the 18th he reached his old circuit, viz. Bradford, in Wilts, where, and at the neighbouring places he spent several days usefully; and at last reached St. Austell, on Saturday the 28th. The journey on horse-back, in the sultry month of August must have been a fatiguing one. He generally rode between forty and

fifty miles a day; and as he had only a guinea and a half crown when he left Norfolk, he seldom had more than one slight meal a day, for the keep of his horse required nearly all his cash. A penny loaf served for breakfast and dinner; as to supper he was always obliged to take something where he rested for the night; but that was generally a very slight repast. Mr Clarke sums up the narrative in these words. "These were times in which no man could be induced to take up the work of a travelling preacher, merely from *secular motives*—they were, moreover, times in which no man who had not the life of God in his soul, and an ardent desire for the salvation of men, and a clear testimony of his own call to the work, could possibly continue in it."

SECTION VI.

Mr. Clarke is appointed to the St. Austell Circuit—Commences his acquaintance with Samuel Drew, &c., A. D. 1784—5.

THIS was a very heavy circuit on which Mr. Clarke was now called to labour. It included no less than forty distinct stations at which he was to be engaged in preaching, and they lay at considerable distances. The circuit comprehended the eastern part of the county of Cornwall, from the north to the south sea—the riding was constant—the roads generally bad—and the accommodations, in most places, very indifferent. These inconveniencies, however, were more than compensated to him, by the spirit of hearing which almost universally prevailed—a thing widely different from what he had experienced on the Bradford circuit. In Cornwall thousands flocked to the preaching, the chapels could not contain the crowds that came to hear; and almost every week in the year, Mr. Clarke had to preach in the open air, at times too when the rain was pouring down upon them, and when the snow lay deep upon the ground. "But the prosperity of Methodism," to use his own words, "made every thing pleasant; for the toil, in almost every place, was compensated by a blessed ingathering of sinners to Christ, and a general renewing of the face of the country."

Mr Clarke arrived at St. Austell, on Saturday, August 28th, 1784, and found that his fellow labourers on this circuit were Mr. Francis Wrigley and Mr. William Crouch—the former had already been one year upon the circuit, consequently was better informed concerning it than a new comer could be. In a little time, the heavenly flame broke out in an extraordinary degree at St. Austell, and great numbers joined the society. Among these was Mr. Samuel Drew, a youth just then terminating his apprenticeship to a shoemaker, but who afterwards became a local preacher among the Methodists, and an author of distinguished reputation. Of such a man, whom Dr. Adam Clarke did not disdain to number among his friends, and keep up a correspondence with him through life, I must be allowed to introduce something more than a passing notice in these pages. Dr. Clarke and Mr. Drew were pleasant in their lives and in their deaths they were not long divided. The Doctor's death was so severe a stroke to the latter that he felt it most sensibly—it operated as a death-blow to him, and he survived it only a few months.

Mr. Drew was born on the 3d of March, 1765, in an obscure cottage in the parish of St. Austell, at the distance of a mile and a half from the town. His parents were poor but pious. His father was a day labourer, who earned a bare subsistence for his family as a husbandman. He had heard Mr. John Wesley to his soul's profit, early in life, and joined the society. Such, indeed, was the poverty of Mr. Drew's parents, that though convinced of the value of education, they were unable to confer the boon upon their children, except for a very limited period. He lost his mother when he was about seven years of age, and it was to him a great loss, for he owed it to her assistance that he was enabled to read easy lessons—to his elder brother he was indebted for what little he was taught of writing, which consisted of little more than forming the letters of the alphabet. This was the extent of his education—all the rest he owed to his own skill and perseverance. At the early age of seven or eight he was sent to work at a tin-mill near his father's cottage, at three halfpence per day, but his wages, in process of time, were raised to twopence! This was left in his master's hands to accumulate; but when it had amounted to six

shillings, the latter became insolvent, and poor Samuel lost his little all. When rather more than ten years old, his father bound him an apprentice to a shoemaker for the long term of nine years.

During his apprenticeship, young Drew had an opportunity of seeing occasionally a little publication, then popular in the Western counties, called the "Weekly Entertainer," and he became much interested in the narratives and anecdotes which it contained. This prevented his losing the little ability to read which he had once acquired; but the art of writing he almost entirely lost for want of exercise. The treatment which he received while an apprentice being such as he was unable to endure, he left his master, when about seventeen, and refused to return, which obliged his father to compound for the residue of his time. He then got employment and further improvement in the business, at Millbrook, near Plymouth, in which place and neighbourhood he continued about three years. About the end of the year 1784, when about twenty years of age, he removed to St. Austell, to conduct the shoemaking business, for a person who was occasionally a bookbinder; with this employer he continued about three years, and then commenced business in that town on his own account.

Hitherto Mr. Drew appears to have been very careless and unconcerned about religion. He had gained a reputation among his associates for dexterity in argument, and shrewdness of remark; but to the more important matters of personal piety he had shown a degree of repugnance. His high flow of spirits, jocose manner, and vivacious disposition, rather prompted him to reject the solemn truths of religion, and even to ridicule those of his acquaintance who made any profession of it. It was not until Adam Clarke was appointed to the East Cornwall circuit, that Mr. Drew manifested any particular concern about his immortal interests, or had his mind at all awakened to a concern about the "One thing needful." It was by the preaching of Mr. Clarke and his colleagues that Mr. Drew's attention was first roused to the subject of personal religion. An elder brother of his had joined the Methodist society some time before, and being taken ill, which issued in his death at the age of twenty-two, the affecting occurrence made a deep and lasting im-

pression on the mind of Samuel Drew. It brought the subject of his own mortality home to himself, and in a very few weeks he joined the Methodist society, of which he soon became an efficient member, enagaging with his accustomed energy in their public labours for the welfare of mankind. His talents could not be overlooked by Mr. Clarke and his colleagues; they soon called them into exercise, and he soon became a class-leader and employed as a local preacher, an office which he continued to labour in till within a few months of his death.

The occasional perusal of books which were brought to the shop of his employer to be bound, awakened Mr. Drew to a consciousness of his own ignorance, and, to use his own words, induced him to form the resolution of abandoning the grovelling views which he had been accustomed to entertain of things, and to quit the practices of his old associates. He determined to acquire knowledge—and this determination once formed, every moment he could snatch from sleep and labour was now devoted to the reading of such books as his limited finances placed within his reach. One of the difficulties which he had to encounter at the commencement of his literary career arose from his unacquaintedness with the import of words. To surmount this, he found it necessary, while reading, to have continual recourse to a Dictionary. The process was tedious, but it was unavoidable, and the difficulty lessened at every step. In a little time, a new world expanded upon his view! All its paths were untried; and in what direction to push his inquiries he was for some time undecided.

Astronomy first attracted his attention; but to the pursuit of this noble science, his ignorance of arithmetic and geometry was an insuperable obstacle. In history, to which his views were next directed, no proficiency could be made without extensive reading; and he had too little command of time and money for such a purpose. The religious bias of his mind, however, tended strongly to give a theological direction to his studies; and from the apparently accidental perusing of Locke's Essay on the Human Understanding, he acquired a predilection for the higher exercises of the mind.

In the year 1798, he laid the foundation of his Essay on the Human Soul; but while that work was yet in embryo, a young

gentleman put into his hands Paine's Age of Reason, hoping to bring him over to the principles of infidelity. The sophistry of that deistical performance, was easily detected by the acute and powerful mind of Samuel Drew, who committed his thoughts to writing, and published them in 1799. The little work was favourably received, and procured for its author the steady friendship of the Rev. John Whitaker, a clergyman of high reputation. The anti-Jacobin reviewers, adverting to these remarks on Paine, say, " We here see a shoe-maker of St. Austell, encountering a stay-maker of Deal, with the same weapons of unlettered reason, tempered, indeed, from the armoury of God, yet deriving their principal power from the native vigour of the arm that wields them. Samuel Drew, however, is greatly superior to Thomas Paine, in the justness of his remarks, in the forcibleness of his arguments, and in the pointedness of his refutations." Mr. Drew had the satisfaction of knowing, that his small volume was the means of leading the young gentleman, who put the Age of Reason into his hands, to renounce those deistical principles to which he had hoped to proselyte Mr. Drew, and to embrace, with full conviction, the doctrines of Christianity. A second edition of the " Remarks," with the author's corrections and additions, was published in 1820.

Not long after the publication of the Remarks on Paine, Mr. Drew was engaged in defending the Methodists from an attack made upon them by a Cornish clergyman of the name of Polwhele, in what he called " Anecdotes of Methodism." Mr. Drew thought this a proper subject for remark, and accordingly published " Observations on Mr. Polwhele's Anecdotes of Methodism," but both the attack and defence have now sunk into oblivion.

In 1802, the " Essay on the Immateriality and Immortality of the Soul" made its first appearance, dedicated to the Rev. John Whitaker, whose patronage had, in a great measure, drawn Mr. Drew forth from obscurity. To this work he is mainly indebted for his reputation as a metaphysician—and it brought him into honourable notice beyond his native country. The work has reached a *fifth edition* in England: it has also gone through several editions in America; it has been translated into French

and published in France. The following extract from a letter written by Mr. Drew to a literary gentleman in Cornwall, well depicts his mode of study, and exhibits some of the difficulties and disadvantageous circumstances under which this important work was composed.

"During these literary pursuits, I regularly and constantly attend to my busines; and do not recollect that ever one customer was disappointed by me through these means. My mode of writing and study may have in them perhaps something peculiar. Immersed in the common concerns of life, I endeavour to lift my thoughts to objects more sublime than those with which I am surrounded; and while attending to my trade, I sometimes catch the fibres of an argument, of which I endeavour to note the prominent features, and keep a pen and ink by me for that purpose. In this state, what I can collect through the day remains on my paper which I have at hand, till the business of the day is despatched, and my shop shut up, when, in the midst of my family, I endeavour to analyze, in the evening, such thoughts as had crossed my mind through the day. I have no study—I have no retirement—I write amidst the cries and cradles of my children—and frequently, when I review what I had previously written, endeavour to cultivate the 'art of blotting.' Such are the methods which I have pursued, and such the disadvantages under which I write. The public, however, have overlooked that diversity of style and manner which are inseparable from this motley cast of composition. I have been treated with more respect by the enlightened inhabitants of Cornwall, who have given me credit for abilities which I am not conscious of possessing; and the claims which such favours have upon my gratitude, I hope will never be forgotten by

"SAMUEL DREW."

The success of the "Essay on the Soul" prompted the author to further mental exertion. By a natural concatenation of ideas, his mind was led to investigate the evidences of a General Resurrection of the body. From this investigation, the subject of Personal Identity was inseparable; and in 1809, he delivered to the public a volume on the "Identity and Resurrection of the Human Body." Of this work a second edition appeared in 1822.

Mr. Drew retired from business in 1805, in consequence of an engagement he had entered into with Dr. Thomas Coke, to assist him in the remodelling of Dr. Dodd's Commentary on the Bible, which the former dexterously passed off as his own work! Hitherto literature had been the employment of Mr. Drew's leisure hours; from this time it became his occupation.

In the year 1811, he entered the lists as a competitor for Mr. Burnet's premium of £1200 for the best treatise, and £400 for the treatise next in merit, on "The Evidence for the Being, Perfections, and Attributes of God"—but the award was made, for the first prize to Dr. Lawrence Browne, of Aberdeen; and for the second, to Dr. Sumner, since bishop of Winchester. But though unsuccessful, Mr. Drew concluded on publishing what had cost him so much laborious thought; and, after submitting his manuscript to the inspection of Professor Kidd, of Aberdeen; and Dr. Olinthus Gregory, of Woolwich,—and availing himself of their valuable suggestions, it was printed in 1820, in 2 vols. 8vo. Mr. Drew, himself, always regarded this as by far the ablest of all his productions, and it certainly contributed much to increase his reputation. The University of Aberdeen conferred upon him the honorary distinction of master of arts, as a token of their respect for this and his preceding essays.

Mr. Drew's several publications introduced him to the notice, and procured him the friendship of several distinguished individuals. This served, moreover, to strengthen the intimacy, and keep alive a reciprocity of feeling, which, from the beginning of their acquaintance, had existed between him and Dr. Clarke, with whose early recollections, as a minister, Mr. Drew was associated, and with whom he long maintained a correspondence. As a decisive proof of the estimation in which the learned Doctor held the character of his friend, the reader may take his own words, which are as follow:—"A man of primitive simplicity of manners, amiableness of disposition, piety towards God, and benevolence to men, seldom to be equalled; and for reach of thought, keenness of discrimination, purity of language, and manly eloquence, not to be surpassed in any of the common walks of life. In short, his circumstances considered, with the mode of his educa-

tion, he is one of those prodigies of *nature* and *grace* which God rarely exhibits; but which serve to keep up the connecting link between those who are confined to houses of clay, whose foundations are in the dust, and beings of a superior order in those regions where infirmity cannot enter, and where the sunshine of knowledge neither suffers diminution nor eclipse."

When Messrs. Nuttall, Fisher, & Co. of Liverpool, projected the Imperial Magazine, in the beginning of 1819, and were casting about in quest of an editor, Dr. Clarke recommended Mr. Drew for that office; and an engagement was promptly entered into, which led to his removal from St. Austell to Liverpool, and afterwards to London, where he continued to discharge the duties of this responsible situation till March 1833. Of his declining days and death, this is not the place to speak. Apprehensive that his end was come, he retired to Helston, in his native county, about the middle of March, and ended his days on the 29th of that month, in the sixty-eighth year of his age.

Those who would estimate Mr. Drew's character aright, must not overlook the difficulties he surmounted. From education he derived little or no assistance. His youth was passed in ignorance and poverty; and he was twenty years of age before he began to read or to think. Yet, before he attained the meridian of life, he had accumulated a vast fund of knowledge on various branches of science; and there were few topics of speculative philosophy with which he was unacquainted. To measure him by the attainments or the works of those whose literary career commenced in childhood, would be scarcely doing him justice; yet, as a writer on abstruse subjects, he would suffer little by the comparison.

Mr. Drew was an acute reasoner, and a close and laborious thinker. He could discover, almost by intuition, the bearing of a proposition. To his habit of persevering and patient investigation, we are indebted for his most elaborate and convincing arguments. His leading characteristic was clear-sightedness. But he never lost sight of the fact, that the human capacity is necessarily limited, and consequently that discussion beyond a certain point becomes perplexing and unprofitable. Though it was in abstruse investigation that Mr. Drew's superiority to other men was most

conspicuous, he was not incompetent to the lighter pursuits of literature. It was his correct judgment in matters of taste, and his careful attention to the details of literary business, that qualified him to write the history of his native county, and to edit a magazine. Though an able metaphysician, there was nothing austere or cynical about Mr. Drew; he was in every feature the reverse of this. His kindness and benevolence were unceasing, and they prompted him to many acts of unostentatious charity. His affability, after he had been raised in the scale of society, rendered him as accessible to his old acquaintances, as when he was their daily companion. His playfulness of manner, and rich fund of anecdote, made him the delight of young people, and he was just as well pleased as themselves, to join in their pastimes. His memory was very tenacious, and that, added to his natural vivacity, rendered his conversation exceedingly interesting; of course, his company was courted by all who had the pleasure of his acquaintance.

Though Mr. Drew professed himself an Arminian, yet his enlarged and liberal mind raised him above the contracted vision of sectarianism. As a preacher he had no claim to the graces of oratory; but his powerful reasonings and energetic delivery, obtained him the attention of his hearers. His illustrations were peculiarly successful, the force of which was always felt, even by those who were unable to follow his train of thought. At one time his discourses were deemed too metaphysical for the pulpit, but in his latter years, without losing their characteristic distinction, they became decidedly experimental and practical. On his religious profession, Mr. Drew's life was the best commentary, he was highly respected by all who knew him while living, and honoured by their testimonies of unfeigned sorrow at his decease. Cornwall is proud to name Samuel Drew among her sons; and his name gives importance to the place of his nativity. I now return from this digression.

Mr. Clarke met with an accident, on the 17th of December, 1784, which had nearly proved fatal to him. When he first commenced circuit preaching at Bradford he had no horse; and a gentleman of the place knowing this, said, he would make the young preacher

a present of one, and among other good qualities for which he extolled the animal, he said he was an *excellent chaise horse.* Mr. Wesley, who was present, said, "One of my horses troubles us very much, for he often takes it into his head that he will not draw. Had I not better take your horse, Mr. R. and let brother Clarke have mine. He may be a good *hack,* though a bad chaise horse." The change was accordingly made, and Mr. Clarke got Mr. Wesley's horse, of which he was not a little proud; but it turned out a bad exchange, for Mr. Clarke scarcely ever rode a journey of ten miles, in which the animal did not fall and endanger the rider's life. His friends often entreated him to dispose of this dangerous beast, but his affection for its old master made him turn a deaf ear to all they could say on that subject: and one reason was that he entertained a fear lest, if he parted with the animal, it might fall into the hands of some one that would not use it well. On the evening above mentioned, it happened to be a hard frost, and riding over the down above Rutherbridge the horse fell, according to custom, and pitched Mr. Clarke directly on his head. He lay sometime senseless, but how long he could not tell. When he came a little to himself, he felt as if in the agonies of death, and earnestly recommended his soul into the hands of his Redeemer. However, he so far recovered, that with extreme difficulty he reached the house where he was to preach. The congregation assembled, and the good people, not knowing the extent of the injury he had sustained, pressed him to preach, though he was unable to draw a full breath, and was scarcely able to stand. He yielded to their entreaties and recommended to them the salvation of God. His pain was so great that he got no rest during the night. The next day a person was sent with him to hold him upon the horse, that he might reach Port Isaac, where he might avail himself of medical aid. He suffered greatly on his journey—for every step the horse took seemed like a dart run through his body. Arriving at Port Isaac, Dr. Twentyman was sent for who bled him. It appeared that some of the vertebræ of the spine had been materially injured. He was told he must remain in the house some days, but that could not be done; there were no less than *four* places in which he was expected to preach the following day; and this he actually did at the im-

minent risk of his life! It was more than three years before he completely recovered the effects of this disastrous fall. But after this narrow escape from death, he was persuaded to part with his horse, which he changed with a farmer, whose reverence for Mr. Wesley would induce him to use the horse mercifully.

Riding between St. Austell and Meadows on the 6th of January 1785, Mr. Clarke saw a remarkable phenomenon which he thus describes: "A body of fire something like a comet, with the head foremost, and the tail terminating in a point, rose out of the West, and directing its course eastward, traversed nearly a quadrant of the heavens, leaving a fiery highway after it, through the whole of its course, till it had entirely expended itself. Its duration was nearly a minute; but after the fire had disappeared, the oblique, or wavy path which it had made, was visible for atleast fifteen minutes. It seemed as if it had left a deeply indented path in the sky." This phenomenon would naturally suggest to the pious mind of Mr. Clarke, that solemn event which awaits the mundane system, when the designs of eternal mercy shall have been accomplished on the church of God, and which is so strikingly described by the pen of inspiration, 2 Pet. iii. 10, and other places

This was a very laborious period of the life of Mr. Clarke, and young, active, and zealous as he was, it had nearly destroyed his constitution. Besides preaching out of doors in all weathers, and at all seasons, he frequently preached twice and even thrice on week days; and three sabbaths out of four, he preached regularly four times each day in different places, in addition to which he had to ride many miles in order to supply them. These incessant preachings connected with the injury he received by the fall of his horse, reduced him to such a state of exhaustion, that he lost his appetite, his flesh sunk, and he often bled at the nose so copiously, even in the pulpit, that his friends apprehended he was sinking rapidly into consumption. He preached five hundred and sixty-eight sermons during the year he was upon this circuit, and rode in his work many hundreds of miles. In addition to this he delivered innumerable public exhortations; but he was willing to spend and be spent for the Gospel's sake; and he was supported under his arduous labours by the satisfaction of seeing Methodism prosper.

The spirit of hearing was almost universal—the congregations were large; numbers were aroused to a concern for their salvation, and joined the Societies. Mr. Clarke indeed gave up his own life for lost, and felt himself continually on the verge of eternity. He studied to walk with God, kept up a severe watch on his heart and conduct, and gave no quarter to any thing in himself that did not bear the stamp of holiness. His popularity was great, but he was not lifted up by it. He was conscious of being the subject of much weakness, ignorance, and imperfection in himself, and this humbled him in his own eyes: the result was that his popularity promoted his usefulness and of it he made no other advantage.

His vow to abandon the study and use of classical learning was still upon him; but he read some treatises on different parts of chemistry, and having borrowed the use of a friend's laboratory, he went through the process of refining silver, that he might be the better able to comprehend the meaning of those texts of Scripture in which this operation is alluded to. He read several books on alchemy, the perusal of which was recommended by a friend much devoted to these studies; besides which he went through several of the initiatory operations recommended by professed adepts in that science. This study was the means of greatly enlarging his views in the operations of nature, as he saw many wonders performed by chemical agency. It also served to divert his mind from that intensity of thought on other matters, which had previously greatly depressed him.

Some of his choicest friends and associates were made during the time he was upon the St. Austell circuit. For, independent of Mr. Samuel Drew, already mentioned, George Mitchell, inventor of the patent window frame,—Joseph Avard, now a magistrate in Prince Edward's Island, and several others who have since become distinguished either in literature or mechanics, were at this auspicious æra joined to the Methodists' Society, the fruit of Mr. Clarke's ministry. But especially was it in this circuit that Providence raised up to him, one of the rarest gifts of heaven—namely, *a true friend*—a friend that loveth at all times; the "Amicus certus, qui in re incertâ cernitur." This was "Mr. Richard Mabyn, of Camelford, a man who took him to his bosom, watched over him with the so-

licitude of the most affectionate father, bore with his weakness, instructed his ignorance, and helped him forward in his Christian course, by his prayers. His house was his only *home* on earth; and for him and for his most affectionate wife, Mr. Clarke entertained a filial respect and tenderness." Mr. Mabyn died in the year 1820, but till that period the friendship which had then subsisted for five and thirty years, knew neither diminution nor decay. "He was" says Mr. Clarke, writing in the year 1819—"one of those friends who was as dear as a brother, and on whose mind the changes and chances of time made no impression in respect to the object of his friendship. May the sun of his spiritual prosperity never be clouded, but shine brighter and broader till its setting! Local distance has long separated them; though Mr. Clarke has contrived to pay him a visit in Camelford. However, they cannot be long separated. Mr. Mabyn in the course of nature must soon pass Jordan, and his friend Mr. Clarke cannot be long behind him,—they will shortly be joined—

"In those Elysian seats
Where Jonathan his David meets."

Mr. Clarke during the year he spent on the St. Austell circuit, had no leisure for examining the antiquities of Cornwall, though he wanted not inclination. Subsequently, however, when visiting Mr. Mabyn, he examined the "logging stones" and "rock basins," at Raw-tor, of which he wrote a new theory, and took down the inscription on what is called "Arthur's Tombstone," on the plain where the famous and decisive battle was fought between Arthur and his son-in-law, Mordred; in which, though the latter was slain, and his army totally routed, yet the former received his death's wound, and shortly after died at Glastonbury.

SECTION VII.

Removal of Mr. Clarke to the Plymouth Dock Circuit. A.D. 1785—6.

The great success which had crowned Mr. Clarke's labours while on the East Cornwall circuit, naturally made his friends in that quarter anxious to secure his continuance among them another year; and at the conference which was held at London, August, 1785, a pressing application was made to that effect. Mr. Wesley, at first yielded to the request; but on further consideration, the state of matters at Plymouth Dock, where a rent had been made in the Methodist Society, and a Mr. W. Moore had seceded, taking fifty members along with him, determined him to send Mr. Clarke thither, as one whose zeal and popular talents were best adapted to heal the breach and counteract the measures of the disaffected party. Accordingly Mr. Clarke received his appointment, and entered on this new circuit, August 27th, 1785.

This new sphere of action and usefulness, included places, partly in Devonshire, and partly in Cornwall. The principal towns were, besides Plymouth and *Dock*, now called *Devonport*, Torpoint, Stonehouse, Plympton, Tavistock, Launceston, &c. &c. Mr. Clarke's fellow preachers were John Mason and John King; with these men he lived and laboured in the most perfect harmony, and the cause of Methodism prospered greatly, for in the course of the year more than a hundred were added to the Society. The congregations became immense, and from the Dock yard, and the ships in the Hamoaze, multitudes flocked to the preaching, and many, it was hoped, were brought to God. Mr. Clarke availed himself of every opportunity to make excursions into different parts of Cornwall, breaking up new ground as it were, and forming new Societies. He also preached at Plymouth Dock, at five o'clock in the morning throughout the year, frequently going about to the different houses, in the dark winter mornings, with his lanthorn, to call up those who should, as he thought, attend the preaching.

Mr. Clarke's residence at Plymouth, appears to have been much more favourable to the pursuit of learning and the acquisition of knowledge, than any of his former stations. It was while on this

circuit that he got emancipated from his rash vow, made four years before while on the Bradford circuit, the particulars of which have been anticipated. It was his felicity at this time to form an acquaintance with James Hore Esq. of the Royal Navy, afterwards Purser of the ship of war, the Venerable, Admiral Duncan's flag ship, when he gained the famous victory over the Dutch fleet, under the command of De Winter. From Mr. Hore he procured the loan of Chambers' Cyclopœdia, the original edition in two volumes folio. This elaborate work proved a rich repast to his mind; it was a library in itself; and in the study of it he spent almost all his leisure hours, gratifying his philosophical taste, and greatly augmenting the sum of his knowledge. According to his own account of the matter, he made nearly every subject there discussed his own; and laid in a considerable stock of valuable information which he laid under contribution to his ministerial labours. He has often said that he was more indebted to Mr. Hore for the loan of this work, than he could well express: the *gift* of a thousand indiscriminate volumes, would not have equalled the utility of this *loan*. Considering the benefit he derived from it, one almost ceases to wonder at the very high commendation he continued through life to bestow upon it, preferring it to every other work of the kind in our own country, and even as far surpassing the French *Encyclopœdie*, in 35 vols. folio! allowing, however, for later discoveries and improvements. As soon as his finances enabled him to purchase a book of any magnitude he bought *this*, and continued to preserve a copy of it in his library, in grateful remembrance of the great service he had formerly derived from it. It is certainly true, however, that when he had it in his power to add the ENCYCLOPŒDIA BRITANNICA in 20 vols. 4to. to his library, he did not disdain to do it—a fact which the writer of this memoir has it in his power to attest upon the best possible evidence, having supplied him with the parts, as they issued from the press, in the capacity of bookseller, when they both resided at Liverpool about the year 1795.

Of Chambers' Cyclopœdia, Mr. Clarke has said that "this work, castigated to the present improved state of science, and enlarged about one third or one half, so that it might make three or four volumes folio, without changing Mr. Chambers' plan, would comprehend all

that is essentially necessary for a work of this kind; and be highly acceptable to the public; instead of those vast voluminous works, which are beyond the purchase of those persons who need them most, and would profit most by them; and in which, disjointed and shapeless lumber is of more frequent occurrence than valuable furniture or useful implements."—a pretty pointed allusion, beyond doubt, to Dr. Rees' last edition of Chambers' Cyclopœdia, though cautiously expressed!

The *veto* being now taken off the study of the Latin and Greek languages, Mr. Clarke purchased Leigh's Critica Sacra, a work of great study and research, and invaluable to a biblical scholar. It not only furnishes the literal sense of every Greek and Hebrew word in the Old and New Testaments, but enriches almost every definition with philological and theological notes drawn from the best grammarians and critics. To this work, of which the best edition is that of London 1662, with a supplement to both parts, most succeeding Lexicographers have been greatly indebted, and it helped him greatly in his study of the Hebrew. But he received further and very important aid, from a lady to whom he was personally unknown, but who hearing of his thirst for knowledge lent him Dr. Kennicott's edition of the Hebrew Bible, two folio volumes, with various readings collected from near seven hundred manuscripts, and early printed editions. This lady was no other than Dr. Kennicott's own sister (Miss Kennicott, of Dock). The work was then but recently published; and had Mr. Clarke not seen it in this providential way, several years must have elapsed before it could have fallen under his notice. A careful study of the book, gave him the first knowledge of biblical criticism.

At Plymouth Dock some curious proceedings took place in the conducting of the psalmody which deserve mention in this place, on account of the judicious observations Dr. Clarke has made upon the subject. A new chapel had been erected, in the Methodist connection, upon an improved plan; but the congregations had increased in numbers so greatly, that this new place of worship was found too small for their accommodation, without incommoding a choir of singers. This self constituted body set their mind upon a particular seat, which the trustees found it impossible to give up

to them without manifest impropriety; and when this important corporation found they could not have the places they wished, they took up a quarrel against their Maker, and entered into a private resolution not to sing in the chapel. It was Mr. Clarke's turn to preach in the old chapel, at the Gun-Wharf, on a sabbath morning at seven o'clock, and there they intended to give the first exhibition of their dumb show! When he gave out the hymn, all the choristers were silent. The whole band was there, but not a note was raised. Unacquainted with their conspiracy, and thinking that probably they could not find the page, or did not know the measure, Mr. Clarke gave out both again, and then looked the singers full in the face, which they returned with great steadiness of countenance! He then raised the tune himself and the congregation continued the singing. When the time arrived for giving out a second hymn, he proceeded as before—still the singers were mute. He then raised the tune, and the congregation joined in the worship, thus superseding their labours. In process of time an explanation was given, the sum total of which was, that, as the trustees would not oblige them with the places they wished to have, their adorable Creator should have no vocal song from them! On this unseemly conduct Dr. Clarke very properly remarks, that it affords a striking instance, how difficult it is to satisfy a choir of singers—of how little use they are in general, and how dangerous they are at all times to the peace of a Christian church. The *impiety* of this conduct appeared to him in a most hideous point of view; "for," says the Doctor, "if the singing be designed to set forth the praises of God, their refusing to do this because they could not have their own wills in sitting in a particular place, though they were offered free of expence one of the best situations in the chapel, was a broad insult on their Maker. But they continued this ungodly farce hoping to reduce the trustees, preachers, and society to the necessity of capitulating at discretion. The besieged, however, by appointing a man to be always present to raise the tunes, cut off the whole choir at a stroke. From this time the liveliness and piety of the singing were considerably improved—for, the congregation instead of listening to the warbling of the choir, all joined in, and the singing the praises of the Lord resounded from every

mouth." The Doctor declares that this was not a solitary instance; for that he had often witnessed similiar disaffection in other places, by means of these bands of singers, and has often been heard to say; "though I never had a personal quarrel with the singers in any place, yet, I have never known one case where there was a choir of singers, that they did not make disturbances in the societies; and it would be much better in every case, and in every respect, to employ a precentor, or a person to raise the tunes, and then the congregation would learn to sing, the purpose of singing would be accomplished, every mouth would confess to God, and a horrible evil would be prevented,—the bringing together into the house of God, and making them the almost only instruments of celebrating his praises, such a company of gay, airy, giddy, and ungodly men and women, as are generally grouped in such choirs: for, voice and skill must be had, let decency of behaviour and morality be where they will. Every thing must be sacrificed to a good voice, in order to make the choir complete and respectable."

Unquestionably these remarks do great credit to the learned doctor: Many and great scandals have been brought into the church of God by these bands of professional singers, and their accompaniments. Mr. Clarke was justly grieved with the conduct of the singers at Plymouth Dock in particular, for several of whom he had a high respect on account of their good sense, amiable manners, and true piety. But this eulogy applied to them merely in their individual capacity; for, when once merged in the choir, they felt only for its honour and became like to other men. He tells us that "disturbances of this kind which he had witnessed in all the large societies, have led him often seriously to question, whether public singing made any essential part of the worship of God! most of those who are employed in it being the least spiritual part of the church of Christ—generally proud, self-willed, obstinate, and untractable; add to which they uniformly hinder congregational singing, the congregation leaving this work to them, which indeed they wish them so to do."

I cannot help remarking that the inference which the learned Doctor was led to deduce from the evil complained of, was scarcely warranted by the premises. Why, because choirs of singers were found to

be productive of mischievous results to the church of Christ, he should doubt whether "public singing made any essential part of the worship of God," I do not clearly comprehend. The question is surely not to be decided by its being *liable to abuse*, but whether it be of divine command and apostolic precept. If its being liable to abuse should be sustained as a valid objection to its making an essential part of the worship of God, it would equally set aside both prayer and preaching; for who can deny that each of these is liable to be abused, and that they very often are perverted to ends widely different from divine appointment. That public singing has formed an essential part of the worship of God under every dispensation of religion is a point capable of the clearest proof, and the holy scriptures abound with many earnest calls to the people of God to that delightful exercise. It formed an integral part of the worship of the Jewish church, and in the Book of Psalms we are furnished with the example and matter of her songs. Under the New Testament, the grounds of joy and thankfulness are greatly enlarged; for now God hath performed the mercy promised to the fathers, and the promised seed has appeared in whom all nations are blessed. That public singing formed a part of the worship of the churches planted under the direction of the inspired apostles cannot reasonably be questioned. It is enumerated among the stated observances of the church at Jerusalem, Acts, ii. 47. and the apostle Paul enjoined upon them a continuance in that delightful exercise long after its first institution, Heb. xiii. 15. "By him [Christ Jesus] let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name." And they are directed to perform this duty in songs. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns, and spritual songs, singing with grace in your hearts to the Lord," Col. iii. 16. And again; "Be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your hearts to the Lord: giving thanks *always*, for all things, unto God and the Father, in the name of our Lord Jesus Christ," Eph. v. 18, 20. That choir singing is a gross perversion and vile abuse of this divine institution is readily conceded; it owes its origin to the corruptions of Chris-

tianity, the inventions of Antichrist, and is a remnant of Popery; and in proportion as the primitive profession of Christianity is revived it must be abandoned

During the year that Mr. Clarke was stationed at Plymouth Dock, few incidents occurred that are worthy of record. Methodism prospered considerably, and he had the felicity of augmenting the number of his friends, among whom was Mr. Mason, whom he revered for his upright, orderly, and consistent conduct, which furnished lessons of great importance. Mr. Clarke published a concise account of his character, in the year 1810, which he drew up at the request of the conference, held in London in 1810, and which has subsequently gone through five editions, in a small work entitled "A Letter to a Preacher:" the following is an extract from it.

"Mr. Mason made it the study of his life to maintain his character as a preacher, a Christian, and a man; which he did by cultivating his mind in every branch of useful knowledge within his reach, and his profiting was great. In the history of the world and the church he was very extensively read. With anatomy and medicine he was *well acquainted,* and his knowledge of natural history, particularly of Botany, was very extensive; so much so, that in the latter science he was inferior to few in the British Empire. His botanical collections would do credit to the first Museums in Europe, and especially his collections of English plants, all gathered, preserved, classified, and described, by his own hand. But this was his least praise; he laid all his attainments in the natural sciences, under contribution to his theological studies; nor could it ever be said that he neglected his duty as a Christian minister, to cultivate his mind in philosophical pursuits.—He was a Christian man; and his life and spirit adorned the doctrine of God his Saviour. The decency, propriety, and dignity of his conduct were, through the whole of his life, truly exemplary. His piety towards God, and his benevolence to man were as deep as they were sincere. He died, April 27th, 1810, aged seventy-eight years, and was interred at West Meon, in Hampshire, which had been the place of his residence for several years prior to his death.

As the time of Conference drew nigh, there was a strong and general desire in the societies, to have Mr. Clarke appointed

a second year for the Plymouth Dock circuit; but while matters were progressing in a favourable way, a gentleman of the name of Brackenbury, who had long been a member of the Methodist society, and ranked among its preachers, having taken up his residence in the island of Jersey, where he had commenced preaching, applied to Mr. Wesley for one to assist him, as there appeared a prospect of success. As Mr. Clarke had some knowledge of the French language, a *patois* of which is spoken in that and the adjacent islands, he was appointed to labour in that circuit, and ordered by Mr. Wesley to hold himself in readiness to sail with Mr. Brackenbury, as soon as the latter could settle his affairs at Raithby, in Lincolnshire, and this admitted of an absence, on the part of Mr. Clarke, for three months.

During this interval, Mr. Clarke availed himself of the opportunity of paying a visit to his brother, surgeon Clarke, then settled at Maghull, near Liverpool. After this, he returned from Liverpool, by the way of Bristol, which seems to have been done in order to give him an opportunity of visiting an object very dear to his heart, namely a Miss Mary Cooke, of Trowbridge, in Wiltshire, to whom he had been fondly attached from the time he was labouring on the Bradford circuit. But of this amiable female, who attracted her magnetic influence on the heart of Mr. Clarke, we shall have occasion to speak more particularly hereafter.

Having spent several days at Trowbridge, Mr. Clarke proceeded to Southampton with the view of joining Mr. Brackenbury, agreeable to appointment; but the affairs of the latter detained him in Lincolnshire, a fortnight longer than was expected; and during this interval, he made excursions to Winchester, where he preached frequently, and spent much of his time in visiting the cathedral, examining the monuments, and committing to writing such reflections as the subjects suggested to him. The following, written between the 11th and 19th of October, 1786, may serve as a specimen.

On Earthly Glory.

"How little is wordly grandeur worth, together with all the most splendid distinctions, which great and pompous titles, or even im-

portant offices confer upon men! They vanish as a dissipated vapour, and the proprietors of them go their way; and where are they, or of what account? Death is the common lot of all—and the bones of the great, and the abjectness of the mean, are equally unseen in the tomb. This I have seen abundantly exemplified to-day, while viewing the remains of several kings, Saxon and English, whose very names, much less their persons and importance are with difficulty to be collected from 'rosy dampes, mouldy shrines, dust, and cobwebs.' This exhibits a proper estimate of human glory, and verifies the saying of the wise man,—'A living dog is better than a dead lion.' The meanest living slave is preferable to all these dead potentates. Is there any true greatness but that of the soul? And has the soul any true nobility, unless it is begotten from above, and has the Spirit and love of Christ to actuate it? Surely not! The title of servant of the Lord Jesus, I prefer to the glory of these kings: this will stand me in-stead, when the other with all its importance, is eternally forgotten.

"In the times of the civil wars, the tombs of several of our kings, who were buried in this cathedral, were broken up and rifled, and the bones scattered about indiscriminately. After the Restoration, these were collected, and deposited in large chests, which are placed in different parts of the cathedral, and labelled as containing bones of our ancient kings, but which could not be discriminated."

The following singular inscription Mr. Clarke copied from the wall of this cathedral:—

"THE UNION OF TWO BROTHERS FROM AVINGTON."

"The CLERKS' family were grandfather, father and son, successively *Clerks* of the Privy Seal.

"William, the grandfather, had two sons, both Thomas's; their wives both Amy's; their heirs both Henry's; and the heirs of Henry's, both Thomas's; both their wives were inheritrixes; and both had two sons and one daughter; and both their daughters issueless. Both of Oxford; both of the Temple; both officers of

Queen Elizabeth and our noble King James. Both Justices of the Peace together. Both agree in arms, the one a knight, the other a captain.

'Si quæras Avingtonium petus cancellum impensis.'

'THOMAS CLERK, of Hyde, 1623.'

"It is not an uncommon case that the things least worthy of commemoration are recorded, while those of the utmost importance are forgotten. Had these two brothers lived and died in the favour of God, and left a clear testimony of his pardoning and sanctifying grace behind them, I doubt, however important the matter, whether it would have been thought worthy of record. Yet the above inscription is curious, and deserves to be registered on account of its singular and striking coincidences."

THE PROGRESS OF REVELATION.

"Why," it may be asked, "has God observed so slow a climax, in promulgating the necessary knowledge of his will, in giving to mankind, that which so nearly interests them? For instance, communicating a little under the Patriarchal, an increase under the Mosaic, and the fulness of the blessing under the Gospel Dispensation? He could have communicated the whole unto Adam, or Noah, or Abraham, or any other of the *ante* or *post*-diluvian Fathers; but that this would not have so effectually answered the Divine purpose, may be safely asserted.

"GOD, like his instrument Nature, delights in progression: and although the works of both were, *in semine*, finished from the beginning, nevertheless, they are not brought forward to actual and complete existence, but by various accretions. And this appears to be done that the blessings resulting from both may be properly valued, as in their approach, men have time to discover their necessities; and when relieved after a thorough consciousness of their urgency, they see and feel the propriety of being grateful to their Kind Benefactor.

"Were God to bestow his blessings before the want of them were truly felt, men could not be properly grateful for the reception of blessings, the value of which they had not known by pre-

viously feeling the want of them. God gives his blessings that they may be duly esteemed, and He himself become the sole object of our dependence; and this end he secures by a *gradual* communication of his bounties as they are felt to be necessary. To give them all at once would defeat his own intention, and leave us unconscious of our dependence on him, and of the debt which we owe to his grace. He, therefore, brings forward his various dispensations of mercy and love, as he sees men prepared to receive and value them; and as the receipt of the grace of one dispensation, makes way for another, and the soul is thereby rendered capable of more extended views and communications; so the Divine Being causes every succeeding dispensation to exceed that which preceded it. On this ground we find a climax of dispensations and in each a gradual scale of light, life, power, and holiness.

"Thus, we first teach our children the power of letters; then to combine consonants and vowels to make syllables; then to unite syllables in order to make words; then to assort and connect the different kinds of words, in order to form language or regular discourse. To require them to attempt the latter, before they had studied the former, would be absurd. The first step leads to, and qualifies for the second; and the second for the third, and so on. Thus God deals with the universe, and thus he deals with every individual; every communication from God is a kind of seed, which, if properly cultivated, brings forth much fruit. 'Light is *sown* for the righteous, and gladness for the upright in heart.'"

Are Natural Evils the Effect of Inevitable Necessity?

"Most men complain of difficulties and disappointments in life; not only the irreligious and profane, but those also who have a measure of the fear of God. The former repine and murmur, taxing the Divine Being with his ungracious carriage towards them: the latter, supposing these evils to be inevitable from the present constitution of things, endeavour to bear them with resignation. It cannot be denied that there are many evils which are the necessary effects of physical causes; but we cannot allow that all the evils that exist are of this kind.

"If men would act according to the Divine Will, few of the evils which are now so miserably felt would be known. By acting contrary to the Divine counsel, we pierce ourselves through with many sorrows, and often provoke God by our rebellion, to use the scheme of Providence in opposition to us, which would have wrought together with his grace for our good, had we submitted ourselves to his directions.

"Most of the diseases with which men are affected, are the consequence either of their indolence or intemperance, or the indulgence of disorderly passions; and a principal part of the poverty that is in the world, comes in the same way. When, therefore, we see so many suffer in consequence of their frowardness and wickedness, we must acknowledge there are fewer *inevitable* evils in the world than is generally imagined; and that if men would simply walk according to the doctrines of God's Holy Word, they would necessarily avoid all that numerous train of evils which spring from indolence, intemperance, and disorderly passions; and their path would be like that of the rising light—shining more and more unto the perfect day.

"Add to this, there are some who will be continually contriving for themselves, and will not be contented unless every thing be in their own way, and according to what they suppose to be right and proper: these suffer much. There are others who take God at his word, follow Jesus wheresoever he goeth, and leave themselves and all their affairs entirely to His disposal, well knowing *Thou canst not err;* and ever saying, *We will not choose:* these suffer little. The former, if they get to glory, are saved as by fire, and just escape everlasting burnings. The latter mount up with wings as the eagle; they walk and are not weary; they run and are not faint. They live comfortably, die triumphantly, and have an abundant entrance administered to them into eternal glory. In the *former,* the whole face of the gospel is beclouded and disfigured: in the *latter* it is magnified, made honourable, and recommended to all. My soul, choose thou the latter, for it is the better part."

I select these essays as a specimen of Mr. Clarke's talent in composition at this early period of his ministry; as well as, of the

manner in which he was accustomed to note down what occurred to him on subjects that he deemed important; but they will scarcely bear to be touched with the rude hand of criticism, either as regards composition or sentiment; and the application of several texts of Scripture, so foreign to the connexion in which they are to be found in the Bible, and the use there made of them, can only be excused in a *tyro*, or one who is beginning to look into the volume of inspiration for the first time. Mr. Clarke soon left off writing essays after this sort, and as his religious correspondence increased, he was accustomed to transfer to his letters what would otherwise have been noted down in his common-place book. Of these letters, however, he preserved no copies, except in a very few instances; for he candidly confesses that he had no opinion of their excellence, being for the most part hastily written, with little premeditation, and consequently must be very imperfect: on which account he has often been heard to say, "I hope none of my friends will ever publish any of the letters I have written to them, after my decease. I never wrote one, in my various and long correspondence, for the public eye; and I am sure that not one of these letters would be fit for that eye, unless it passed through my own revisal."

It appears, however, that the family are very differently minded on the subject; for, already do we see announced for publication, by his sons, "A Volume of Original Letters, by the late Dr. Adam Clarke!" This can hardly be considered as carrying his will into effect; and it is to be hoped that those who are entrusted with the guardianship of his reputation, and are acting so contrary to the spirit of the above-quoted injunction, have found a codicil to that Will, of such a tenor as will indemnify them for acting so contrary to its spirit; and also to the import of the following paragraph written by Dr. Clarke himself, in reference to this matter:—

"Many eminent men have had their literary reputation tarnished by this injudicious procedure of their friends. They generally gather every scrap of written paper that bears evidence of the hand of the deceased, and without reflection or discernment, give to the public what was of no profit to any except to the bookseller. How much have Pope and Swift suffered from this! and perhaps no man more than the late truly apostolic man, the Rev. J. Fletcher, of

Madeley. If ever his tree bore *leaves* instead of *fruit*, it was in his religious correspondence; and these leafy productions, to the great discredit of his good sense, have been published with a sinful cupidity, over the religious world. From this circumstance, a stranger to his person has said, 'Were I to judge of Mr. Fletcher by his *letters*, and some other little matters, published by his friends since his death, I must pronounce him a well-meaning, weak enthusiast. Were I to judge of him by the works published by himself, I must pronounce him the first polemical writer this or any other age has produced: a man mighty in the Scriptures, and full of the unction of God.'"

That the ill-judged partiality of friends has often done more injury to the memory of an author than all the malice of his enemies, has been frequently said, and requires to be reiterated, to keep posterity in mind of the melancholy fact. In the present instance, however, we may safely confide it to the good sense of Dr. Clarke's sons, to take care that his fair fame suffers no detriment from any posthumous pieces that may issue from the press under their superintendance and controul.

SECTION VIII.

Mr. Clarke's residence in the islands of Guernsey, Jersey, &c.—he resumes and prosecutes his classical studies—and enters into the marriage state, A. D. 1786—7—8.

THE Norman Isles, in which Mr. Clarke was appointed by Mr. Wesley to prosecute his labours, at the last conference, lie chiefly in what is called the bay of St. Malos, and comprise Guernsey, Jersey, Alderney, Sark, Jethou, and Herme. They formerly belonged to Normandy, but are now an appendage to the crown of England, and have been so for the most part, since the conquest of this country by William the first, A.D. 1066. Pursuant to appointment, Mr. Clarke and Mr. Brackenbury, met at Southampton, where they took a Jersey packet, which conveyed them to St.

Aubin's Bay, where they landed, on the 26th of October, 1786; and on the same evening they walked to Mr. Brackenbury's house in St. Hillier's, the principal town in the island. Having preached a few times in St. Hilliers, where the English language is known to most of the inhabitants, it was agreed that he should proceed to the island of Guernsey, and there prosecute his ministry, while Mr. Brackenbury should, for the present, remain in Jersey. This was accordingly carried into effect, and taking up his abode at St. Peters, where the English language is as well known as at St. Hilliers, he procured a large warehouse called *Les Terres*, a little out of the town, in which he began to preach. In a little time he obtained permission to preach in several private houses in the town, in which he was able to have public worship both morning and evening through the principal part of the year.

Mr. Clarke's present station was a very different sphere of action from what he had been accustomed to in England. He had no extensive circuit to visit, which required his journeying on horseback for weeks, though he occasionally went from island to island to plant the standard of the cross; but finding himself in a great measure secluded from religious and literary acquaintances, he became impelled, in a measure, to turn his attention to the cultivation of his mind. His Greek and Latin had for years been laid under an interdict by a rash vow, which, however, reflection and the advice of friends had led him to see the folly of; and consequently he had formed the resolution of breaking through it. He therefore resumed the use of his grammars and began his studies anew. Having refreshed his memory with these elementary treatises, he took up the first volume of Grabe's Septuagint, chiefly with the view of examining how far it differed from the Hebrew Text, of which he had gained considerable knowledge by the studies formerly mentioned. At first he found he had nearly every thing to learn; for through long disuse he had forgotten almost all his Greek; but after a little fagging, he conquered the principal difficulties, and experienced in his new studies not only pleasure but profit. In frequent instances, he found the Septuagint cast much light on the Hebrew text, and saw plainly, that without the help of this ancient version, it would have been next to impossible to gain any

proper knowledge of the Hebrew Bible;" the Hebrew language being all lost, except what remains in the Pentateuch, prophetical writings, and some of the historical books of the Bible. For, the whole of the Old Testament is not in Hebrew; several parts, both of Ezra and Daniel being in the Chaldee language, besides one verse in the prophet Jeremiah, viz. ch. x. 11. The Septuagint version being made at a time when the Hebrew was vernacular, about 285 years before Christ, and when the Greek language was well known to the learned among the Jews:—the translators of this version had advantages which we do not now possess, and which never again can be possessed by man; we must consequently have recourse to them for the meaning of a multitude of Hebrew words which we can have in no other way. And as to the outcry against this Version, it appears to be made by those who do not understand the question, and are but slenderly acquainted with the circumstances of the case. The many readings in this Version which are not to be found in the Hebrew text, we should be cautious how we charge as forgeries; the translators most probably followed copies, much more correct than those now extant, and which contained those readings which we now charge on the Septuagint as arbitrary variations from the Hebrew verity. Indeed several of these very readings have been confirmed by the collations of Hebrew manuscripts, made by Dr. Kennicott at home and De Rossi abroad.

Mr. Clarke prosecuted these studies till he had read the Septuagint through to the end of the book of Psalms, generally noting down the most important differences between this version and the Hebrew text, entering them in the margin of a quarto Bible in three volumes, which he had afterwards the misfortune to lose. At this time his stock of books was very small, and having no living teacher, he laboured under many disadvantages. But when, in the course of his changing for the alternate supply of the societies in the islands, he visited Jersey, he obtained much assistance from the public library in St. Hilliers. This contained a large collection of excellent books, which was bequeathed for public use by the Rev. Philip Falle, one of the ministers of the island, and its most correct historian.

It was in the public library of St. Hilliers, that Mr. Clarke for the first time met with Walton's Polyglott Bible, so as to avail himself of the use of it. The Prolegomena to vol. i. became a particular object of his study, and the account there given of the ancient versions, more especially the Oriental, tended to convince him that some acquaintance with the Syriac and Chaldee, would be of great use to him in his biblical researches. From Prideaux's Connections he had already obtained a pretty accurate view of the Chaldee version, or Targums of Onkelos on the LAW, and Jonathan Ben Uzziel on the PROPHETS. To read the Samaritan Pentateuch, he had only to learn the Samaritan alphabet; the Hebrew text and the Samaritan being exactly the same as to language, though the latter preserves a much fuller account of the different transactions recorded by Moses; writes the words more fully, giving the essential vowels, which in many places are supplied in the Hebrew text only by the Masoretic points; and, moreover, this text contains many important variations in the chronology. The Samaritan version, which was made from this, is in the same character, contains the same matter, but is in a different dialect, not to say language. It is Chaldee in its basis, with the admixture of many words, supposed to be of *Cuthic* origin.

Mr. Clarke now met with a copy of Bishop Walton's Introduction to the Oriental languages, by the help of which he was enabled to prosecute the study of the Syriac with good effect. Being drawn up in Latin, he translated and wrote out the whole of this little manual into English, enlarging it subsequently from Leusden's Schola Syriaca. He could now consult any text in the Syriac version; and thus the use of the Polyglott became much more extensive to him. Henceforth all his leisure hours were spent in the public library of St. Hilliers, reading and collating the original texts in the Polyglott, particularly the Hebrew, Samaritan, Chaldee, Syriac, Vulgate, and Septuagint. The Arabic, Persian, and Ethiopic, he did not attempt, for he despaired of making any advance in the acquisition of those languages, without a preceptor.

A remarkable interposition of Providence occurred about this period of time, which Dr. Clarke thus relates in the account of his own life. Knowing that he could not always enjoy the benefit of

the Polyglott in the public library, though fortunately for him his residence in the Norman Isles was prolonged to three years. he began earnestly to wish that he might become possessed of a copy of his own: but a stipend of three pounds per quarter and his food, which was the sum total of his income as a preacher, could ill supply any sum for the purchase of books.

Convinced that it was the will of God he should cultivate his mind in the attainment of useful knowledge, and that of the Holy Scriptures in particular, both on his own account, and also for the profit of those among whom his lot was cast; and convinced that to him an acquaintance with the original texts was important for this purpose: finding, moreover, that he was not likely to possess money sufficient to make such a purchase, he entertained an idea that the Lord would so order events in his providence, that by some means or other he should get a Polyglott presented to him. One morning, a preacher's wife who lodged in the same family that he did, told him that she had dreamed the preceding night, some person had made him a present of a Polyglott Bible. He answered, "That I shall get a Polyglott soon, I have no doubt, but how, or by whom, I know not." In the course of a day or two he received a letter, enclosing him a bank-note of ten pounds, from a person from whom he had no expectation of receiving any thing of the kind. He immediately exclaimed, "*Here is the Polyglott!*" Mr. Clarke now wrote to a friend in London who procured him a tolerably good copy of Walton's Polyglott, for the exact sum—ten pounds! He had obtained his Hebrew Grammar, while at Kingswood school, in an equally singular manner. Digging one day in the garden, he turned over a lump of earth, out of which flew a half guinea piece of gold. He instantly took it to Mr. Simpson, the master of the academy, telling him how he became possessed of it, and requesting him to take charge of it. Mr. S. declined doing so, adding that he had no grounds to think it belonged to him. An inquiry was then set on foot in the school, whether any person had recently lost such a piece of money, and one of the teachers said that he had done so, but he could not identify it, and therefore would not take it. Mr. Simpson was next requested to add it to the funds of the institution, which he de-

clined to do, and poor Adam, whose bank stock it will be recollected was at the time reduced to *three half-pence*, was compelled to keep the half guinea! But it enabled him to become a subscriber to Mr. Bayley's Hebrew Grammar, as formerly mentioned, which he could not otherwise have done. These two Providential circumstances were the only foundation of all the knowledge he afterwards acquired either in the Oriental learning or Biblical literature. In the manner of obtaining both these works, Dr. Clarke recognized the hand of God; and it became a powerful inducement to him to give all diligence to acquire, and fidelity to use that knowledge which came to him through means utterly out of his own reach, and so distinctly marked to his apprehension by the special providence of God.

During the three years that Mr. Clarke was stationed on this circuit, he met with considerable opposition from that part of the population whose eternal interests he was labouring to secure. One Lord's day morning, accompanied by two naval officers, he went to preach at La Valle, a low part of the island of Guernsey, a spot which was always surrounded by the sea at high water, and to which at such times there is no access but by means of a sort of causeway, called the bridge. On this occasion, a number of unruly people got together, with drums, horns, and offensive weapons, taking their station at the bridge to prevent his access to the islet. The tide being a little out, he ventured to ride across about a mile below the bridge, without being noticed by the mob, by which means he got to the house and had nearly finished his sermon before it was known that he had arrived. At length, however, they came in full power and with fell purpose. The captain of a man-of-war and a naval lieutenant, with another gentleman who had accompanied them, mounted their horses and instantly rode off at full gallop, leaving Mr. Clarke in the hands of the mob. The latter, to prevent his escape, cut the horse's bridle. But, no way intimidated, he went among them, and getting upon an eminence, proceeded to make a speech. The drums and horns instantly ceased; the greater part of the mob became quiet and peaceable, only a few from the outskirts assailing him with missiles, which he dexterously evaded by various inclinations of the head and body as

he saw them approach, so that he escaped all hurt; and after, about an hour, they gave him leave to mend his bridle and peaceably to depart. On reaching home, he had the gratification of finding his *naval heroes* in perfect safety, having adopted the old proverb:—

> "He that fights and runs away,
> May live to fight another day."

He had a more narrow escape for his life one evening at St. Aubin, in the island of Jersey. A reckless mob, consisting of some hundreds, armed with almost every instrument of destruction, assembled round the house in which he was preaching—it was a wooden building, lighted by five windows. At their first approach, the main part of the audience issued forth and provided for their own safety. Such as were in the *Society*, about thirteen in number, alone remained with the preacher. The mob finding that all with whom they might claim kindred had made their escape, formed the desperate resolution to pull down the house, and bury the preacher and his friends in the ruins! Mr. Clarke continued to address the people, exhorting them to place their confidence in that God who was able to save. One of the mob presented a pistol to him through the window opposite to the pulpit, which twice flashed in the pan! Others had brought crow-bars, with which they were employed in sapping the foundation of the house. Perceiving this, Mr. Clarke said to his friends, "If we stay here, we shall all be destroyed; I will go out among them; they seek not you but me; when they have got me, they will allow you to retire unmolested." His friends besought him with tears not to leave the place, as he would be infallibly murdered. Seeing there was no time to be lost, as they continued to undermine the building, he said, "I will instantly go out among them in the name of the Lord." And *Je vous accompagnerai*, "I will accompany you," exclaimed a stout young man. As the house was assailed with a volley of stones, he met a shower of these as he opened the door and passed through it. It was a clear full moon night, the clouds having dispersed after a previously heavy storm of hail and rain. He advanced forward—the mob divided to the right and left, and

made an ample passage for him and the young man who followed him; and this they did to the very utmost skirts of the hundreds who were congregated together with drums, horns, fifes, spades, forks, bludgeons, &c., for the diabolical purpose of taking away the life of a man whose only crime was that of preaching salvation to lost and perishing sinners through the blood of the cross. During the whole time of his passing through the mob, a death-like silence prevailed, nor was there any movement except what was necessary to give him a free passage. Either their eyes were holden that they could not know him, or they were so overawed by the power of God, that they could not lift a hand, or utter a word against him. The poor people finding all was quiet, came out a little after and passed away, not one of them being either hurt or molested! In a few minutes the mob seemed to "awake as from a dream," and finding that the prey had been plucked from their teeth, they knew not how, they attacked the building afresh, broke every square of glass in all the windows, and scarcely left a whole tile upon the roof. Mr. Clarke afterwards learnt that the design of the mob was to seize his person, and throw him into the sluice of an overshot water mill, which had they effected, he must inevitably have been crushed to pieces.

On the following Lord's day he proceeded to the same place; the mob rose again; and when they began to make a tumult, he called on them to hear him only for a few moments. Those who appeared to have most influence became silent and checked the rest. He then addressed them as follows: "I have never done any one of you the least harm:—on the contrary the nearest wish of my heart is to do you good. I could tell you what would make you wise unto salvation, would you but listen to me. Why do you persecute a man who never can be your enemy, and wishes to shew that he is your friend. You cannot be Christians, or you would not seek to destroy a man because he tells you the truth. But are you even men? Do you deserve that name? I am but a solitary individual and unarmed, yet scores and hundreds of you are banded together to attack and destroy this single unarmed man! Is not this to act like cowards and assassins? I am a man and a Christian. As a man I fear none of you, and would not turn my back upon

the best of you—I could probably put the best of you under my feet. The apostle Paul was assailed in like manner by the heathens —they also were dastards and cowards. The scripture does not call them men, but, according to our English translation, 'certain lewd fellows of the baser sort'—or according to your own, which you better understand, *Les battours de pavé—La Canaille.* O shame on you to come in multitudes, to attack an inoffensive stranger in your island, who comes only to call you from wickedness to serve the living God, and to shew you the way which will at last lead you to everlasting blessedness!" He then paused—presently there was a shout. "He's a clever fellow—he shall preach, and we will hear him." They were as good as their word; he proceeded without any further molestation from them, and he never afterwards received any opposition from them.

Some weeks after this, the little preaching house being nearly destroyed, Mr. Clarke attempted to preach out of doors. The mob had given up the cause of persecution, it is true; but the devil now stirred up the magistrates of St. Aubin to take up the business; and one of them came to the place with a mob of his own, accompanied by the drummer of the regiment. While Mr. Clarke was engaged in prayer he was pulled down and delivered into the hands of the *canaille* (the rabble) of which this magistrate was the head. The drummer attended him out of the town, beating the rogue's march on his drum, and striking him frequently with the drum sticks: from the ill usage which he thus received he did not recover for weeks. But by perseverance he wearied out all his persecutors;—there were several who heard the word gladly; and for their sakes he freely ventured himself till at last all opposition totally ceased.

Mr. Clarke had subsequently another escape, of a somewhat different kind which is worth recording. The winter of the year 1788 was unusually severe in the Norman islands, as well as in most other countries. Snow fell in such abundance that the drifts became almost impassable, and travelling was extremely dangerous. In the month of January, he was appointed to preach one evening at St. Aubin.—He proceeded thither in company with the same young man who had courageously followed him out of the

meeting house, when he so miraculously escaped from the mob; but the heavy fall of snow obliged them to follow the sea-mark all the way along the bay of St. Aubin. When they arrived at the town, he was nearly benumbed with cold and fatigue. He preached, but found himself greatly exhausted. He was nevertheless obliged to return that same evening to St. Hilliers—a distance of between four and five miles. Much snow had fallen during the time of public worship, and the night became worse and worse. He set out, accompanied by his friend, without having any refreshment, and began to plod his way with faint and unsteady steps. At length a drowsiness came upon him—a common effect of intense cold when the principle of heat is almost entirely abstracted. Finding himself incapable of proceeding he thus addressed his companion. "Frank! I can proceed no further till I have got a little sleep—let me lie down a few minutes on one of these snow-drifts, and then I shall get strength to go on!" Happily his friend was aware of the consequence, and therefore expostulated—"O no, Sir, you must on no account give place to this—were you to lie down but one minute you would never rise more! Don't fear—hold by me, and I will drag you on—we shall soon get to St. Hilliers." Totally exhausted with fatigue, and benumbed with cold, Mr. Clarke expostulated—"Frank I cannot proceed, I am only sleepy, and even two minutes will refresh me"—and he attempted to throw himself upon a drift of snow, which appeared to him to have higher charms than the finest bed of down. His companion was now obliged to interpose his authority—he forcibly pulled him up, and continued dragging and encouraging him, till with great labour and difficulty he brought him to St. Hilliers.

Few people now need to be apprised that intense cold, long continued, has a powerful tendency to debilitate the whole nervous system. The consequence is a torpor of the whole animal functions—the action of the muscles becomes feeble and scarcely obedient to the will—an unconquerable languor and indisposition to motion succeeds; and a gradual exhaustion of the nervous power shews itself in drowsiness, which terminates in sleep, from which the person, if not speedily aroused, awakes no more. This was precisely Mr. Clarke's state at the time just mentioned; and had not

his friend been resolute as well as strong—had he allowed him to lie down in his then benumbed and exhausted state, he would have slept the sleep of death in a less space of time than five minutes!

This is an extremely curious subject; and it is also one that leads to such important pratical results, particularly in what relates to the preservation of human life, that a trifling digression may be pardonable for the purpose of introducing a few remarks.

It is often disputed whether cold has any actual existence, or should be considered as merely the privation of heat; and the dispute can be traced back as far as the days of Plutarch, who lived eighteen hundred years ago. We find him discussing it, in a Tract entitled *De primo frigido,* and the reasonings he employs, though vague, are certainly curious. He tells us that cold affects the senses as well as heat; and that it is not less active, since it condenses and consolidates bodies. He therefore inclines to the opinion, that cold is a distinct, and independent power in nature. In common with the Stoic philosophers, to which sect he inclined to belong, he regards it as by its constitution cold and dark; and hence water drawn from a well freezes on being exposed to the atmosphere, while rivers, overshaded by high banks seldom freeze, and even where their surface congeals, the heat is not exhaled, but only driven down nearer the bottom.

Such was the popular theory in Plutarch's days: the ablest philosophers of the present day, tell us it is contrary to sound Physics to admit more principles than are indispensably required, which argument alone, say they, may be sufficient for the rejection of cold as a distinct power or principle in nature. What we term cold, in reference to our feelings, is merely the diminution of heat. But the existence and materiality of heat rest on a very different foundation. The diminution of heat, or the increase of cold, is produced in nature, under four different circumstance: 1. By the obliquity or absence of the sun. 2. By the tenuity of the higher atmosphere. 3. By the evaporation which takes place in dry air; and, 4. By the chilling impression shot downwards from a clear and serene sky: In our temperate climates, the thermometer in winter very seldom descends 15 degrees on Farenheit's scale, below the freezing point. But in the higher latitudes, the intensity of the

cold is often greater. In the northern parts of Sweden and Russia, the rivers and ordinary lakes are frozen to the depth of several feet: wine and even ardent spirits become converted into a spongy mass of ice, and, as the cold still augments, it penetrates the living forests, and congeals the very sap of the tress, which occasionally burst from this internal expansion with tremendous noise. The Baltic sea has been repeatedly covered with a solid floor of ice capable of transporting whole armies, with all their stores and engines of war. In Siberia and Hudson's Bay, and even in the northern provinces of Sweden, mercury has been sometimes observed contracted by exposure into a solid semi-metal; and consequently the cold which then prevailed must have exceeded 71 degrees, or 39 below the commencement of Fahrenheit's scale.

In elevated tracts the increase of cold is very striking. Even at an altitude of three miles and a half, the air is generally 68 degrees colder than at the level of the sea. On the summit of the Andes, therefore, a thermometer would often sink perhaps under the beginning of Farenheit's scale; and it seems probable that the mercury would naturally freeze in winter on the top of Mont Blanc. Mountains are hence regarded as the grand store or depositaries of cold in the milder climates. In every country, therefore, the air of subterraneous caves, and the water of deep springs or wells, are during the summer months comparatively cold. Every reader must recollect the account given in Captain Cook's Voyages, of what occurred to a party of our countrymen who had accompanied that notable expedition, partly on a botanizing excursion, but chiefly that they might have an opportunity of observing the transit of the planet Venus over the sun's disk, at a moment when it could not be seen in this country. The party consisted of eleven persons among whom were the late Sir Joseph Banks and Dr. Solander. It was in the month of January, 1769, that the expedition having anchored off the island of Terra del Fuego, the party went on shore on a botanizing excursion, and night coming on them imperceptibly, they were compelled to remain on the hills during extreme cold. Dr. Solander who had more than once crossed the mountains which divide Norway and Sweden, was perfectly aware that extreme cold, especially when combined with weariness and fatigue, produ-

ces an almost irresistible propensity to sleep; he therefore gave his friends a solemn warning that if they would survive the night they must neither sit nor lie down but keep moving, whatever pains it might cost them, or however desirable sleep might seem to them. "Whoever sits down", said he, "will sleep, and whoever sleeps will rise no more?" This was fair warning, but the sequel shews how much more easy it is to give advice than to take it. While the party were on the naked rocks, before they could get among the bushes, the cold became so intense as to produce an almost overwhelming sense of torpor and sleepiness. Of this Dr. Solander was himself on the eve of becoming the first victim. He was so irresistibly inclined to sleep, against which he had warned others, that he insisted on being allowed to lie down. His companions, particularly Sir Joseph Banks, entreated and remonstrated with him, but it was to no purpose. He sunk upon the rocky earth then covered with snow, and they had extreme difficulty in preventing him from going to sleep. Presently they got him on his legs, and partly by persuasion and partly by compulsion, they brought him forwards. At length, however, so overpowered was he with stupor and sluggishness that he declared he neither could nor would go any further till he had had some sleep. On their resisting him he drew his sword, and threatened to plunge it into the first man that opposed him. He lay down and fell into a profound sleep. Some persons who had been appointed by the party to proceed forward and endeavour if possible to light a fire, happily returned with the gratifying news that they had at length succeeded. Dr. Solander was then, with no little difficulty awoke, and though he had scarcely slept five minutes, he had nearly lost the use of his limbs, the muscles were so shrunk, that the shoes fell off his feet. Two black servants who accompanied the gentlemen unhappily fell victims to the cold: they sunk down, could not be awaked, but slept their last! All the rest, on being brought to the fire, recovered.

While this subject is before us, I crave permission to follow up the interesting details now given, by a short extract from our countryman Captain Parry's expedition to the North Polar Regions. This took place in the year 1819; the Hecla and Griper—the former of 375 tons, with a ship's company of fifty-eight men—and

the latter, a twelve gun brig of one hundred and eighty tons, with a ship's company of thirty-six men, sailed from Deptford, on the 4th of May. On the 2nd of August they entered Lancaster sound, and before the end of the month, they advanced round the end of Byam Martin's Island. On the 4th of September, they crossed the Meridian of 110°, thus accomplishing the first portion of the discovery of the North-West Passage, to which the British government had thought proper to attach the reward of a premium of FIVE THOUSAND POUNDS! Persevering in their course, they had on the 18th of September, advanced beyond Cape Providence, when they found themselves beset with difficulties from the heaviness of the drifting ice, that it became necessary for the Commanders of the expedition to pause and deliberate whether they should return home, or seek an asylum for the winter. The latter was not easily to be found—and to secure any thing of the kind, they must cut a canal in the solid ice, the length of which was to be four thousand and eighty-two yards, or two miles and near a half! The latter however was determined on—the masts were dismantled, except the lower ones, and every preparation was made for going into winter quarters—on the 4th of November the sun ceased to emit his rays, and our voyagers were left in this dreary exile, with the certainty of being deprived of the light of the sun for nearly three months, and of having only the twilight of an Arctic winter to guide them in their amusements and pursuits. The following description of the dreariness of external nature in these Polar regions is so interesting that I make no apology for inserting it.

The officers were in the habit of occupying nearly two hours in the middle of the day in rambling on shore, even in the darkest period, except when a fresh wind and heavy snow-drift confined them within the housing of the ships. It may well be imagined that at such a period there was but little in their walks on shore which could either amuse or interest them. The necessity of not exceeding the limited distance of one or two miles, lest a snow-drift, which often rose very suddenly, should prevent their return, added much to the dull and tedious monotony which day after day presented itself. To the southward was the sea, covered with one unbroken surface of ice, uniform in its dazzling whiteness,

except that in some parts a few hammocks were seen thrown up somewhat above the general level. Nor did the land offer much greater variety, being almost entirely covered with snow, except here and there a brown patch of bare ground in some exposed situations where the wind had not allowed the snow to remain. When viewed from the summit of the neighbouring hills, on one of those calm and clear days which not unfrequently occurred during the winter, the scene was such as to induce contemplation, which had perhaps more of melancholy than of any other feeling. Not an object was seen on which the eye could rest with pleasure, unless directed to the spot where the ships lay, and where their little colony was planted. The smoke which there issued from the several fires, affording a certain indication of the presence of man, gave a partial cheerfulness to this part of the prospect; and the sound of voices, which during the cold weather, could be heard at a much greater distance than usual, served now and then to break the silence which reigned around them—a silence far different from that peaceable composure which characterizes the landscape of a cultivated country, it was the death-like stillness of the most dreary desolation, and the total absence of animated existence. Such indeed was the want of objects to afford relief to the eye or amusement to the mind, that a stone of more than usual size appearing above the snow, in the direction in which they were going, immediately became a mark on which their eyes were unconsciously fixed, and towards which they mechanically advanced. Dreary, however, as such a season must necessarily be, it was not wholly devoid of interest, especially when associated in the mind with their peculiar situation, the object which had brought them thither, and the hopes which the least sanguine among them sometimes entertained of spending a part of their next winter in the more genial climate of the South Sea Islands.

The following incidents will serve to illustrate the effects of cold in this climate upon the human frame, which is indeed the main object for the sake of which the narrative was introduced.

The greatest cold experienced by Captain Parry was such as he could sustain with tolerable ease in calm weather, and probably less inconvenience was experienced by them, than has often been

felt in Siberia and Canada. One of the crew of the Griper, who had lost his way in a hunting excursion returned with one of his hands severely frost-bitten. At first his whole hand was as hard as a piece of marble, but by successful treatment, it so far recovered that he lost only a part of the four fingers of his left hand. Another sailor, who had his hands frost-bitten, came on board in such a state, that when his hands were immersed in a tub of cold water, for the purpose of being thawed, the cold communicated to the water, created a film of ice on its surface. The skin and nails came off some of the fingers, and the rest were amputated. One of the most remarkable effects, however, was its influence on the mental as well as corporeal faculties. On the 5th of October, two of the gentlemen belonging to the expedition, who had exposed themselves to severe frost in the ardour of pursuing a wounded stag, were sent for by Captain Parry. On arriving in his cabin, he says, they looked wild, spoke thick and indistinctly, and he found it impossible to draw from them a rational answer to any of his questions. After being on board for a short time, the mental faculties appeared gradually to return with the returning circulation; and it was not until then that a looker-on could easily persude himself that they had not been drinking too freely. To those who have been accustomed to cold countries this will be no new remark: but it is more than probable that many a man has been punished for intoxication who was only suffering from the benumbing effects of cold. I now return from this digression.

Writing to a friend in Somersetshire, dated January 23rd 1787 Mr. Clarke says, " Last evening I arrived in safety from Jersey, after an absence of only seven days. My voyage has been useful both to my body and soul. I met with some deeply experienced Christians, compared with whom I am but a very little child. An elderly and a young woman are the most remarkable. The former seems to possess all the solemnity and majesty of Chris tianity. She has gone and is going through acute corporeal sufferings, but these add to her apparent dignity. Her eyes, and every feature of her face, together with her words, are uncommonly expressive of the word ETERNITY, in that importance in which it is considered by those whose minds were devoted to deep reflec-

tion. To her, I put myself frequently to school, during my short abode in the island, and could not avoid learning much, unless I had been invincibly ignorant or diabolically proud. The latter seems possessed of all that cheerful happiness and pure love which so abundantly characterize the Gospel of Christ. Peace, meekness, and joy, judiciously intermingled by the sagacious economy of the Holy Spirit constitute a glorious something, affectingly evident in all her deportment, which I find myself at a loss to describe. Two such, I know not that I have before found: they are indeed the rare and the excellent of the earth. A summary of both characters seems comprised in this:—of the former it may be truly said,

'Not grave with sternness,'

of the latter,

'Nor with lightness free.'

"You are excellent at *ideal realization*; I leave you to indulge it here, in respect of both persons, without being much afraid of its running into the excessive."

Mr. Clarke's exertions during the first winter he resided in Guernsey were of the most severe and trying kind, and had well nigh brought him to the grave. He seems to have acted as if he considered himself to be all spirit, and that his clay tabernacle was incapable of injury from climate or fatigue! Writing to the same friend in England under date of April 4th 1787, he thus expresses himself. "Being attacked from so many quarters there was little prospect of my lingering long, especially as I had been slowly wasting for some months before. The people were greatly alarmed and proclaimed a day of fasting, prayer and weeping to snatch their poor preacher from the grave. Their sorrow caused me to feel;—for myself I could neither weep nor repine; but I could hardly forbear the former on their account. The Doctor on his second visit found, that I was severely attacked by the jaundice; and so took the cure of that first in hand; but withal observed that I should not regain my health properly, nor be free from bilious complaints till I resumed my former method — *of riding.* Through much mercy, I am now greatly mended; my cough is

almost entirely removed; and my doctor has this day informed me that my tawny disorder begins to abate. I am now only confined to my room, but am very much enfeebled. Indeed, I am little else (considered abstractedly from my spirit) than a quantity of bones and sinews, wrapt up in none of the best coloured skins. But this also has, and will, work together with other providential dispensations for my good. When I was almost at the worst, I opened my Septuagint at the 91st Psalm, and on the last three verses, which are much more emphatical than the English, particularly the middle clause of the 15th verse: '*I am with him in affliction.*' Blessed be my God and Saviour, I have found it to be so. May I to eternity lie in deep humility at His feet, recognizing the immenseness of his mercy, and the utter unworthiness of the subject on which it has wrought so many miracles, truly expressive of its own unconfined benignity! Do you wish to know how I was taken care of during my sickness? I indeed lacked nothing that could be procured; nor was there any difficulty to procure persons to sit up with me day or night. Yea, I had much favour in the sight *even of the Egyptians.* May the good Lord reward them to eternity for what they have done for his unworthy servant!"

About a month after the writing of this affecting letter, Mr. Clarke came to England for the more perfect recovery of his health, and returned again to Guernsey, where he arrived, May 22nd, from whence he wrote to the same favoured individual, a letter of which the following is an extract.

"You will easily see by the place of date that I am arrived, and (thanks to my gracious God) in perfect safety. On the 19th I wrote to you from Southampton, which I hope you have duly received. Saturday the captain informed me that he intended to sail the next morning; in consequence of which I got myself in readiness and sent my trunk on board. As eight was the hour fixed for embarkation, several persons, Dissenters and others, entreated me to give them a sermon before I departed, for which I should have time enough if I began at half past six. I consented, and a good company, for the time and place, met. The Lord was with me, and gave much liberty to expose and power to *shake* the sandy foundation of *spiritual stillness,* consisting of hopes, trusts,

conjectures, and possibles, on which several had been building their expectation of glory. The Lord in his goodness quickened the people much; and though my work was done at the expence of almost every particle of my strength, yet was I sufficiently repaid in finding that any good was done. It was well that our sailing was postponed till two o'clock, as I was quite unwell and consequently incapable of going. But at that hour I embarked, being escorted to the boat by several serious Presbyterians who had heard me preach, and who wished me more blessedness than their tongues were capable of expressing. The wind was a little against us; but as there was a good breeze, and our vessel an excellent sailer, we soon lost sight of Southampton, and next day by noon were almost off Cape la Hogue, in Normandy. Here we were obliged to cast anchor in about thirty-four fathom water, having a strong tide against us, and scarcely a breath of wind to carry us forward. When the tide served we weighed anchor, and stood on our course, but made very little progress the breeze being so scant and small. At last we got to the island of Sark, three leagues from Guernsey, where we thought we should be obliged to anchor all night, the tide in our favour being almost exhausted, and the wind changed to *right a-head.* What a mortification! to be thus detained on sea in sight of our lodging."

Mr. Clarke proceeds to give his correspondent some account of the company he had on board the vessel. Among others there were a captain in the army, a lieutenant of a man-of-war, some other military officers, and some gentlemen *so called.* When Sabbath morning came, they commenced the business of the day with swearing, which he instantly checked. Then they began to sing songs as though it had been their Easter Tuesday! Against this he remonstrated and it brought on a long altercation. They desisted for a time, but it was only to renew their profane singing with double vigour. Mr. Clarke acted upon the well known and excellent maxim *"Ne cede malis, sed contra audentior ito!"* He rushed upon deck, assembled the chiefs, and insisted on their desisting from such profanation of the Lord's day. They demanded to know *by what authority* he acted, and Mr. Clarke answered, "I am a servant of Jesus Christ, and the authority by which I

prohibit your breach of the Sabbath, I have from God." The consequence was, that being confounded, they were compelled to desist—their bacchanalian songs were effectually stopped—and the devil had not the honour of a single verse during the remainder of the Sabbath.

There is another letter of Mr. Clarke's written from Guernsey, in the autumn of the year 1787, giving an account of a very dangerous voyage which he had then just made from Alderney to Guernsey, which contains some very interesting particulars worthy of record, but the whole letter is too long for insertion here: we shall, however give an abstract of it.

Mon Plaisir, October, 19th 1787.

" Through the great mercy of my gracious God, I am landed once more in Guernsey; may his great name be blessed for ever! I wrote to you from Alderney under dates of the 16th and 17th instant, informing you of my arrival there, and the dangers we escaped. At present I can add but little, being almost worn out by the severe fatigues through which I have been lately led—the present is merely a supplement to my Journal accounts which I hope you will have safely received. Wednesday being too stormy to attempt to sail for Guernsey, I had the opportunity of once more preaching to a people prepared to receive the word of life. God was with me of a truth, and unless I much mistake, conviction and persuasion accompanied the word spoken. The Lord has here made an inroad on the kingdom of Satan, which I humbly hope will be retained with increasing advantage. Thursday the 18th came, and with it a tempest from the North-west—It blew a hurricane, but the captain determined to sail. We loosed from the pier and got under sail; but although we had two reefs in our mainsail; the sea ran so high, and the wind was so boisterous, we soon found our vessel had more canvass than she could live under, and were therefore obliged to lie-to, that we might take down our weather-jib-sheet, and put a small one in its place. I had taken a stand at the bulkhead, from whence I had an opportunity of seeing every thing around me. And what, think you, did I see the clearest? Why

the awful aspect of death impressed on every thing. A sensation unusual to me, sunk my soul as to the centre of the earth, or bottom of the abyss! 'Alas, thought I, and am I indeed afraid of death? Is this the issue of matters with me? Lord Jesus, into thy hands I commit my spirit! On the infinite merit of thy blood I rest my soul!' Immediately all was calm; and this enabled me to take a full view of death, who was shortly to pass by in *dreadful port*. The sailors being unhandy, the weather-jib sheet was long in setting, and the vessel during the time was wearing towards a range of dreadful rocks. The sea continuing to run high, and the wind blowing fiercely, brought us so much in *leeway*, that the vessel would not answer the helm, but drove among the rocks. In a few moments all was commotion—exertion—despair! and a cry more dreadful than that of fire at midnight issued from all quarters. 'Cut away the boat! get ready the boat! the vessel is lost! the vessel is lost!' The people on the pier, seeing our danger, and regarding our shipwreck as inevitable, got out a boat, with four strong men to try to save the lives of the passengers and crew. At this solemn crisis, fell, pallid despair was depicted on every countenance. With safety I may aver that scarcely a particle of courage or equanimity remained in any besides a captain of regulars and your present correspondent. Through the grace of God my soul was quite unmoved. I waited like the captain to meet my fate with firmness; nor did either my countenance or actions betray any anxiety or dismay. In the moment, when a dreadful rock within two or three yards of our *lee-bow*, gave us every thing to dread, and took away the last grain of hope, God, who sits above the water-floods, by an unseen arm, hove the vessel to *leewards*; she passed the rock as within a hair's-breadth, answered once more her helm, and from the lip of eternity, we escaped into the pier!

"Perhaps you will be surprised at what follows. Though we had but a few moments before escaped destruction, the desperate captain of the vessel would go out again! I thought, 'seeing God has saved my life from going down into the pit, it would be tempting his Providence to go out again with them: I will therefore take a boat and go immediately to shore.' But I again thought, 'will it not reflect dishonour on the religion I profess, and the

sacred character I bear? If all go out again, and *I* stay behind, will it not be reported the Methodist Preacher was afraid of death: his boasted spiritual evidences of salvation did not free him from its power? I determined therefore once more to venture! You will perhaps be induced to say—'the reasoning was absurd, and the action blameable.' Well, be it so: but out I went, and what I suffered during the passage, my pen cannot describe.—Every minute, and sometimes oftener, the sea washed over the vessel, the violent agitation made me sick, almost unto death; and vomiting till the blood came, was only a part of what I suffered—I landed on St. Peter's pier, before 5 o'clock, p. m. and found a people nearly as glad to see me as I was to feel myself once more on *terra firma.*"

Mr Clarke claimed the honour of being the first Methodist preacher that visited the island of Alderney. The following letter which he addressed to Mr. Wesley, explains the causes which led to his visit, as well as its results.

Guernsey, March 16*th* 1787.

Rev. and very dear Sir,

As in my last I intimated my intention to visit the isle of Alderney, I think it my duty to give you some particulars relative to the success of that voyage.

My design being made public, many hindrances were thrown in my way. It was reported that the Governor had threatened to prohibit my landing, and that in case he found me on the island, he would transport me to the Caskets (a rock in the sea, about three leagues West of Alderney, on which there is a light-house). These threatenings being published here, rendered it very difficult for me to procure a passage, as several of my friends were against my going, fearing bad consequences; and none of the captains who traded to the island, were willing to take me, fearing thereby to incur the displeasure of the governor, notwithstanding I offered them any thing they could reasonably demand for my passage. I thought at last I should be obliged to hire one of the English packets, as I was determined to go by God's grace, at all events.

Having waited a long time, watching sometimes day and night, I at last got a vessel bound for the island, in which I embarked, and after a few hours of pleasant sailing, though not without some fatigue and sickness, we came to the South-west of the island, where we were obliged to anchor, as the tide was too far spent to carry us round to the harbour. The captain put me and some others on shore with the boat. I then climbed up the steep rocks, and got to the top of the island, heartily thanking the Lord for my safe passage. Being arrived, I found I had now some new difficulties to encounter. I knew not where to go. I had no acquaintance in the place, nor had any one invited me thither. For some time my mind was perplexed in reasoning on these things, till the word of the God of Missionaries came powerfully to me, " Into whatever house ye enter, first say, peace be to this house—and in the same house remain eating and drinking such things as they give you," Luke x. 5, 7. From this I took courage and proceeded to the town which is about a mile distant from the harbour. After having walked some way into it, I took particular notice of a very poor cottage, into which I felt a strong inclination to enter. I did so with a " Peace be unto this house ;" and found in it an old man and woman, who, having understood my business, bade me welcome to the best food they had, to a little chamber where I might sleep, and (what was still more acceptable) to their house to preach in. On hearing this, I saw plainly that the hand of the Lord was upon me for good, and I thanked him and took courage.

Being unwilling to lose time, I told them I would preach that evening, if they could procure me a congregation. This strange news spread rapidly through the town; and long before the appointed hour a multitude of people flocked together, to whom I spoke of " the kingdom of God," nearly as long as the little strength held out, which remained from the fatigues of my voyage. It was with much difficulty I could persuade them to go away after promising to preach to them the next evening.

I then retired to my little apartment, where I had scarcely rested twenty minutes, when the good woman of the house came and entreated me to come down and preach again, as several of the gentry, (among whom was one of the Justices) were come to

hear what I had to say. I stepped down immediately, and found the house once more quite full. Deep attention sat on every face, while I shewed the great need they stood in of a Saviour and exhorted them to turn immediately from all their iniquities to the living God. I continued in this good work about an hour, having received peculiar assistance from on high, and concluded with informing them what my design was in visiting their island, and the motives that induced me thereto. Having ended, the Justice stepped forward, exchanged a few very civil words with me, and desired to see the book out of which I had been speaking. I gave it into his hand: he looked it over with attention, and asked me several questions; all which I answered apparently to his satisfaction. Having bestowed a few more hearty advices on him and the congregation, they all quickly departed; and the concern evident on many of their countenances fully proved that God had added his testimony to that of his feeble servant. The next evening I preached again to a large attentive company, to whom, I trust, the word of the Lord came not in vain. But a singular circumstance took place the next day.

While I sat at dinner, a constable from a person in authority, came to solicit my immediate appearance at a place called the BRAY (where several respectable families dwelt, and where the governor's stores are kept,) to preach to a company of gentlemen and ladies, who were waiting, and at whose desire one of the large store-rooms was prepared for that purpose. I went without delay, and was brought by the *lictor* to his master's apartment, who behaved with much civility, told me the reason of his sending for me, and begged I would preach without delay. I willingly consented; and, in a quarter of an hour, a large company was assembled. The gentry were not so partial to themselves, as to exclude several sailors, smugglers, and labourers, from hearing with them. The Lord was with me, and enabled me to explain from Prov. xii. 26, the character and conduct of the righteous: and to prove by many sound arguments that such a one was, beyond all comparison, more excellent than his "ungodly neighbour," however great, rich, wise, or important he might appear in the eyes of men. All heard with deep attention, save an English gentleman, so called, who

walked out about the middle of the discourse, perhaps to shew the islanders that he despised sacred things.

The next sabbath morning, being invited to preach in the English church, I gladly accepted it; and in the evening I preached in the large warehouse at the BRAY, to a much larger congregation, composed of the principal gentry of the island, together with Justices, Jurats, Constables, &c. The Lord was again with me and enabled me to declare HIS counsel without fear; and several were affected. Surely there will be fruit found of this, to the honour and praise of God: Even so, Lord Jesus, Amen.

The next day being the day appointed for my return, many were unwilling I should go, saying, "we have much need of such preaching, and such a preacher: we wish you would abide in the island and go back no more." The tide serving at about eleven o'clock in the forenoon, I attended at the beach in order to embark; but an unexpected providence rendered this impracticable. The utmost of the flood did not set the vessel afloat; and though many attempts were made to get her off, by hauling a-stern &c, all were in vain. I then returned to the town; the people were glad of my detention, and earnestly hoped 'that the vessel might sit fast, at least till the next spring tides.' Many came together in the evening, to whom I again preached with uncommon liberty; and God appeared more eminently present than before, giving several to see at least 'men as trees walking.' This, with several other observable circumstances, induced me to believe that my detention was of the Lord, and that I had not before fully delivered HIS counsel. The vessel being got off the same night about twelve o'clock, I recommended them to God, promised them a preacher shortly, and setting sail I arrived in Guernsey in about twenty-one hours.—Glory be to God, for ever and ever! Amen.

Several very remarkable circumstances attended this little voyage, the detailing of which I omit: from the whole of which I conclude, that an effectual door is opened in that Island for the reception of the everlasting gospel, and am convinced I did not mistake the call of the Lord. One thing I believe greatly contributed to the good that may have been done; viz. a day of fasting and prayer which I got our societies both in town and country to

observe. Were this method more frequently adopted, we should not attempt the introduction of the gospel so much in vain. There is not the smallest opposition nor even the appearance of any. As to the clergyman, he is absolutely a Gallio; for, on being informed that a Methodist preacher had got into the island, he said, "a Quaker came a preaching here some years ago, and he did not convert one; and it is probable it will be the case with this Methodist also:" And so he rests perfectly contented. Indeed, he preaches not at all: he reads the liturgy and Ostervald's Reflections upon the first and second lessons; nor do the people expect him to do any thing further,

I am, Rev. and dear Sir,
Your affectionate and obedient son in the gospel,
ADAM CLARKE.

The reader who has not previously met with this letter, which however, has been many years in print, having been communicated to the public through the columns of a magazine, cannot fail to be much gratified with its contents. It gives an interesting account of the introduction of Methodism into the island of Alderney, and at the same time affords striking proof of Mr. Clarke's fearless intrepidity, at that early period of his life and ministry. Since that time, the cause has flourished much in that island; a chapel having been built, where a succession of preachers in the Methodist connection, have continued their ministry both in English and French.

Mr. Clarke winds up the story of his visit to Alderney, and manner of life there, in the following amusing detail, which is too choice to be given in any other language than his own.

Alderney derives much of its supplies from France, such as, fresh meat, butter, eggs, &c. which supply, to the great inconvenience of the inhabitants, is cut off in the time of war; and is often suspended in the time of peace, by foul weather and contrary winds. This latter was the case when Mr. Clarke visited the island—no fresh meat could be found, and the people with whom he lodged, had nothing to present him but "swine's flesh," an aliment of which he never partook! Indeed there was nothing to be had besides,

except salt butter and ship biscuit. Having enquired whether any fresh eggs could be procured, he had the satisfaction of finding as many as he needed during his stay. An old frying pan was found, deeply rusted, having been long out of use. From this he scraped off the thickest crusts of the rust; got a piece of butter—melted it in the pan over the fire, and with a handful of oakum (old tarred rope unravelled to its component parts) he wiped out the pan as clean as he could, and then fried his eggs with a peice of the salt butter, which looked of a fine *deep brown*, as each cooking served to detach some portion of the remaining rust. Such fricassees, with coarse hard ship-biscuit served him in general for breakfast, dinner, and supper, while he remained on the island; and for this he felt thankful both to God and man. He had occasional invitations to better houses where he might have obtained better fare; but he remembered the Saviour's saying, which occurred to his mind on entering into the town—"And into whatsoever house ye enter, there abide, eating and drinking such things as they give you." This house he believed the Lord had opened, and on that account he would have preferred it to the palace of the forest of Lebanon.

The success which attended Mr. Clarke's ministry, in the Norman Isles, induced Mr. Wesley to continue him there for the long space of three years, namely, from the conference held at midsummer 1786, when he received his appointment, till midsummer 1789. During this interval, however, he paid two visits to England: the first in 1787, and a second in 1788, both of which were attended with circumstances sufficiently remarkable to be shortly adverted to. The first will put the reader in possession of the exalted ideas which Mr. Clarke entertained of Mr. Wesley's character, as a prophet of the Lord; but to convey a proper notion of it, I must quote a pretty long paragraph from Dr. Clarke's Autobiography.

In the year 1787, the Rev. J. Wesley, accompanied by Thomas Coke, LL. D. and Mr. Joseph Bradford, visited the Norman islands, where he was well received, and preached to many large congregations both in Jersey and Guernsey. While in Jersey, he lodged at the house of Robert Carr Brackenbury, Esq., who has been already mentioned; and when in Guernsey, at Mon Plaisir, the house of

Henry de Jersey Esq., under whose hospitable roof, Mr. Clarke had lodged for more than a year, and where he was treated by all the family as if he had been their own child. But there was no love lost, as he felt for them that affection which subsists between members of the same family.

Mr. Wesley's time allotted for his visit to these Islands being expired, he purposed sailing for Southampton by the first fair wind, having appointed to be at Bristol on a particular day; but the wind *continuing adverse,* and an English brig touching at Guernsey on her way from France to Penzance, they agreed for their passage, Mr. Clarke having obtained Mr. Wesley's permission to accompany them to England. They sailed out of Guernsey road, on Thursday, September 6th, with a fine fair breeze; but, in a short time, the wind which had continued slackening, died away, and afterwards rose up in that quarter which would have favoured the passage to Southampton or Weymouth, had they been so bound. The contrary wind blew into a tight breeze, and they were obliged to make frequent *tacks,* in order to clear the island. Mr. Wesley was sitting reading in the cabin, and hearing the noise and bustle which were occasioned by *putting about* the vessel, to stand on her different tacks, he put his head above deck and enquired what was the matter? Being told the wind was become contrary and the ship was obliged to tack, he said, "then let us go to prayer." His own company, who were upon deck, walked down; and at his request Dr. Coke, Mr. Bradford, and Mr. Clarke went to prayer. After the latter had ended, Mr. Wesley broke out into fervent supplication, which seemed to be more the offspring of strong faith than of mere desire; his words were remarkable, as well as the spirit, evident feeling, and manner in which they were uttered. Some of them were to the following effect, "Almighty and everlasting God, thou hast way every where; and all things serve the purposes of thy will; thou holdest the winds in thy fists, and sittest upon the water floods, and reignest a king for ever: Command these winds and these waves that they obey THEE, and take us speedily and safely to the haven whither we would be, &c.!"

"The power of his petition," says Dr. Clarke "was felt by all:—he rose from his knees, made no kind of remark, but took up his

book and continued his reading. Mr. Clarke went upon deck, and what was his surprise when he found the vessel steering her right course, with a steady breeze, which slacked not, till, carrying them at the rate of nine or ten knots an hour, they anchored safely near St. Michael's Mount, in Penzance Bay. On the sudden and favourable change of the wind, Mr. Wesley made no remark; so fully did he *expect to be heard*, that he took for granted *he was heard*. Such answers to prayer he was in the habit of receiving; and, therefore, to him the occurrence was not strange."

From all this it is abundantly evident that Mr. Clarke considered this change of the wind as a supernatural interposition of heaven, in answer to Mr. Wesley's prayer.—Three of his brethren had prayed, for the same thing, but their prayer was not heard—Mr. Wesley's prayer partook of the faith of a miracle—"he *expected* to be heard and he *was* heard." Such answers to prayer, says Dr. Clarke, "he was in the habit of receiving, and therefore *to him* the occurrence was not strange." Mr. Wesley placed it upon record in his own Journal, as an every day thing, as the following five lines shew.

"In the morning, (September 6th, 1781) we went on board with a fair moderate wind. But we had but just entered the ship when the wind died away. We cried to God for help: and it presently sprung up, exactly fair, and did not cease till it brought us into Penzance Bay."

Now without calling in question the truth of this story, which I have no inclination to do—it seems natural to ask; seeing that these supernatural interpositions were familiar occurrences with Mr. Wesley, why, when the wind continued so long adverse as to delay his embarkation before he left the island, he did not pray that it might change and permit him to proceed on the work of the Lord? One is apt to think that the same power of faith would have been as available in one case as in the other—on land as much as on sea: yet, if put forth it is manifest that the same effect did not follow!

The inquiry now suggested, will be found to acquire additional propriety and relevancy, from carefully considering the drift of the following paragraph of Dr. Clarke's with which he closes th subject:

"Mr. Wesley was no ordinary man; every hour, every minute of his time, was devoted to the great work which God had given him to do; and it is not to be wondered at that he was favoured, and indeed *accredited*, with many signal interpositions of Divine Providence."—

Now against this, I cannot help placing the following parallel case, and requesting the reader to take the trouble of examining how far they agree and wherein they differ.

Paul, the great apostle of the Gentiles was no ordinary man; every minute of his time was devoted to the great work which Christ had commissioned him to achieve. So far the parallel may be said to hold good. But further, like Mr. Wesley, Paul was on one occasion, compelled to take a voyage by sea; and like Mr. Wesley he was not merely annoyed, but sorely impeded in his great work, by adverse winds: See Acts, ch. xxvii. Here, however, the parallel must end. Mr. Wesley grew impatient of delay, and———. The apostle Paul, though favoured, during the long and tempestuous voyage, with supernatural intimations of the Divine approbation and acceptance, resigned himself submissively and patiently to the allotments of heaven, sought for no supernatural interference, but calmly said, "thy will be done." There was also some disparity in the exercise of their faith and patience. Mr. Wesley was tried only at most for a few short hours; whereas, it appears from the narrative that for *fourteen days in succession* not a soul in the ship with Paul was able to either eat or drink, ver. 33. yet we hear of no prayer to God for a miraculous deliverance. How shall we get over this difficulty? Shall we say that Mr. Wesley's labours were more important than those of the great apostle of the Gentiles—that the former was a greater favourite with heaven—that his faith was stronger, more vigorous, more in exercise? In fact, I find myself perplexed to solve this difficulty, without either imputing culpability to the apostle Paul, which I am unwilling to do, or, on the other hand coming to the conclusion that there was something about Mr. Wesley's prayer which the word of God does not authorize! "Mr. Clarke himself has confessed, that high as his opinion was of Mr. Wesley's piety and faith, he had no hope that the wind which had long sat in the opposite

quarter, and which had just then changed in a very natural way, would immediately veer about, except by providential interference, to blow in a contrary direction. There were too many marked extraordinary circumstances in this case, to permit any attentive observer to suppose that the change had been effected by any natural or casual occurrence"—in plain English, it was a supernatural interposition of heaven in answer to Mr. Wesley's prayer! *Credat Judæus Apella, non ego!*

Mr. Clarke's excursion to England, when he accompanied Mr. Wesley in 1787, had for its primary object to visit a family at Trowbridge in Wiltshire, with which he had formed an intimacy when on the Bradford circuit. Mr. John Cooke, clothier, of Trowbridge, had several daughters, to the eldest of whom, Miss Mary Cooke, he had formed an attachment, which issued in a conjugal union in the year 1788, when the lady accompanied her husband to Guernsey and remained with him till he was removed by Conference from the Norman islands. The contemplated connection however met with considerable opposition from the young lady's family. Some of her friends considered that they should be degraded by her alliance with a Methodist preacher; but not liking to avow the real grounds of their opposition, they contrived to cover it with the flimsy guise, that one so delicately bred up would not be able to undergo the privations and hardships attendant on the life of a Methodist preacher. And these persons so prejudiced the mind of Mr. Wesley, that he threatened to put Mr. Clarke out of the connection, if he married Miss Cooke without her mother's consent!

Finding that Mr. Wesley was deceived by false representations, the two young people submitted to him a full state of their case. He also heard that of the opposing party. The latter were obliged to confess that on the part of Mr. Clarke and Miss Cooke every thing was proper, and such as became their Christian profession. In short, that all would be well, could they obtain the consent of the young lady's mother, without which it would be a breach of the fifth commandment, and bring a scandal on the Methodist profession. Mrs. Cooke grounded her opposition solely on the principle that her daughter's delicate constitution would not support

her under the hardships incidental to the life of a Methodist preacher, who is seldom stationary for more than twelve months; and she candidly confessed that she had no objection to Mr. Clarke, whose learning and good sense she could not but admire. Matters however, were eventually brought to a less hostile state through the exertions of Mr. Wesley, who interposed his good offices—wrote a friendly letter to Mrs. Cooke, and made the party whose counsels had too much influence upon her, to be ashamed of themselves. The opposition, which had assumed the shape of persecution, now began to relax, and on the 17th of April, 1788, the happy couple were married in the parish church of Trowbridge—in about a week after which they took their departure for Guernsey.

But though Mrs. Cooke had so far yielded to the wishes of the young people as to cease her opposition and to connive at the marriage, it seems that she had withheld her *approbation*. Mr. Clarke she had never seen, and knew him only by report. The consequence was, that for many years, all intercourse between Mr. and Mrs. Clarke and the family was suspended; nor does it appear that the breach was entirely healed during Mrs. Cooke's life, though she found out many years before her death, that she had been imposed on and deceived by the artful misrepresentations of officious intermedlers—that in place of its turning out a disastrous connection, it was one of the most happy marriages in her family, in which there were some highly respectable connections. It was crowned with a numerous offspring, *viz.* six sons and six daughters—of whom three of each sex died young, and all the survivors are respectably and comfortably settled in life.

One of Mrs. Clarke's sisters, Miss Anne Cooke, was the wife of the late Joseph Butterworth Esq., law bookseller, of Fleet Street, London, and some time member of parliament for Dover, perhaps Coventry also—a gentleman well known and universally respected; the firm friend of Mr. Wilberforce, with whom he co-operated heartily in every measure for the abolition of slavery in the West Indies, and the introduction of Missionaries into India. Mrs. Butterworth, too, was a very superior woman, and took an active part in various female associations of a philanthrophic and benevolent kind, among which may be particularly mentioned, the Female

Penitentiary at Pentonville. As the circumstances attending their marriage, introduction into the Methodist Society, and intimate connection with Mr. and Mrs. Clarke, are on many accounts interesting, the reader cannot fail to be gratified with them.

Miss Frances Cooke, a third daughter, had from her youth, been remarkable for her pious turn of mind, and mental acquirements. She was married to a gentleman of the name of Pond, who, for some years, resided in London, and attended the Baptist chapel in Fetter Lane, where Mr. Butterworth also attended and had a seat. The latter observing Mr. Pond to come frequently to the chapel, and liking his appearance, invited him into his pew, and in process of time a friendship commenced betwixt them. Mr. Pond afterwards removed to Tiverton in Devonshire, at which place Mr. Butterworth paid him a visit. Being at that time unmarried and probably looking out for a suitable partner in life, Mr. Pond recommended to his friend a young lady (not Miss Anne Cooke) but an acquaintance of hers, then residing in Somersetshire, and gave him a letter of introduction to Mrs. Cooke's family, with which he was then allied by marriage, requesting them to give his friend Mr. Butterworth, an opportunity of meeting the young lady in question. Arriving at Trowbridge in his way home, Mr. Butterworth spent the evening there, and arrangements were made for Miss Anne Cooke to accompany him next morning, on horseback, for the purpose of being introduced to the young lady. Having arrived at the inn where they were to leave their horses, Mr. Butterworth made a disclosure to his companion of a nature not a little abrupt and startling! He told her that he now should decline calling on the young lady, assigning as a reason that he had discovered in her own person the only individual who could make him happy as a husband. The result of this frank avowal was sufficient to set aside the intended interview—the young people returned to Trowbridge, where Mr. Butterworth explained his intentions to Mrs. Cooke, and obtained her consent to their marriage, which accordingly took place a few months afterwards. At this time Mrs. Clarke's intercourse with her own sisters was in a state of suspension. Mr. Butterworth was descended from a Baptist family, his father being one of four brothers all Baptist ministers! *viz.* the

Rev. John Butterworth of Coventry, and author of the Concordance to the Bible. He was not then religiously inclined, nor friendly to Methodism. It so fell out, however, that Mr. Clarke's family came to reside in London, and Mr. Butterworth proposed that Mrs. Butterworth should call upon her sister, who then took up her residence in Spitalfields; but not having seen her since her own marriage, at which time Anne Cooke was a young girl, she had lost all recollection of her. Great then must have been her surprise at seeing a lady fashionably dressed advancing towards her with great affability, and offering to salute her. On the inquiry being started "Surely you do not know me?" Mrs. Clarke instantly recognized her sister's voice.

On her next visit, Mrs. Butterworth was accompanied by her husband, whose kind and gentlemanly manners greatly interested both Mr. and Mrs. Clarke. Repeated calls of this friendly kind led to mutual esteem, though the Butterworths were still prejudiced against Methodism. This, however, in process of time so far gave way that they at length agreed to go and hear their brother-in-law preach. For this purpose they fixed upon a morning when it was Mr. Clarke's turn to supply at the city road chapel; and in the course of the following week they repeated their call at Spitalfields. Mr. Clarke having to preach that evening a few miles from town, Mr. Butterworth proposed to walk with him there, and Mrs. Butterworth said she would remain with her sister till they returned. This was a preconcerted plan between them—each wishing an opportunity of unbosoming their minds respecting the impression they had received from Mr. Clarke's sermon on the preceding Lord's day. It was on their way homewards that Mr. Butterworth acknowledged how sensibly his heart had been affected, and his conscience aroused by the sermon he had heard—that he was led to entertain discoveries of his own natural depravity and guiltiness in the sight of God, and that he could not rest satisfied in his present state. Mr. Clarke pointed him to the Lamb of God which taketh away the sin of the world and to the blood of sprinkling which speaketh better things than that of Abel. When Mr. and Mrs. Butterworth had taken their departure from Spitalfields, Mr. Clarke communicated to his wife what had transpired between him

and Mr. Butterworth on the way; and Mrs. Clarke, no less surprised and rejoiced, made her husband acquainted with an interesting conversation she had just had with her own sister, who had come for the express purpose of talking to her on the same all important subject—inquiring "What she should do to be saved?" She then detailed the conversation at length, the answers she had given to the questions propounded, particularly explaining to her sister the nature of faith, the commands of God to walk in obedience to the Gospel, and the assistance promised to such as love and obey him.

In a little time both Mr. and Mrs. Butterworth became members of the Methodist Society, in which they continued through life, and were among the most substantial pillars of Methodism, as will be seen hereafter. Mr. Butterworth ranked among the most successful booksellers of his day, and accumulated a large property, of which he made a noble use. He was by nature and disposition, benevolently disposed; and when his heart and mind were brought under the influence of the principles of the Gospel, he was "ready to every good work"—feeding the hungry and clothing the naked; and continually devising liberal things. The accession of such an associate was to Mr. Clarke incalculable—they advanced *pari passu* in works of beneficence—giving free scope to the operation of the principles of philanthrophy, and projecting plans for the spiritual, moral, and intellectual improvement of mankind, as we shall have occasion to notice in the sequel. We now return from this long digression to notice Mr. Clarke's departure from the Norman isles.

Among the people of these islands, Mr. Clarke experienced much hospitality and kindness. In Guernsey he seldom met with any discourtesy of behaviour. Several families of respectability attended his preaching and treated him with great respect, as was the case at Alderney. Jersey was an exception, but the particulars have been already detailed, and need not be repeated. The fertility of these islands is a common object of remark among those who have written on them; and of which Mr. Clarke gives the following instance. In a garden in the parish of St. Saviour's in Jersey, he saw a plot of cabbages, which on an average measured seven feet in height, with large and solid heads. In Mr. De Jersey's

garden, at Mon Plaisir, in Guernsey, where he lodged, there was a cabbage that grew beside, and surpassed in height, a full grown apple tree; when cut down the stem was sixteen feet in length!

The strawberry garden in the same place was very remarkable, both for the abundance, size, and flavour of the fruit. It will surprise the reader to be told that from this one garden, which though large was not enormously so, there were gathered daily, Sundays excepted, for nearly six weeks, from fifty to one hundred pounds in weight of strawberries: and all other kinds of fruit were in proportion, both in quantity and flavour. In Mr. Brackenbury's garden, in St. Hilliers, Jersey, he cut down a bunch of grapes which weighed about twenty pounds. Mrs. Clarke resided in the island about fifteen months, during which she gave birth to her eldest son, John Clarke. When she and Mr. Clarke first returned to England, they could not relish any of the fruits of this country; the finest peaches and nectarines could only be compared to good turnips when brought into comparison with fruits of the same species in those fertile islands.

The present section, which narrates the principal incidents in Mr. Clarke's life during the three years he was stationed in the Norman Isles, may be not inaptly closed by the following extract of a letter which he wrote to a correspondent in England, under date of "*Mon Plaisir*, Dec. 2, 1787:—

"It is strange to see how times change. Last winter I had in general a congregation made up of several of the most reputable persons in the island. To keep me among them, they offered to provide handsomely for me; but their kind offer I again and again rejected. However, they continued to hear, believing I spoke the words of truth and soberness, and, as they phrased it, 'in the *best* manner they had ever heard.' 'Pity it was that I could not be permitted to preach in the church at least every Sunday.' However, *this*, like all things under the sun, must have an end. By and bye, one of these gentry staid away: another attended less frequently—then *he* dropped off. Such and such did not come, therefore I lost some more, and so on, till hardly a soul of them came either on Sabbaths or other days. I was then as a person who had been 'in honour but continued not,' and my ministry was

at last confined to 'the poor and the best friends of my God!' These cleaved closely to me, and praised God that the candlestick was yet in its place. With these I endeavoured to keep on my way; and the dropping in of one now and then to the Society, held up my hands. Persecution arose, and evil reports were liberally spread abroad! This made it rather dangerous for any of my *quondam* friends to take any notice of me: then I was obliged *fully* to walk *alone;* but, through the strength of God, I was enabled to weather every trying circumstance. Finally, as things cannot be long at a *stay* 'under the sun,' the time for a revolution must again take place, and the honour that I sought not—had—and lost, would, as unsought for, again return. One—another—and another, have ventured back, heard,—were pleased and profited once more,—brought others along with them, till, at last, I have *all* back again, with an accession of several *new* ones; and now I am 'an honourable man' again; and surely a great many good things would not be too good for me now would I accept them. Thus, you see, 'there is but as one day between a poor man and a rich.' It is well, it is ineffably well, to have a happiness that is not affected by the great and many changes to which external things are incident. What a blessing to sit calm on the wheel of fortune, and to prosper in the midst of adversity!"

SECTION IX.

Mr. Clarke's history continued from 1789 *to* 1793—*Bristol Circuit,* 1789—*Dublin,* 1790—*Death of Mr. Wesley—Some account of of that extraordinary man.*

It can surely excite surprise in no reflecting mind, that the laborious exertions of Mr. Clarke, during the period of time he passed in the Norman Isles, should have made vast inroads upon his constitution. Almost incessant preaching, with the exercise of thought, of reading, and meditation necessary to qualify him for appearing with acceptance in the pulpit, were alone sufficient to break down an Herculean frame; but, over and above all this, he

prosecuted his literary studies with an intense application. Apologizing to a dear friend, for some arrears which he had incurred in the way of epistolary correspondence, he says, "I have entered so deeply into the spirit of study, that every moment seems precious, and the day too short for the work I appoint it. Do you wish to be acquainted with my studies? I yet pursue my old, and have made some additions to my former plan. *French* certainly must not be entirely forgotten; I know not but that meets with injustice. The *Septuagint,* I cannot persuade myself to relinquish; how can I, seeing my esteem for it rather increases. The writing of occasional *notes* I must continue, though perhaps none will think them worth *reading* but myself. I am engaged to translate a book for Mr. Wesley, which I have not yet begun—this must come shortly, and I think it will hardly leave me time to take my food. Again, *Philosophical Researches* have not a slender part of the day and night; for it appears that my spirit has lately got more latitude and longitude than it ever had before: the earth does not now content it; though it knows but a trifle of that, it must needs understand the heavens, and call all the stars by their names. Truly I find an ability for speculations of this kind which I never had before—but I am shackled for want of glasses—perhaps it is well it should be so! But I find this not a barren study to my mind—my soul is led by means of it, to the framer of unnumbered worlds, and the omnipotency of my Redeemer appears illustriously stamped on the *little,* out of the almost *infinite,* which I am able to view. I stand astonished at the amazing wisdom, power, and goodness of the blessed God, which I now more particularly discover impressed on every thing that falls within the little sphere of my understanding, which is my only apology for pursuing studies of this kind. I can truly say, that my soul's most earnest desire is to live to him who died and rose again for me; his long-suffering with, and mercies to me, almost stupify my soul in moments of reflection! Alas, what do I owe him!"

Mr. Clarke took leave of the Norman Isles, in July 1789, and leaving his wife and son, then about six months old, at Trowbridge, he proceeded to LEEDS, where the Conference was that year held, and where he received his appointment for the Bristol

Circuit. But he had no sooner entered the field of his labours than he became almost unfitted for them, by the cough which had been brought upon him through sleeping in a damp bed at Beeralston several years before, and which now became so oppressive and severe, that it threatened to terminate his life! Mr. Wesley, who had paid a visit to Bristol after the meeting of the Conference, was so struck with this, that he apprized the other preachers, "he believed they would soon lose their colleague." Mr. Clarke, however, was supported under his trouble, and enabled to go through the work assigned him, which was very laborious, though under circumstances which were calculated in no small degree to increase his malady.

In Bristol, the apartments allotted to the preachers for sleeping in, were over the chapel; and the noxious effluvia, issuing from the breath of so many hundreds of people who assembled there throughout the week, rendered the place extremely unhealthy. It was surely a very mistaken notion adopted by those who had the conducting of the erection of Methodist meeting houses at that time of day, to have all the lodging rooms of the preachers over the places of worship, and experience proved it to be extremely prejudicial to the health of both the preachers and their families. Such Mr. Clarke found it; and from the very summary manner in which he has dispatched the narrative of his labours during the year he was stationed on the Bristol circuit, one naturally infers that it was not the happiest year of his life: "though there was but little prosperity in the circuit, yet he left it both in its spiritual and temporal concerns in a much better state than he found it." *Verbum sat.*

In 1790, the Methodist body met in Conference at Bristol, where Mr. Clarke was stationed. Mr. Wesley was then fast approaching the termination of all his ministerial labours—it was the last Conference at which he was allowed to preside. Experience and observation had taught him that there were limits beyond which the exertions of the preachers whom he employed could not be carried without cutting short their days, and consequently lessening the sum of their usefulness. He, consequently, found his mind particularly impressed with the necessity of adopting a plan

which might have the beneficial effect of diminishing the labour of the preachers, which he perceived was shortening the lives of many useful men. After conferring with some of the senior preachers, at a meeting held in his own study, previous to the meeting of Conference, he proposed that a rule should be adopted, that "no preacher should preach thrice on the same day." The preachers objected, that the thing was impracticable; for that, unless this was done, the places could not be supplied. Mr. Wesley rejoined, "it must be given up; we shall lose our preachers by such excessive labour." They answered, "We have all done so, and you even at a very advanced age have continued to do so." "What I have done," said he, "is out of the question; my life and strength have been under an especial Providence. Besides, I know better than they do how to preach without injuring myself; and no man can preach thrice a day without killing himself sooner or later, and the custom shall not be continued." Finding Mr. Wesley so determined, they desisted from further opposition; yet, when the minute had been put to the ministers convened in Conference, and carried by them, they contrived to neutralize it, as it passed through the press, by altering it thus,—"No preacher shall henceforth preach three times in the same day (to the same congregation)."

Mr. Wesley's remark was unquestionably true, both as respected his own manner of preaching, and the almost utter impossibility of preachers in general conducting three services every Lord's day without impairing their health thereby. The writer of these lines has heard Mr. Wesley, and is persuaded that he could have preached three sermons with less difficulty or exhaustion than the generality of preachers could have delivered one, or than Dr. Clarke, in particular, could have delivered two. There was, therefore, great propriety in restraining this excess of labour. "He who preaches the gospel as he ought," says Dr. Clarke, "must do it with his whole strength of body and soul; and he who undertakes a labour of this kind every Lord's day, will infallibly shorten his life by it." One of the old bishops of the Church of England has somewhere remarked, that "if he preached *twice* on the same day, he did but chatter *once!*"

The state of Methodism in Ireland was a particular topic of de-

liberation with the Bristol Conference in 1790, and it was found very difficult to fix upon a suitable preacher for Dublin. The person who filled the station during Mr. Wesley's life was considered in the light of his representative over all the Irish circuits and preachers. In this emergency Mr. Clarke was proposed; but Mr. Wesley objected on account of the precarious state of his health. It was, however, ultimately agreed to submit the matter to Mr. Clarke himself, which was accordingly done; and as it was his maxim never to choose a circuit for himself, nor raise objections to such as was appointed him by his brethren, he consented, and proceeded to Dublin, in the month of August, 1790.

It is very possible that, in being offered a post of such honour and influence as that of the Dublin circuit—a kind of primate-ship of all (Methodistic) Ireland—his native country too, and the scene of his youthful days; he might fancy himself about to repose on "a bed of roses;" but if that were his fond imagination he was speedily undeceived; for, no sooner did he arrive at Dublin than he found himself exposed to numberless difficulties and distressing circumstances. A new house for the preacher was in progress of building, and to that was attached a large room for a charity school. The preacher and his family were to occupy the lower part and first floor; and the charity school room was to extend over the whole of the building on the second floor. The builder, an unprincipled knave, fulfilled no part of the contract either as respected time or plan. He contrived to get possession of the original agreement, which the stewards unwisely entrusted to him, and then refused ever to produce it, pretending to have lost it. Bad materials and execrable workmanship were every where manifest, and scarcely any thing was done according to specification. The house was not ready for the reception of Mr. Clarke's family at the time of their arrival, and they were obliged to go into lodgings. The latter proved inconvenient and uncomfortable; and when the new house was finished, they were induced to enter upon it long before it was dry, which nearly cost both himself and family their lives. In a little time he was seized with a severe rheumatic affection in the head, which his medical attendants treated so mistakenly that it increased his malady and brought him to the brink of the grave

His recovery was slow and imperfect; and it was probably a disgust taken at the unskilful hands into which he had fallen that led him to enter himself a medical student in Trinity College, Dublin, where he attended several courses of lectures. From these studies, aided by his own reading and reflection, he acquired a smattering of medical science, sufficient at least "to serve his own large family in all common cases, and to keep, what he ever considered the bane of families from his door. When he thought a skill superior to his own was wanted, he called in some respectable physician; and always kept and prepared the medicines necessary for domestic use."

In the year 1791 while Mr. Clarke was residing in Dublin, a Turkish Janissary, who had then recently arrived from Liverpool, paid him a visit, which led ultimately to a familiar intercourse, and was the means of leading him to renounce the Mussulman religion and embrace the Christian faith. The history of this man is so singular, almost bordering on the marvellous, that an abstract of it cannot be unacceptable to the reader. Ibrahim ben Ali, which was the name of this Turk, was born at Constantinople in the year 1756. His father Ali ben Mustapha possessed an estate about six miles from Constantinople worth about ten thousand pounds sterling. From his youth he had much of the fear of God; which his father, who was a zealous and conscientious Mussulman, endeavoured to improve. Among the many slaves which his father owned, there were several Spaniards, who frequently spoke to Ibrahim of the God of the Christians, and of Jesus Christ the Saviour of the world; adding, even at the hazard of their lives, that Mahomed was not a true prophet, and that his doctrines were false. These things were not without their effect on Ibrahim's mind. At eleven years of age he was circumcised, and married at thirteen to his first wife Halima, who was then twelve.

Shortly after his marriage he performed the pilgrimage to Mecca. His mother, Halima, was of Christian extraction, a native of the island of Zante; and having been stolen by some Venetians, was bought in Aleppo, by Ali ben Mustapha, who loved her too well to take another wife. She continued her attachment to the profession of Christianity, and though she never dared to speak openly in its

favour to her children, yet she frequently gave them intimations that there was a purer way of worshipping the true God than that in which they were instructed. She frequently succeeded in obtaining from her husband the manumission of many Christian slaves, especially such as were old and sickly. Ibrahim had three wives, by whom he had six children, viz. three by the first wife, two by the second, and one by the last. His domestic happiness was not such as to prevent him from thinking of travelling; and in order to gratify his desire of seeing the world, he prevailed on his father to obtain him a captain's commission among the Janissaries.

When he had been about five years in the army a singularly awful occurrence took place, to the following effect. Two young officers, particular friends of his, and who lodged beside him in the same barracks, were found one morning murdered in their beds. He was accustomed to accompany them to the Mosque very early in the morning, according to the custom of the Mahomedans. On the morning in question, he sent his servant to call them as usual; but receiving no answer, Ibrahim went to prayers alone. On returning to his room, he called again, and again received no answer. About eight the Basha came and enquired for them; he found their door locked and no answer was returned to his summons. He then ordered the door to be forced open: and on entering they were both found with their throats cut, and their bodies stabbed in several places. Ibrahim, who was known to be intimate with the murdered men, and who slept in the next room, was accused of the murder and committed to prison. His declarations of innocence were useless, and his friends by the exercise of both influence and entreaty, could only obtain five days to be granted, for the purpose of finding out the perpetrator of this horrid murder. On the fifth day, a plate of black olives was sent to him as a token that to morrow he must suffer death. His father, mother, and friends came to have their last interview; and his mother's courage appears to have been aroused by the imminence of the danger, for she openly begged him as a dying man, to trust in the supreme God alone, and to pay no attention to any part of the Mahomedan doctrine. An old Spaniard, who was a slave in the prison, brought him a cup of coffee, and sitting down by his side, said, "turn Christian and recommend your soul

to God through Christ Jesus, and he will save you unto eternal life." At short intervals Ibrahim repeated this, three or four times, and was persuaded that his mother had spoken to the slave on this subject before her departure from the prison. He passed the night without sleep, and at six the next morning, the attendants on the prison came to his cell. On hearing the doors open, his strength forsook him and he fainted away. But when recovered from his swoon, what was his joy to be presented with his pardon!! In the course of that night two private soldiers confessed that *they* had murdered the officers in revenge for some harsh treatment they had received at their hands: and they were instantly executed. To recompense the old slave, Ibrahim bought him his liberty, gave him some money and sent him to Spain; and the slave in return counselled him to continue his trust in the Lord Jesus Christ, who had so wonderfully delivered him, and to do all the good that lay in his power to all men, not minding to what sect, or party, or nation they belonged. From this time an insatiable desire after a farther acquaintance with the Christian religion took possession of his soul, and never afterwards forsook him.

The Russians and Turks were about this time engaged in war with each other concerning the navigation of the Black Sea, and it fell to Ibrahim's lot to be engaged in the campaign. He was in four battles, received many severe wounds, and was at last taken prisoner in the province of Wallachia, on the banks of the Danube, and conveyed to Arzenicour, about fifty miles from St. Petersburg. There he remained about two years, and obtained his liberty as the grateful acknowledgment of a lady in that neighbourhood, whose eyes he had been the means of restoring to health and strength. The good treatment which he experienced, his freely conversing with the Christians of that place, and rejoicing to hear of the Christian religion, excited the envy and malevolence of two fellow captives, who wrote to Constantinople that Ibrahim had turned Christian, and that there was every reason to believe he had proved a traitor to his country, by delivering his troops into the hands of the Russians, These slanders had such an influence at Constantinople, that his brother warned him not to return till all had been investigated and cleared up. Finding that there was no hope of his being able

speedily to revisit his native country, he embarked on board a ship bound to Copenhagen, and thence sailed for Liverpool.

While Ibrahim was a prisoner in Russia, his parents, wives, and children, had removed to Ismail as a place of greater security, during the time that their relative was under suspicion. The melancholy fate that this place was doomed to undergo is but too well known as matter of history: it was stormed and sacked by the Russians under the command of General Suwarrow, when all the inhabitants were put to the sword, and the whole of Ibrahim's family perished in the hideous slaughter house, excepting one brother and sister, who had been left behind to look after their father's estate near Constantinople.

From Liverpool, Ibrahim came to Dublin; and being but indifferently acquainted with the English language, he made inquiry for some one who understood either Arabic or Spanish. He was directed to Mr. Clarke, to whom he soon made known his situation. At first he was received with considerable caution; but a further acquaintance convinced him of Ibrahim ben Ali's integrity, and daily intercourse ripened their acquaintance into friendship. Mr. Clarke took him under his tuition, taught him the way more perfectly, and in the course of a few months he was, at his own earnest request, baptized into the Christian faith, by Mr. Rutherford, in Whitefriar Street chapel, Mr. Clarke interpreting into Spanish the words of the baptismal service. Being thus inducted into the Christian church, he remained in Dublin all the time that Mr. Clarke continued on that circuit, rarely passing a day without spending part of it with Mr. Clarke's family; and when the latter left Dublin for Liverpool, he accompanied them, remaining during Mr. Clarke's two years abode in that town. When they removed to Manchester, Ibrahim also accompanied them thither, and after residing some time there in constant intercourse with Mr. Clarke, he departed for the United States, where he married a lady of the Baptist persuasion, and at last died in the faith and hope of the Gospel. I now return from this digression.

Dublin was far from turning out a comfortable circuit for Mr. Clarke, or, indeed, any other preacher, at that time. The society was rent with disputes respecting the use of the Liturgy of the

Church of England. Dr. Coke had introduced it, with the approbation of Mr. Wesley, at the Whitefriar Street chapel; but it was opposed by some leading members of the society, and these being mostly the richer members, withdrew their countenance and support. At length, as a healing measure, both sides consented to remit the point to the British Conference, who restored matters to their original state, by abolishing the forenoon's service—Mr. Clarke giving his voice against the continuance of the prayers, which had great weight with the Conference. He had no sooner done this than he regretted it as the greatest ecclesiastical error he had ever committed, deeply deploring it for many years, and rejoiced, when in the course of Divine Providence, he was enabled, some years after, to restore that service in the newly erected chapel in Abbey Street. A schism, however, had taken place in the body; a party separated themselves, and set up a connection of their own under the name of Primitive Methodists, a principal object with whom, according to Mr. Clarke's view of the matter, was, " to deprive the original connection of its chapels—divide its societies, and in every way injure its finances, and traduce both its spiritual and loyal character.

While in Dublin, Mr. Clarke formed a charitable institution called " The Stranger's Friend Society," the first of several that were organized, under his supervision, in the principal towns of England, as Liverpool, Manchester, London, &c. &c. most of which still subsist in all their vigour, and have contributed greatly to the relief of suffering humanity, and the amelioration of the miseries of our fellow creatures.

The origin of these societies he has himself traced back to a consultation between him and Mr. Wesley at Bristol, in the year 1789, on the basis of a small meeting, the members of which subscribed one penny per week for the relief of the poor. When he went to Dublin in the following year, he formed the society abovementioned, but did not at that time print or publish the rules. When he removed from Dublin to Manchester, he again formed another society under the same name; but he now drew up a paper which he read publicly to the congregation in Oldham Street chapel, and requested that such persons as were friendly to such

an institution would meet him in the vestry after service. Many did so, and the prevailing opinion was, that the paper should be printed, which was done, and it met with universal acceptance. When Mr. Clarke removed from Manchester to Liverpool he formed a similar society in the latter place; and in 1795, at which time he was stationed in London, he formed at Wapping "The Stranger's Friend Society," which extended to the City Road, Spitalfields, and in fact, over the whole city and suburbs. Institutions of this benevolent cast are now become so generally established in all our large towns, that they require no minute detail; but much praise is certainly due to those with whom they originated, and who persevered in carrying them into effect—among whom, as the benefactors of mankind, we must allow Dr. Clarke his modicum of applause.

Mr. Clarke continued on the Dublin Circuit but one year, and it was a year characterized by ill health, perplexing circumstances in his religious connection, distress in his family, being called to bury his eldest daughter; and what was still more afflictive to him, it was at this time that Mr Wesley was removed from all concern with the cares and anxieties of human life. When Mr. Clarke first heard of this, "*the most solemn event that ever occurred in the Methodist connection*," to use his own words, "he was overwhelmed with grief; and such were his feelings, that all he could do was to read the little printed account of his last moments." His admiration of Mr. Wesley as a man, a divine, and a philanthropist, was unbounded—he held him in the highest rank of mortals—and, if we may be allowed to adopt the language of the apostle Paul concerning the *blameable* conduct of the Corinthians, it might be truly said of the subject of this memoir—"HE WAS OF JOHN WESLEY."

The biography of this extraordinary man has been given to the world by numerous writers of competent talent and ability, and who possessed all the requisite information for doing justice to the undertaking, so that there remains nothing new to be said of him in the present day. His life has been written by Hampson—Whitehead—Coke—Moore—Clarke—Southey—Watson, and many others whose names do not occur at the moment; but forty years

have now elapsed since Mr. Wesley died, and a new generation has arisen to occupy the places of those who were his contemporaries. To them, at least, a brief sketch of the history of the founder of Methodism cannot be unacceptable in this place—it has an intimate connection with the memoirs of Dr. Adam Clarke.

JOHN WESLEY was born on the 17th of June, 1703, at Epworth, in Lincolnshire, of which parish his father was rector. His mother was Susannah, daughter of Dr. Samuel Annesley. He was the second of three brothers—Samuel, John, and Charles—and received his school education at the Charterhouse, whence he was removed at the age of seventeen to Christ Church College, Oxford. He is said to have had naturally a great turn for wit and humour, to which his accurate knowledge of the classics gave a fine polish. He made great proficiency in the usual studies of the university by his diligence and talents—took his degree of Bachelor of Arts—and attained a very respectable rank among the members of that learned community. In 1724, he was elected fellow of Lincoln College, and soon became distinguished for his classical attainments, skill in dialectics, and no ordinary share of talent in poetry. He had not been long elected fellow ere he was appointed Greek lecturer, and took pupils. The Latin language was almost as familiar to him as his mother tongue, and he both spoke and wrote it with remarkable purity and elegance. The Greek Testament too was nearly as familiar to him as the English. His skill in logic is so well known that it is almost proverbial. He has been said to take a malicious pleasure in puzzling his opponents by the fallacies of that art, but this he always denied; and, on the contrary, has declared that he never in his life, in any disputation, designedly took the wrong side in any question; and, lest he should be brought insensibly to this, he always avoided being opponent in the public disputations at the university. In 1725, he received ordination at the hands of Bishop Potter.

For some time after he had taken up his residence at the university, he was only distinguished as a grave and sedate young man; but the perusal of Law's Serious Call to a Devout and Holy Life, with other devotional tracts that fell in his way, together with

the solemnities of his ordination, produced in his mind such a train of thought and feeling, as led him to great austerity of manners and behaviour. He took his degree in February 1727, and in the following August became his father's curate. In 1728 he returned to Oxford to obtain priest's orders; and paid another visit to Oxford in 1729, where, during his stay, he associated with a few young men, among whom were his own brother Charles, and Mr. Morgan, who met together and read the classics on week-days, and theology on the Sunday; but, in process of time, their meetings became exclusively religious. This small society was the *nucleus* of the two numerous bodies now called the Wesleyan and Calvinistic Methodists. His father wished him to make interest for the next presentation to the living of Epworth, but he was too much attached to Oxford and the manner in which he was engaged, to listen to his advice.

Although this society had originated with Mr. Charles Wesley during the time that his brother was at Epworth, yet, when the latter returned to Oxford, the management of the society was committed to him, and no one was more fitted for the office. His influence and energy gave additional vigour to the exertions of his associates in seeking their own spiritual improvement, and promoting the good of others. The union of system and efficiency which he found in this association, well accorded with his practical and governing mind; and thus he was training himself to those habits of regular and influential exertion, which subsequently prepared him for the share he took in managing the concerns of the Methodist connection.

In 1732, Mr. Benjamin Ingham, of Queen's College, founder of the denomination of the Inghamites, and author of an excellent little volume on the Faith and Hope of the Gospel, joined this little society; as did also Mr. Broughton, of Exeter Hall; Mr. Clayton, of Brazen-nose, with two or three of his pupils; and, about the same time, Mr. George Whitefield and Mr. James Hervey were permitted to meet with them. The society, in the whole, comprised about fifteen members, who, by the strictness of their manners and deportment, were variously designated by the gayer students, but more especially obtained the name of Methodists—

an appellation which they have themselves sanctioned and retained.

Besides the care of this little society, and his concern for his own spiritual improvement, Mr. Wesley had now other duties to perform. He was appointed tutor to his college, and also presided in the hall as moderator in the disputations which were held six times a week. This last appointment he always regarded as a very gracious providence; "I could not" he was wont to say, "avoid acquiring hereby some degree of expertness in arguing; and especially in discerning and pointing out fallacies that were plausible and likely to impose upon superficial thinkers. I have since found abundant reason to bless God for conferring upon me this honest art."

It appears that Mr. Morgan led the way in visiting the prisoners in Oxford jail, for the purpose of affording them religious instruction. The Wesleys followed his example; and they afterwards resolved to spend two or three hours a-week in visiting and relieving the poor and the sick generally, in those parishes where the ministers did not object to it. This was so novel a practice, and might be thought so contrary to church order, that Mr. Wesley consulted his father upon the point. From him the society received much encouragement in their pious labours; he blessed God for having given him two sons, then at Oxford, who had received grace and courage to turn the war against the world and the devil—he bade them defy reproach, and animated them, in God's name, to go on in the path to which the Saviour had directed them. At the same time he advised them by way of caution, to consult the proper authorities, the chaplain of the prison and bishop of the diocese. The desired sanction was obtained, but it did not screen them from opposition and rebuke. One of their number drew back from the conflict, and other matters putting on a frowning aspect, Mr Wesley again wrote to his father, who replied—after quoting in Greek, 2 Cor. vii. 4. "Great is my glorying of you; I am filled with comfort; I am exceeding joyful:" he then adds, "What would you be? Would you be angels? I question whether a mortal can arrive to a greater degree of perfection than steadily to do good and for that very reason patiently and meekly to suffer evil.

For my part, on the present view of your actions and designs, my daily prayers are that God would keep you humble; and then I am sure that if you 'suffer for righteousness sake,' though it be but in a lower degree, the Spirit of God and of glory shall, in some good measure, rest upon you. And you cannot but feel a satisfaction in your own minds, such as you would not part with for all the world. Never be weary of well-doing, for you know the prize and the crown are before you, though I can scarce think so meanly of you, as that you should be discouraged by 'the crackling of thorns under a pot.' Be not high-minded, but fear. Preserve an equal temper of mind under whatever treatment you meet with, from a not very just or well-natured world. Bear no more sail than is necessary, but steer steady. The less you value yourselves for these unfashionable duties (as there is no such thing as works of supererogation) the more all good and wise men will value you, if they see your works are all of a piece; or, which is infinitely more, He, by whom actions and intentions are weighed, will both accept, esteem, and reward you. I hear my son John has the honour of being styled the Father of the Holy Club. If it be so, I am sure I must be the grandfather of it; and I need not say that I had rather any of my sons should be so dignified and distinguished, than to have the title of His Holiness."

Under the influence of counsels so judicious, these zealous young men proceeded in their course, meeting together and confirming one another in their pious resolutions. They visited the prisoners, and poor families in the town when they were sick, denying themselves of superfluities, and sometimes of necessaries for the purpose of relieving the needy; and redoubled their efforts to produce religious impressions upon their college acquaintance and others. Even their eldest brother, Samuel, who had for some time looked on their proceedings with rather a suspicious eye, now endeavoured to confirm them in their determination, and therefore thus wrote to his brother John: "Rather than you and Charles should give over your whole course, especially what relates to the castle, I would choose to follow either of you, nay, both of you, to your graves. I cannot advise you better than in the words I proposed as a motto, 'Stand thou steadfast as a beaten anvil; for it is the

part of a good champion to be flayed alive or to conquer." John felt the force of this and wrote to his brother in reply—"As to the end of my being, I lay it down for a rule that I cannot be too happy, or therefore too holy; and thence infer, that the more steadily I keep my eye upon the prize of our high calling; and the more of my thoughts, and words, and actions are directly pointed at the attainment of it, the better. 2. As to the instituted means of attaining it, I likewise lay it down for a rule, that I am to use them every time I may. 3. As to the prudential means, I believe this holds of things indifferent in themselves. Whatever I know to do me hurt, that to me is not indifferent, but resolutely to be abstained from; whatever I know to do me good, that to me is not indifferent, but resolutely to be embraced." He moreover entreated his mother to point out any thing that might appear to be objectionable, either in his plans or his conduct; and his father having occasion to visit London at the close of the year 1731, extended his journey to Oxford where he was so well satisfied with his personal observations and inquiries, that he declared to Mrs. Wesley, he had been abundantly repaid by the shining piety of their two sons.

But it is important to remark, in this place, that while Mr. John Wesley was so exceedingly zealous to promote the salvation of his own soul, and the souls of his fellow sinners, he was totally ignorant of THE SAVING TRUTH—the way of acceptance with God—the way in which the ungodly are justified, which is solely *by faith in the atonement* made for sin by the Son of God, when HE, the just one, died in the place of the unjust, according to Rom. iii. 24, 25, and ch. iv. 4. The consequence was that all his pious labours and exertions proceeded upon *a self righteous principle;* he was seeking to obtain justification before God by the works of the law, in flat opposition to all that the Scripture teaches on this deeply interesting subject, for such it certainly is to every son and daughter of Adam. The testimony of the inspired writers is, that "by the deeds of the law shall no flesh living be justified, for by the law is the knowledge of sin"—and instead of justifying one who has broken a single precept of it, the law denounces its curse and condemnation, and that upon every soul of man that doeth evil, whether Jew or Gentile. The account which Mr. Wesley has given of

his own experience at this period exhibits lucid proof of the truth of the fact now stated, namely, that with all his zeal about religion he was ignorant of God's righteous method of justifying the ungodly—he was labouring to conform his heart and life to the divine law, the perfect standard of holiness as the ground of his acceptance with God; and finding the impossibility of this, he was the continual subject of distress and perplexity. The anxious inquiry perpetually returned, "What lack I yet?" After all his prayings and fastings and religious exercises, he found himself as far as ever from that peace with God, delight in him, and filial access to him which the New Testament describes as the privilege of all who are "the children of God by faith in Christ Jesus"—and he felt great surprise that this was the case with him. He wrote to his mother, laying before her his unhappy state; but it does not appear that either father or mother, or sister or brother was aware of the real ground of his distress. The mistake under which he laboured is natural to the heart of man, *viz.* to seek the favour of God through the medium of some good thing about ourselves; whereas the religion of Jesus Christ proceeds upon a principle entirely the reverse of this. For instead of teaching men to seek the favour of God through the medium of their own righteousness, it testifies that God is WELL PLEASED in the finished work of his beloved Son—that the divine complacency and delight centers in and rests upon that work—and that he receives none into his favour but such as believe the record or testimony of God concerning it—such as are persuaded of the perfection and sufficiency of the Redeemer's righteousness; and, as the consequence of this persuasion, take refuge from the condemning sentence of the divine law, by faith in the blood of the sin-atoning Lamb.

And now that the subject is fairly before us, I would gladly avail myself of the opportunity of calling the attention of the reader to that which constitutes the hinge or turning point between real and spurious Christianity. A real Christian, in opposition to all the various ways in which men naturally seek to please God, is persuaded upon divine authority, that God is already WELL PLEASED IN HIS BELOVED SON. This soul reviving and cheering fact we are taught by the voice that came from heaven, from the

excellent glory. This is the great point *proved* by the resurrection of Christ from the dead, for it was the grand matter of dispute between Jesus of Nazareth and the Jews before he died; it was for insisting upon this that the Jews condemned him to death, and upon which both sides appealed to heaven for decision. It was no part of the dispute whether Jesus in assuming the title of the SON OF GOD, thereby claimed to be truly and properly God;—all parties concerned, whether friends or foes, were agreed on this point; for under this title Jesus claimed equal honour with the Father—under this title the believing Jews worshipped him, and ascribed the divine perfections to him, even at a time when nothing was more zealously maintained among the Jews than the worshipping of one God only. It is too late now to alter the meaning of that title: the only dispute then was whether that title belonged to Jesus; whether he was really the beloved Son of God, in whom the Father is well pleased, and this important fact is fully ascertained to us *by the resurrection of Jesus Christ from the dead,* Rom. i. 4. Acts ii, 22, 24.

As Jesus came into the world not to suffer for any sin of his own, being himself without sin, but according to his own declaration, to give his life a ransom for many; so God, in raising him from the dead, gave the highest demonstration of his being well pleased with the ransom which he paid; and as Jesus put the proof of the truth of his mission and doctrine upon the issue of his being raised again from the dead, of which his enemies also were apprised; so his resurrection affords us the highest proof of the divine assent, concurrence, and approbation of all his words and actions. Accordingly the apostles, in pursuance of their commission to preach the Gospel, upon which eternal life hinged, every where bare witness to this fact, and made it their first and chief business to persuade men of it; and when through divine power accompanying their teaching, any were brought to believe and confess it, their continual care about them was that they might keep it in memory, on which their salvation hinged, (see 1 Cor. xv. 2. and 2 Tim. ii. 8.) and to subserve this great purpose, were the various institutions of Christ's kingdom, the observances which the holy apostles ordained and delivered unto the churches to keep, especially designed. This then

is the first principle, the great axiom of Christianity, from which we find the apostles inferring almost every thing else that we are called to believe or practise in the Christian religion.

It is from this that a Christian draws his first taste of that peace and joy which is man's proper life in distinction from the brutes. This keeps him, like his pole-star, from groping in the dark, after every idle guess, stated by the wise and learned about virtue and happiness. Instead of seeking, like other men, to recommend himself to the favour of God by some qualification he either has or hopes to attain—he commences his Christian course with the persuasion that God is already well pleased in his beloved Son; that every thing needful to recommend to the divine favour was completed by Jesus on the cross, when he said "*It is finished,*" and gave up the ghost.

This persuasion, which is neither less nor more than the faith of the Gospel, becomes the influencing principle, the leading line of the Christian's life, it leads him to love God and keep his commandments. His motives to his deeds of the greatest self denial arise from hence. The persuasion that the character of the Lord Jesus Christ was so amiable in the eye of God, as to procure his favour to the guilty, draws the believer to imitate that character; for, according to the apostle John, "He that saith I know him (Christ) and keepeth not his commandments is a liar, and the truth is not in him:"—"He that saith he abideth in him ought himself also so to walk even as Christ walked," 1 John, ii. 4, 6. A Christian, then, is led in that path of virtue which is in the highest repute with God; though, as was exemplified in the life and character of Jesus, the true standard of it, it will never be the path to honour in this world. Moreover the real Christian is moved and actuated by that principle, which of all others draws the heart of man with the greatest pleasure, namely, gratitude. So he toils not in the fruitless task of making out a title to the divine favour, but his obedience is a continued expression of thankfulness to God for Jesus Christ, his unspeakable gift, and that all-perfect righteousness which he finished upon the cross, as a full title to the divine favour for the guiltiest of mankind.

This truth, or doctrine concerning Christ and his finished work,

which is the object of Jehovah's complacential delight, when believed on its proper evidence, gives such a dash to the natural pride of his own understanding that the Christian can no more trust his own reasonings about God and happiness *a priori*—but learns the true character of God, and his own situation with respect to him wholly from this doctrine. This forms his judgment about mankind and about himself also—it alters his mind entirely as to every thing he formerly thought valuable about himself in the sight of God, or gave him any preference to others in that respect; so it keeps him from looking down upon any of mankind with an air importing, *stand by*.

This doctrine directs the Christian in the choice of his dearest friends, and is the measure and rule of his friendship with them. And if he have friends in other respects, his fondest wish in their behalf is, that they were like-minded with himself in reference to this truth; that they knew and believed and loved it, and found all their salvation and all their desire in it. He wishes, I say, for he well knows that he cannot persuade, nor contribute any thing to the obtaining of his wish; even as he knows he did not contribute any thing himself to his obtaining any comfortable apprehension of this truth: he knows, that whatever pains might have been taken with himself, and however morally serious he might have been, he sees plainly that the bent and aim of his mind, in his most sincere endeavours that way lay in direct opposition to the plain import of that fact, which he now believes, and in which he finds his happiness—all which comports with the divine declaration. "I am found of them that sought me not: I am made manifest unto them, that asked not after me: I said, behold me, behold me, to a people that was not called by my name." Isa. lxv. 1. Rom. x. 21.

From those miscellaneous thoughts on scriptural Christianity, as contrasted with that which is merely nominal and spurious; which is imbibed from education or natural habits and customs, or even human systems, I now return to the history of Mr. Wesley.

In the course of his connection with the University, attempts were made by the seniors of the college, to check the progress of what they called enthusiasm, but without coming to any definite conclusion, or producing any effects beyond that of increasing the

energy and the caution of those to whom they were opposed. The associated band of students continued to exert themselves in every possible way to promote and extend their usefulness; and at the termination of the session the two Wesleys visited Epworth, the residence of their venerable parents, whither they travelled on foot with the view of saving all they could for benevolent purposes; and in this journey they began the practice of reading as they walked, in order that they might save time as well as money.

On their return to the University, they had the mortification to find their little company greatly diminished, partly by the indisposition of Mr. Morgan, who was gone into the country for the benefit of his health, and partly by the absence of several other members; yet they still persevered in their designs, and exhibited the same steadiness of purpose in doing good. Mr. Samuel Wesley had suggested, that in some points they carried their practices too far; and, in reply, his brother John, among other things, observes, "I have often thought of a saying of Dr. Hayward's, when he examined me for priest's orders; 'Do you know what you are about? You are bidding defiance to all mankind. He that would live the Christian minister, ought to know that, whether his hand be against every man or no, he must expect every man's hand should be against him.' It is not strange that every man's hand, who is not a Christian, should be against him that endeavours to be so. But is it not hard, that even those who are with us should be against us; that a man's enemies, in some degree, should be those of the same household of faith? Yet so it is. From the time that a man sets himself to this business, very many, even of those who travel the same road, many of those who are before as well as behind him, will lay stumbling blocks in his way. One blames him for not going fast enough; another for having made no greater progress; a third for going too far, which perhaps, strange as it is, is the more common charge of the two. For this comes from all people of all sorts; not only infidels, not only half Christians, but some of the best of men are very apt to make this reflection."

In July, 1732, Mr. John Wesley paid a visit to Mr. Law, author of the "Serious Call," at Putney, with whom he had much con-

versation. He afterwards repeated his visits, and maintained a correspondence with him for several years. About this time, too, he began to read some of the mystic divines of Germany, which, though they encreased too much his love of contemplation, and of refinement in religion, do not appear to have diminished his activity in doing good to others. In August, Mr. Morgan, who had set the example of methodism to the two Wesleys and their friends, died at Dublin after a tedious illness. In the course of the summer, Mr. Wesley made two journeys to Epworth, on the last of which the family met for the last time; the father being old and infirm, and Samuel being about to remove to Tiverton.

In consequence of his father's declining health, it became the wish of his parents that Mr. John Wesley should succeed him in the living of Epworth, and that measures should be taken to secure for him the next presentation. To this he was at first indifferent, and afterwards declined to make any application for it, on the ground that a residence in Oxford would not only allow him a greater opportunity of being useful, but would also conduce more to his spiritual improvement. The correspondence on this subject, which took place between Mr. Wesley and his friends, more especially his father, is very curious and characteristic, but too long for insertion in this place.

Mr. Wesley, senior, died in April, 1735, his two sons, John and Charles, being present at his death. He died in peace, at the age of seventy-three. As his son John had made no interest to succeed his father as rector of Epworth, it was soon after disposed of in another direction, and he very contentedly considered himself as settled at Oxford, without any risk of being molested in his quiet retreat. A new scene of action, however, soon opened before him, attracted him from his privacy, and gave a new impulse and decided character to his future life.

The trustees of the new colony of Georgia, in North America, now one of the United States, happened at that time to be much in want of proper persons to send thither to preach the gospel, both to the Colonists and Indians, In this emergency their attention was directed to Mr. Wesley and his associates, whose regularity of behaviour, abstemious way of living, and readiness to

endure hardships were well known, and spoke volumes in their favour. On the 28th of August, 1735, Mr. Wesley had an interview with his friend Dr. Burton, one of the trustees, who introduced him to Mr. Oglethorpe, the governor of the colony, when the matter was introduced to him, and urged on him by such arguments as were thought most likely to dispose him to accept the proposal. After some consultation with his friends, and much consideration and prayer on his own part, he at length consented to leave his native land and go to Georgia. He accordingly took leave of Oxford, and on the 14th of October, 1735, set off for London, accompanied by his brother Charles, who had now taken orders; also, Mr. Benjamin Ingham, formerly mentioned; and Mr. Delamotte, son of a London merchant, in order to embark for Georgia. "Our end," said Mr. Wesley, "in leaving our native country, was not to avoid want, God having given us plenty of temporal blessings; nor to gain the 'dung and dross' of riches and honour; but simply this, to save our souls, and live wholly to the glory of God."

There is in existence a letter written by Mr. John Gambold, one of his fellow collegians, who afterwards became a Moravian, written soon after Mr. Wesley took his departure for Georgia, in which the character of the latter is sketched in highly favourable terms. It is to be found in the Life of Mr. Wesley, written by the late Mr. Richard Watson, who judiciously remarks upon it, that "the letter is honourable to Mr. Gambold's friendship; but he was not himself, at that time, of mature spiritual discernment; nor had Mr. Wesley opened the state of his heart to him with the freedom which he had used in the letters to his mother. The external picture of the man is exact; but he was not inwardly that perfect Christian which Mr. Gambold describes, nor had he that abiding interior peace. He was struggling with inward corruptions, which made him still cry, 'O, wretched man that I am!' And he as yet put mortification, retirement, and contempt of the world, too much in the place of that Divine atonement, the virtue of which, when received by simple faith, at once removes the sense of guilt, cheers the spirit by a peaceful sense of acceptance through the merits of Christ, and renews the whole heart after the image of

God. He was indeed attempting to 'work out his own salvation with fear and trembling,' but not as knowing that 'it is God that worketh in us to will and to do of his good pleasure.' He had not in this respect learned 'to be nothing' that he might 'possess all things.'"

Such is Mr. Watson's view of Mr. Wesley's state and character at the time he accepted this important mission. It does not differ very materially from the view I have formerly given of it, but the reader is left to judge for himself which of the two representations is most accordant with the oracles of God.

On board the vessel in which Mr. Wesley and his associates sailed to America, there were twenty-six Germans belonging to the Moravian mission. An acquaintance soon commenced, and Mr. Wesley was so much taken with their spirit and appearance, that he immediately entered upon the study of the German language in order to converse with them; and the Moravian bishop, and two others, began to learn English, that they might enjoy the benefit of mutual conversation. Thus commenced Mr. Wesley's acquaintance with the Moravian brethren, which he afterwards extended, and from which he received impressions that had an influence on much of his future life. During the voyage a storm arose which greatly endangered the safety of the vessel, and Mr. Wesley and his companions were not a little alarmed by the fear of death; while the Moravians, in the midst of danger, remained perfectly tranquil and composed. During the storm, the sea broke over them, split the mainsail in pieces, covered the deck of the vessel with its briny waves, and poured such a deluge over them as if the great deep had already swallowed them up. While Mr. Wesley and his associates were all confusion and dismay, the Moravians calmly resigned themselves to the will of heaven, and employed themselves in singing hymns of praise to their God and Saviour. When they had weathered the storm, Mr. Wesley asked one of them if he and his friends were not afraid; to which he replied, "I thank God, no." "But were not your women and children afraid?" He mildly replied, "No, our women and children are not afraid to die." Such unwonted calmness and composure, with the prospect of death before them, forcibly struck the English, and strengthened

the desire of Mr. Wesley to know more of the principles that supported them in such trying circumstances.

After a tempestuous voyage the passengers landed on the 6th of February, 1736, on a small island near Savannah, in Georgia. This, which is now a flourishing state, was then in its infancy as a colony, the first settlers having landed only three years before. The British government had encouraged it as a defence to the Southern provinces against the Spaniards; but it had been projected by men of enlarged benevolence as a means of providing for those who could not find employment at home. When the Wesleys arrived there, and for some years afterwards, it was under the management of trustees, but was ultimately surrendered to government, who took the charge of it till, in the American revolution, it became one of the United States.

Mr. Charles Wesley lost no time, after their arrival, in settling himself at Frederica, and Mr. John Wesley took up his residence at Savannah. They then commenced their labours in good earnest, and pursued them with vigour and energy, but with little success. This has been resolved into different causes. Some writers tell us that the disadvantages of a new colony, and the unsettled state of society in such circumstances, increased the difficulty which the state of human nature, generally, places in the way of the progress of the Gospel. Others resolve the failure of the mission into a want of wisdom and discretion on the part of those engaged in it. The disturbed state of the colony prevented all preaching to the Indians, and although the colonists of Savannah were at first attentive to the ministry of Mr. John Wesley, his notions were too exclusively high church for his hearers. He refused to admit to the Lord's table, dissenters, unless they would consent to be rebaptized, insisted on the rite of baptism being performed by immersion, which is certainly enjoined by the Rubric of the Church of England, and by a variety of ascetical practices raised the people's prejudices, and excited an unfavourable opinion of his judgment.

He was, however, gaining ground for the mission in Savannah, when a circumstance occurred which issued in his abandoning Savannah altogether. He had formed an attachment to an accom-

plished young lady, the niece of Mr. Causton, the chief magistrate of Savannah, and, on her part, it appears to have been returned with equal cordiality. The connection, however, was broken off, and the lady was soon afterwards married to a gentleman of the name of Williamson. Mr. Wesley was not a little chagrined and mortified at this. Party spirit was excited, and disputes arose, which occasioned him much perplexity and trouble; such as the rigid discipline he enforced in all his religious exercises was not calculated to diminish. He was called to answer to certain charges before the civil court of Savannah, one of which was, for refusing to admit to the Lord's Supper, the lady above-mentioned, without deigning to assign any reason for so doing. Perceiving that he had no prospect of getting rid of these legal proceedings with the least satisfaction to his own mind, he consulted his friends and fellow-labourers as to what he ought to do, and the decision was that he should leave Savannah without delay. He accordingly gave public notice of his intention to depart, alledging that "God had called him to return to England"—shook off the dust from his feet, and left Georgia, after a residence in it of one year and nine months.

Mr. Wesley arrived in London on the 3d of February, 1738; and, notwithstanding the failure of the mission, which he could not but lament, he still found matter of thankfulness for having been led to visit that country. His own words will best express his sentiments:—"Many reasons I have to bless God for my having been carried into that strange land, contrary to all my preceding resolutions. Hereby he hath, I trust, in some measure, humbled me, and proved me, and shown me what was in my heart. Hereby I have been taught to 'beware of men.' Hereby God has given me to know many of his servants, particularly those of the church of Hernhuth (Moravians). Hereby my passage is open to the writings of holy men, in the German, Spanish, and Italian tongues. All in Georgia have heard the Word of God; some have believed and begun to run well. A few steps have been taken towards publishing the glad tidings both to the African and American heathens. Many children have learned 'how they ought to serve God' and to be useful to their neighbour. And those whom it

most concerns, have an opportunity of knowing the state of their infant colony, and laying a firmer foundation for peace and happiness to many generations."

Mr. Wesley arrived in England the day after Mr. Whitefield left it, on his first voyage to Georgia. They passed each other in the channel, or the river, without knowing it at the time, or it is not improbable, that by his representation of the state of things in Georgia, and his own treatment there, he might have dissuaded Mr. Whitefield from going. Charles Wesley had come home for the express purpose of procuring assistance, and John had written by him to invite Mr. Whitefield to come over to Georgia and help them. The latter had risen into great popularity at Bristol and London during Mr. Wesley's absence, and would probably have given birth to methodism, had Messrs. Wesley not existed. On his voyage homeward, as well as after his return, Mr. Wesley examined his own heart with the utmost care and rigour, and compared the state of it with the Word of God, for the purpose of ascertaining whether he was a converted person—a true believer, or not; and the conclusion at which he arrived was unfavourable to his Christian character! He now became intimately connected with the Moravians in London—particularly with one Peter Boehler, a teacher among that people. The 7th of February, only four days after his arrival in London, "a day much to be remembered," he had a conversation with Boehler on the subject of saving faith. When the latter stated his views of the subject, Mr. Wesley started objections which caused Boehler more than once to exclaim, "My brother, that philosophy of yours must be purged away!" He met him again at Oxford, and the result of these conferences was, that "in the hands of the great God," to use Mr. Wesley's own words, "I was clearly convinced of unbelief, of the want of that faith whereby alone we are saved with a full Christian salvation." A scruple seized his mind, whether, under these circumstances, it was not his duty to leave off preaching; for "how could *he* preach to others who had not faith himself?" Boehler was consulted; but his answer was, "by no means to leave off preaching." "But what can I preach?" said Mr. Wesley. The Moravian replied, "Preach faith *till* you have it; and then, because you have it, you *will*

preach faith." Accordingly, he began to preach this doctrine, though he declares his soul recoiled from the work! I must here beg the reader's pardon while I offer a few strictures on this curious exhibition of *hocus pocus* about faith. The whole narrative demonstrates how much both parties were groping in the dark on this important subject, though, with the Scriptures in their hands, to which neither of them, however, seem to have had any ear to give. Every child may learn from the New Testament that *saving faith* is neither less nor more than the belief of the gospel—the truth testified concerning the person, character, and work of Christ; with the Father's good pleasure in that work, as manifested by his raising his Son from the dead. With the belief of these things the promise of salvation is inseparably connected. In proof of this assertion, I adduce the following texts of Scripture: "Go, preach the gospel to every creature—he that believeth (it) shall be saved." "These things were written that ye might believe that Jesus is the Christ, the Son of God, and believing (this) have life through his name." "If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved." "Moreover, brethren, I declare unto you the gospel—how that Christ died for our sins, and was buried, and rose again on the third day; by which also ye are saved if ye keep it in memory."*

This is the uniform and concurrent language of Divine revelation on the subject; but how very different, nay, how opposite, is the doctrine of the schools respecting it. According to the latter, a man may believe all that the Gospel teaches without receiving the least saving benefit from it, which is in effect to give the lie to the Word of God. The apostle John declares that "Whosoever believeth that Jesus is THE CHRIST, is born of God"—that is, he is regenerated—become a new creature—a child of God by faith in Christ Jesus.† The belief of this grand truth, purifies the heart, overcomes the world, and worketh by love, so is the principle of sanctification.‡ Now, admitting this to be the doctrine of the

* Mark, xvi. 15, 16; John, xx. 31; Rom. x. 9; 1 Cor. xv. 1—4.

† 1 John, v. 1—5; Gal. iii. 26. ‡ Acts, xv. 8, 9; John, xvii. 17.

inspired writers on the article of saving faith, let us examine how the matter will stand when the sentiments of Messrs. Boehler and Wesley are brought to the test. Mr. Wesley became convinced on a diligent scrutiny that he had not saving faith—in other words, he did not believe the record which God hath given of his Son—he did not believe Jesus to be the Christ, the Son of the living God—he did not believe that he died for our sins, and was buried, and that he rose again according to the Scriptures—he did not believe that the Father is well pleased in him, for his righteousness sake—he called in question the truth and reality of all these grand and glorious facts, which constitute the Gospel of our salvation, consequently he was under the power of unbelief, and made God a liar, 1 John, v. 10—but he was, according to the sage instruction of Boehler, to preach these things as true *until* he believed them, and then he would continue to preach them *because* he believed them! Is it possible to carry absurdity further? See Matt. xv. 13, 14.

Mr. Wesley acted on the advice of his counseller, and though conscious he was an unbeliever, he continued to "preach faith," which, if it had any meaning, must import that he called upon others to *believe* what he himself did not; and in this state he continued till Wednesday, May 24th, 1738, a quarter before nine in the evening! He had gone, very unwillingly, to a society in Aldersgate Street, on entering which he found one of the company reading aloud Luther's Preface to his epistle to the Romans (query, Galatians?) What followed he has himself thus related:—"While he was describing the change which God works in the heart, through faith in Christ, I felt my heart strangely warmed: I *felt* I did trust in Christ Jesus alone for salvation; and an assurance was given me that he had taken away *my* sins, even *mine* and saved *me* from the law of sin and death."

The innate rationality of his character, however, would not leave him quietly to the influence of enthusiasm; and to strengthen his faith, and quiet some occasional misgivings, he went over to Germany and visited the Moravian station at Hernhuth, the head quarters of the *Unitas Fratrum*, where he found himself greatly edified by the conversation of the elders: he wished also to make himself acquainted with the discipline and organization of their

societies. To one of their most eminent ministers, Christian David, he was particularly indebted and attached; and he records the advantage he received from hearing him preach, and especially from one of his sermons on the all-important doctrine which had now become so interesting to him. "I would gladly," he says, "have spent my life here; but my master calling me to labour in another part of his vineyard, I was constrained to take my leave of this happy place. O! when shall this Christianity cover the earth as the waters cover the sea? I was exceedingly comforted and strengthened by the conversation of this lovely people, and returned to England more fully determined to spend my life in testifying the Gospel of the grace of God." Mr. Wesley arrived in London on the 16th of September, 1738, being now in the thirty-sixth year of his age.

To form a proper estimate of the value of the services rendered to the cause of religion by Mr. Whitefield and the two Wesleys, with their fellow labourers, it is necessary to take a view of the then general state of the country as relates to the profession of religion, more especially in the established church. Many and signal benefits accrued to this nation from the labours of the reformers, Wickliffe and his successors. They broke the fetters of mental and spiritual slavery—brought forth the book of life from the murky recesses of cloistered monks—asserted its supremacy over all the traditions of the Romish church, and the decisions of Popes, Cardinals, and Councils, and insisted on the right of every man to examine the holy scriptures and judge of their meaning. They disengaged the leading truths of revelation and particularly the doctrine of justification by faith without the deeds of the law—a doctrine which Luther said "reigned in his heart;" and thus they sapped the foundation of all the mummery of the Papal priesthood. The articles of the Church of England comprised the leading principles which the reformers were solicitous to inculcate; but though they exhibited many of the grand truths of revelation in a scriptural light, they contained others wholly at variance with nature of Christ's kingdom as an economy wholly spiritual and heavenly—a kingdom *not of this world*—but governed *solely* by the laws laid down in his own word, and having its seat in the heart and affec-

tions of his believing people. Such is that article which maintains that "the church has authority to decree rites and ceremonies"—that is, to legislate for Christ, in what relates to the public worship of God!—and also "to decide controversies in matters of faith." This, together with some other questionable positions, gave rise to various bodies of dissenters, Baptists and Pædobaptists, generally ranked under the appellation of Puritans, who, though proscribed by the state for a period of three centuries, and often most cruelly persecuted—nevertheless maintained their ground and operated as leaven in the meal, preventing the body politic from wholly returning to a state of moral putridity. To this gradually increasing body of Protestant nonconformists, Englishmen stand mainly indebted under God for the liberties they now enjoy; and not to the supporters of the English hierarchy.

In the reign of Charles I. the bigotry and intolerant Tory principles of Archbishop Laud, brought matters to something like a crisis, in which the nation had to decide whether Popery or Protestantism should have the ascendancy; and the change which took place in the state of preaching within the pale of the establishment was not a little aided and advanced by the unbounded profligacy and licentiousness which for a time overspread the nation. A race of clergy deluged the church, Arminian, if not Pelagian, in their doctrinal creed, who, discarding every thing that was discriminating in the gospel, contented themselves and their hearers with dry disquisitions on morality, inferior often to the instructions of heathen writers. Hence followed a state of ignorance among the people, and great apathy on all subjects connected with religion. The Act of Uniformity came into operation on the 24th of August, 1641, and it had driven two thousand of the ablest and most conscientious ministers out of the church. Mr. Locke calls them "worthy, learned, pious, orthodox divines," who did not throw themselves out of service, but were forcibly ejected—and this ill-starred measure, while it strengthened the dissenting interest, could not but draw down a night of moral darkness on the church of England. Devotion was in a great measure extinguished in the great mass of the community—the people became alienated from the communion of

the national establishment, and little remained of religion but an attention to external forms.

Occasionally a discussion took place on the doctrine of the Trinity, or the atonement, on the return of appropriate festivals; but such doctrines as the corruption of human nature, the necessity of regeneration, justification by faith, the influence of the Holy Spirit in enlightening, sanctifying, and comforting the souls of the disciples, were, to use the language of Hervey, "little understood and less regarded, if not much mistaken and almost forgotten"—they were, in fact, held up in opprobrious names to ridicule and contempt. The creed established by law had no sort of influence on the people: "the pulpit completely vanquished the reading desk; piety and puritanism were confounded in one common reproach; an almost pagan darkness in the concerns of salvation prevailed; and the English were said to have become the most irreligious people upon earth."

Such was the state of things among the members of the church of England, when Whitefield and Wesley made their appearance as ministers of the established church, and began to sound the tocsin of alarm among the multitude who were sleeping the sleep of death. Unenlightened themselves into the spiritual nature of Christ's kingdom, it formed no part of their concern to follow out our Lord's commission by baptizing those who professed to believe his gospel, and gather them into folds and flocks as at the beginning, in a state of separation from the unbelieving world, giving them the ordinances which Christ and his apostles had instituted, to be statedly observed till he come again. Their plans were plans of their own devising, and had little affinity to those of divine appointment, as exemplified in the primitive apostolic churches, and recorded for our direction and government in the New Testament. It was no part of their wish to innovate on the established religion of their country; they were content to leave the Antichristian constitution of things in the national church as corrupt as they found it. All their concern was to awaken the careless and unconcerned to some consideration of their eternal interests—to civilize the savage and uncultivated—reform the profligate and sensualist—and point all descriptions of men to the Lamb of God

that taketh away the sin of the world. They were most earnest and indefatigable in the prosecution of their design, and prosecuting the benevolent enterprise, they had to encounter much obloquy and reproach; the hostility which it excited was less sanguinary but scarcely less virulent than that which signalized the first publication of Christianity. This picture might be enlarged, and rendered still more gloomy, but enough has been said to shew that the rise of Methodism, notwithstanding its want of congruity with primitive Christianity, was productive of important results to the cause of religion. All classes of men, whether churchmen or dissenters were aroused from their torpid state; a spirit of inquiry was set on foot, and men had recourse to the bible for information.

Mr. Wesley, following the convictions of his own mind, and profiting by his visit to Germany, embraced every opportunity of preaching with the greatest earnestness, and according to the best light he had, the gospel of salvation. In London great crowds followed him—the clergy preached against him—the genteeler part of his audiences, whether they attended to the sermon or not, felt themselves annoyed by the bustle of crowded congregations, and in a little time almost all the churches of the Metropolis were shut against him. Referring to this period he tells us that he began, Sep. 17th 1738 "to declare again in his own country the glad tidings of salvation, preaching three times, and afterwards expounding the holy scriptures to a large company in the Minories. On Monday I rejoiced to meet our little society, which now consisted of thirty-two persons. The next day I went to the condemned felons in Newgate: in the evening I went to a society in Bear Yard and preached repentance and the remission of sins. The next evening at a society in Aldersgate street. Some, at first, contradicted, but not long; so that nothing but love appeared at our parting. On Monday the 9th of October, I set out for Oxford. In walking, I read the truly surprising narrative of the conversions lately wrought in and about the town of Northampton, in New England. Surely, this is the Lord's doing and it is marvellous in our eyes. In December, hearing of Mr. Whitefield's return from America, he met him in London, where they renewed their intercourse, taking "sweet counsel together" on the great work in which both their hearts were engaged.

In the spring of the year 1739, Mr. Whitefield began to preach in the open air, in the vicinity of Bristol, and soon drew immense congregations. In the mean time Mr. Wesley continued his labours in London and Oxford alternately, and occasionally in the neighbouring places, without any intention of altering his usual manner of proceeding. But towards the end of March, he received a letter from Mr. Whitefield, intreating him in the most pressing manner, to come to Bristol, evidently with the intention of persuading him to enter on the practice of out-door preaching—a thing for which Mr. Wesley had neither physical force nor power of lungs to encounter. At first he was reluctant to comply with the request; and his brother Charles and some others warmly opposed his going, from an apprehension that it would prove fatal to him. At length, however, he became more reconciled to it, and, as he says, freely gave himself to whatever the great head of the church should, in his providence, appoint him to do. "On Thursday, March 29th" says he, "I left London, and in the evening expounded to a small company at Basingstoke. Saturday the 31st, in the evening, I reached Bristol and met Mr. Whitefield there. I could scarce reconcile myself at first to this strange way of preaching in the fields, of which he set me an example on Sunday; having been all my life, till very lately, so tenacious of every point relating to decency and order, that I should have thought the saving of souls almost a sin if it had not been done in a church." But finding himself excluded from the churches, and not daring to be silent, he was reduced to the necessity of preaching in the open air, in opposition to his former notions and habits. In a review of this practice some time afterwards he observes. "I have since seen abundant reason to adore the providence of God herein, making a way for myriads of people, who never troubled any place of worship, or were likely so to do, to hear that word which they soon found to be the power of God unto salvation."

On the first of April, Mr. Whitefield having left Bristol, Mr. Wesley began to expound Christ's Sermon on the Mount—"One pretty remarkable precedent," says he, "of field preaching; for I suppose there were churches at that time also! Monday the second I submitted to be more vile, and proclaimed in the highways the

glad tidings of salvation, speaking from a little eminence in a ground adjoining the city, to about three thousand people." His preaching was attended with considerable success—numbers agreeing to meet together to edify one another. He continued in Bristol and its neighbourhood till June, and gives us the following account of a week's labour. "Every morning I read prayers and preached at Newgate; every evening I expounded a portion of scripture at one or more of the societies. On Monday, in the afternoon, I preached abroad near Bristol. On Tuesday at Bath, and two-mile hill alternately; on Wednesday at Baptist Mills. Every other Thursday near Pensford; every other Friday in another part of Kingswood. On Saturday afternoon and Sunday morning, in the Bowling-green. On Sunday at eleven near Hannam Mount; at two at Clifton; at five at Rose Green. And hitherto, as is my day, so is my strength."

In May 1739, the first stone of a Methodist meeting-house was laid in Bristol; and some difficulty arising concerning the liability of the feoffees nominated in the first instance, with regard to the expences of erection, Mr. Wesley was induced to take the whole into his own hands; and this laid the foundation of the unlimited power he obtained over his followers, and which the present managing body of ministers has inherited from him. Whatever chapels were subsequently built by the connection, were all either vested in him, or in trustees bound to give admission to the pulpit, as he should direct. It has been thought that his original plan was to form a union of clergymen for the more effectual attainment of his grand object, the conversion of sinners by means of their joint efforts, but the reluctance of ministers of the establishment to co-operate with him, reduced him to the necessity of taking the reins of government into his own hands, appointing the preachers and employing them as itinerants among the different societies in the connection: at the same time he assumed as his unalienable right the power of nominating those preachers; and thus, as the societies encreased, his authority received indefinite augmentation.

Mr. Wesley's preaching, during the summer he spent at Bristol, was attended with some extraordinary circumstances, which made much noise and gave no little offence. On one occasion, some persons

are said to have trembled from head to foot; others fell down and cried with a loud and bitter cry, while a third class became speechless, and seemed convulsed, as if in the agonies of death. After prayer for them, many rose up rejoicing in God, and declaring they had "redemption through the blood of Christ, even the forgiveness of sins according to the riches of his grace." Some afterwards said, they had so strong a representation of Christ, in their mind at the time, that it seemed like a vision of him "evidently set forth crucified among them," and in that moment they were enabled to believe on him. Others pretended they had a similar representation of him in a dream, and through faith, received the remission of sins. Similar extravagant things took place under the preaching of Mr. Whitefield, particularly at Cambuslang, near Glasgow in North Britain.

Mr. Wesley was not a little perplexed, what to make of these extraordinary things. Hitherto he had not considered agitations, visions, or dreams, as any evidence of a true conversion to God; but rather as adventitious or accidental circumstances, which from various causes, might, or might not attend it, and this view of them he thought perfectly consistent with scripture. But when he found the persons so affected, maintained their integrity, and walked consistent with their profession, he inclined to regard it as a real work of grace on the hearts of men, and spake of it under that view. This raised up a host of adversaries who reproached the whole as fanaticism and enthusiasm. Among other ministers to whom, from time to time, Mr. Wesley gave a particular account of whatever transpired, was Mr. Ralph Erskine, the Seceder minister in Scotland, who thus remarked concerning them. "Whatever influence, sudden and sharp awakenings may have upon the body, I pretend not to explain; but, I make no question, Satan, so far as he gets power, may exert himself, on such occasions, partly to hinder the good work, in the persons thus touched with the sharp arrows of conviction, and partly to disparage the work of God, as if it tended to lead people to distraction. However, the merciful issue of the conflicts in the conversion of the persons thus affected, is the main thing." Mr. Wesley, while he cautioned the people against any delusive dependance upon these things, as "not the fruits whereby

they must be judged," thought himself justified in pointing to the changes which were wrought upon several who, "till then, many ways wicked," had become from that time, "in the whole tenor of their lives, holy and just and good." "I will shew you," says he, "him that was a lion till then, and is now a lamb; him that was a drunkard, and is now exemplarily sober; him that was dissipated and lewd, now abhorring the very garment spotted by the flesh."

Mr. Samuel Wesley, his eldest brother, would not admit this criterion of conversion to God, and put a more unfavourable construction on the outward circumstances attending his brother's preaching. A long correspondence took place between the two brothers, on the subjects of regeneration and the grounds of assurance of the forgiveness of sin, and of personal interest in Christ; but it is far too long to be gone into in this place. That the assurance of hope, or a knowledge of personal interest in the favour of God, and the blessings of Christ's redemption, is attainable by the believer, is manifest from the numerous exhortations interspersed throughout the apostolic epistles for Christians to press after it; for surely the inspired apostles would not have urged the disciples to follow after that which is unattainable! Whereas their language is, "Give diligence to make your calling and election sure—for if ye do these things ye shall never fall." "We desire that every one of you do show the same diligence to the full assurance of hope unto the end." But to suppose this high privilege could be attained in the way Mr. John Wesley pleaded for, might well be doubted by his brother Samuel; for the supposition goes to stultify a great part of the New Testament Scriptures, where it is always connected with the work of faith, and labour of love, and patience of hope in the Lord Jesus Christ.*

The extraordinary scenes above alluded to, of violent agitations, and tremblings, and convulsive fits, and loud and bitter cries, which Mr. Wesley concluded to be a work of grace, or the effects of Divine influence on the hearts of men, will not bear examination by the test of truth, the word of the apostles; and it is deeply to be regretted that he gave any countenance to such unseemly

* See 1 Thess. i. 3, &c.; Heb. vi. 10—12; 2 Pet. i. 5—11.

doings. It fostered enthusiasm and gave a high sanction to fanaticism, which spread its baneful influence throughout numerous societies, and even yet is far from being extinct among the Methodists. The HOPE of a Christian is *rationally* to be accounted for; it has no dependence on such unnatural effects as are above described; but on the resurrection of Christ from the dead, who was "delivered for our offences and raised again for our justification." This is the grand fact to which all the apostles bare witness, and it is the basis, or foundation principle, of the hope of every real Christian, of all that hope which maketh not ashamed, and will not disappoint the sinner in the hour of need. The whole of Christianity rests upon this truth, the resurrection of Christ from the dead; for, as the apostle tells the Corinthians, "if Christ be not raised from the dead, our preaching is vain—your faith is vain—ye are yet in your sins—and those who have fallen asleep in Christ are perished," 1 Cor. xv. So that the whole of Christianity stands or falls with the truth of the resurrection of Jesus.

I am aware of only three instances in all the New Testament which can be considered as bearing any affinity to those extravagant proceedings which the founder of Methodism resolved into a work of grace—the first is the conversion of the three thousand convicted Jews on the day of Pentecost, Acts, ii.—the second is the case of the Philippian jailer, Acts, xvi.—and the third is that of the Corinthian church, 1 Cor. xiv.; but let each of these be carefully examined, and it will be found that they are far from sanctioning the modern Methodist conversions. For instance, if we look to the case of the three thousand Jews at Jerusalem, we behold a miraculous interposition of Heaven in the descent of the Holy Spirit on the apostles, qualifying them for speaking languages which they were previously ignorant of. Here was the finger of God manifestly interposed to awaken attention to what the apostles were about to say concerning Jesus of Nazareth, in whose blood these men had recently embrued their hands; the man "whom they had taken and by wicked hands had crucified and slain," considering him to be an impostor. And what was it that the apostles testified concerning him? why, that, notwithstanding their treatment of him, as a blasphemer, he was really and truly God's own

Son, the Lord of life and glory, the image of the invisible God, the first born of every creature, God manifest in human nature—and that the truth of this was attested by the miracle before their eyes; for that God had interposed in behalf of the character and claims of his beloved Son, by raising him from the dead, and investing him with all power and authority both in heaven and earth—"making him both Lord and Christ." Such a discovery of his character, supported by such convincing evidence, might well reach conviction to their consciences; for, in the madness of their hearts, they had imprecated his blood upon their own heads and those of their children. Well might they cry out "Men and brethren, what shall we do?" The answer of the apostles was "Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins," &c. *i.e.* Change your views of the character of HIM whom ye lately put to death; be persuaded that he is the Christ, or true Messiah, the beloved Son of God, the alone Saviour of lost sinners; and to prove the sincerity of your faith, be baptized in his name, in obedience to his own command, and thus avouch yourselves to be his disciples—"Put on the Lord Jesus Christ," by making a visible profession of your faith in him, and of your hope of salvation through his death and rising again. All this they gladly did, and were added to the church that same day, in which state alone they could observe all things whatsoever Christ had commanded. Here is nothing about forming them into classes and bands—such things are unknown to the New Testament—they belong to "the doctrines and commandments of men," which turn persons aside from the way of truth, the narrow path which leads to eternal life.

Is it now asked in what the regeneration or conversion of these three thousand Jews consisted? The answer is obvious, it consisted in their admitting Jesus of Nazareth to be that very person and character whom the apostles declared him to be—this was the hinge of the whole affair, the pivot on which it all turned; and it corresponds exactly with what the apostle John teaches, 1 John, v. 1, "Whosoever believeth that Jesus is the Christ, is born of God." It is nevertheless true, that "No man can call Jesus Lord, but by the Holy Ghost." It is HIS office to enlighten the under-

standing into the import of that scriptural proposition, and so produce saving faith. This was the case with the Jews at Jerusalem on the day of Pentecost, and it is the case in every instance of real conversion to God; but what affinity is there between this and the tremblings, and contortions, and convulsions, and the loud and bitter cries which characterize the conversions in question?

And if we consider the case of the Philippian jailor, we shall find the same remarks to hold good. At the moment he received Paul and Silas into his custody, his heart appears to have been as hard as the nether mill-stone—"he thrust them into the inner prison, and made their feet fast in the stocks"—so well disposed was he to concur with the magistrates in all their sanguinary proceedings towards the servants of the Lord. But here again we find Heaven interposing by means of an earthquake, which shook the prison to its foundation—threw open the doors—and awoke the jailer, who, suspecting the prey to have escaped him, was on the eve of committing suicide. In the anguish of his soul, he cries out, "What must I do to be saved?" Paul and Silas return the very same answer to this Gentile sinner that Peter had done to the unbelieving Jews—"Believe on the Lord Jesus Christ and thou shalt be saved—and they spake the word of the Lord to him and to all that were in his house." And the reception of this doctrine into his mind, through Divine teaching, effectually changed the whole man—old things passed away, and all things became new with him. The fruits of his faith instantly appeared in his kind and courteous treatment of the apostles, and in his being baptized in his name. What is there then in this to countenance the conversions in question? All is simple, rational, straight-forward, perfectly in character with the holy religion of the meek and lowly Jesus, and the genius of the Gospel dispensation. There is nothing of enthusiasm or rant—nothing that can justly give the infidel and scoffer an occasion to mock!

In the proceedings of the church at Corinth, indeed, we meet with something more akin to the scenes which have too often been witnessed in some Methodist societies of our day—and may yet be witnessed. Not only did females step out of their places in the body, to engage in public prayer and teaching, but even the men

who possessed supernatural gifts, exercised them ostentatiously, speaking two or three at a time, and in unknown tongues. But what does an inspired apostle say to all this? Why, he condemns it *in toto*, declares that their proceedings justly exposed their religion to contempt, and gave men occasion to say that they were mad! And could less be said of the proceedings of certain societies in our day? The holy apostle, who was fired with jealousy for the honour of his Divine Master and the glory of his religion, proceeds to rectify these scandalous doings—he commands the women to keep silence in the churches, and if they would learn any thing to ask their husbands at home—the gifted brethren are to speak only one at a time, and to let all they say be conducive to general edification In short, to "let all things be done decently and in order," for God is not the author of confusion, but of peace in all the churches of the saints. It really would appear, from the proceedings of certain religionists in our day, that they had totally lost sight of these lessons of instruction, or forgotten that such things are in the Bible. Woe to those that countenance them!

After a short absence in London, Mr. Wesley returned to Bristol, where he continued his labours with increasing success. Of the fruits of his labour, the following extract of a letter which he addressed to a friend, dated November 27th, 1739, gives a pleasing specimen:—"There are few persons who have lived long enough in the West of England, who have not heard of the colliers of Kingswood, a people famous from the beginning hitherto, for neither fearing God nor regarding man: so ignorant of the things of God, that they seemed but one remove from the beasts that perish, and therefore utterly without desire of instruction, as well as without the means of it. Many, last winter, used tauntingly to say to Mr. Whitefield, 'If he will convert, why does he not go to the colliers of Kingswood?' In spring he did so. When he was called away, others went into the highways and hedges, to compel them to come in; and, by the grace of God, their labour was not in vain. The scene is already changed. Kingswood does not now, as a year ago, resound with cursing and blasphemy. It is no more filled with drunkenness and uncleanness, and the idle diversions that naturally lead thereto. It is no longer full of wars and fight-

ings, of clamour and bitterness, of wrath and envyings: peace and love are there. Great numbers of people are mild, gentle, and easy to be entreated. Hardly is their voice heard in the streets, or, indeed, in their own Wood, unless when they are at their usual evening devotion, singing praise unto God their Saviour."

During Mr. Wesley's continuance at Bristol, his brother, Mr. Charles Wesley, and his friends in London, had constant intercourse with the Moravians, who met in Fetter Lane, Holborn, and this led to frequent disputations between the parties, in consequence of which Mr. John Wesley was summoned to town. But instead of healing the breach, it grew wider and wider; so that, foreseeing a division inevitable, the latter took a large building which had been formerly occupied as a cannon-foundry for the government, situated in the neighbourhood of Moorfields, and fitted it up as a place of worship, which building continued for many years to retain the name of the "Foundry"—and hence Macgowan's satirical pamphlet, entitled "The Foundry Budget opened." At length the schism took place in the Moravian society, and the Seceders were found to be, according to some accounts, only eighteen; but others say about twenty-five men, and twice that number of women, who now continued to hold their public assemblies at the "Foundry."

Hitherto, Mr. Whitefield had laboured in union and harmony with the two Wesleys. They preached in the same pulpits, and professed to have only one object in common—to promote the knowledge of the Gospel, and a holy conversation among the people, without entering into the discussion of particular points of doctrine. But, while Mr. Whitefield was prosecuting his missionary labours in America, Mr. John Wesley published a sermon against the doctrine of Divine predestination, and transmitted a copy of it to a gentleman at Charlestown, where Mr. Whitefield met with it. Though the subject was treated in that sermon in a general way, without naming or pointing at any individual, yet Mr. Whitefield felt hurt that his friend and brother should bring forward the contrary, and publicly oppose a doctrine which hitherto they had both considered to be agreeable to the Word of God. While on his passage to England, therefore, he took an

opportunity of writing to Mr. Charles Wesley, expostulating with him and his brother on the subject. Referring to an answer to the sermon which he printed, both in America and England, Mr. Whitefield says, "If it occasion a strangeness between us, it shall not be my fault. There is nothing in my answer exciting to it, that I know of. O, my dear brethren! my heart almost bleeds within me. Methinks I could be willing to tarry here on the waters for ever, rather than come to England to oppose you." A separation, however, took place between them, so far as to have different places of worship, each retaining and defending his own sentiments, and some warm and tart expressions dropped from each, an almost inevitable result of controversy. From this time the history of methodism necessarily branches out into two distinct rivers or streams—the Calvinistic and Arminian—the former supported by Mr. Whitefield, the latter by Mr. Wesley. This division took place in the year 1741.

Mr. Wesley having now taken his stand, proceeded without delay to reduce Methodism to its form and consistency, in doing which it is deeply to be regretted that he was so full of his own wisdom and his own plans as to have little or no ear to give to "what the Spirit saith unto the churches." Instead of having recourse to the New Testament for wisdom and direction, and carefully tracing out the pattern of the churches which in Judea were first in Christ Jesus—the persons proper to constitute members and office bearers—the ordinances to be observed—the laws by which they are to be regulated—the discipline to be exercised, and the rule by which they should walk so as to please God and adorn their profession, he availed himself of just so much of the primitive church order and worship as coincided with his own views of propriety and fitness, regarding them as prudential regulations, not divine laws emanating from the fountain of eternal wisdom, and rejected the rest as unworthy of attention. It is difficult to imagine that he himself could labour under so fatal a mistake as to confound Methodism with primitive Christianity; for every one who has studied the New Testament to any good purpose, and derived his religion from the Bible, must be aware of their dissimilarity in various important particulars; nor does Mr. Wesley appear to

have had any notion of reducing his societies to the scriptural standard. Such a plan he was perfectly aware would never do—it would undermine the foundation of all his own clerical consequence and in place of exalting him to the superiority of a "*Pontifex Maximus,*" put him upon a level with the humblest of his brethren. To trace his history through half a century, viz. from 1741 to 1791, would occupy volumes and must not be here attempted. Suffice it to say that Mr. Wesley and his associates extended their preaching tours from the Land's end in Cornwall to the county of Northumberland—societies were collected in all directions, to whom his rules and regulations were delivered—the number of lay preachers increased rapidly, and in 1744, Monday, June 25th, and five following days, the first Methodist Conference was held in London—it consisted of his brother Charles, two or three other clergymen, and a few of the preachers whom he had appointed to come from various parts, to confer with him on the affairs of the societies. "Our object" says Mr Wesley, "was, seriously to consider by what means we might most effectually save our souls and them that heard us; and the result of our consultations we set down to be the rule of our future practice." So advantageous was this first Conference found to be, that a Conference has been held annually ever since, Mr. Wesley having presided at forty-seven such meetings of the preachers *in propria persona.*

From the increase of societies it became necessary to divide the kingdom into circuits, to which certain preachers were for a time appointed, and then removed to others. The superintendance of the whole was vested in the two brothers, but more especially in Mr. John Wesley. The annual Conferences, therefore, afforded an opportunity of conversing on important points of doctrine, and of devising such rules of discipline as circumstances might require. In the meetings of Conference, the subjects of deliberation were proposed in the form of questions, which were amply discussed, and the questions with the answers agreed upon, were written down and afterwards printed, under the title of "minutes of Conference between the Rev. Mr. Wesley and others;" and the title is continued, with no other alteration than that which the death of Mr. Wesley made necessary.

The indefatigable labours of, and great success which accompanied, Mr. Wesley, excited the jealousy of the regular clergy who made loud complaints against him; and this determined him, when at Newcastle, in March, 1745, to draw up a statement of the case between him and them, which was generally circulated. He tells them what constitutes the substance of his own preaching—the motives by which he was influenced—the opposition they had raised against him, by excluding him from their churches—and, in conclusion, tells them, that if the breach continue, it is chargeable on them and on them only! He desired a union and co-operation with the established clergy, but in that he was disappointed; nor indeed was it rationally to be expected. He was every where thinning their congregations, and drawing off persons from their communion whom he formed into societies subject to his own rules and regulations, in a way very inimical to the interest of Mother Church; and it is needless to dwell upon a description of the deplorable state to which Methodism, among other things, has now reduced her.

In the year 1745, Mr. Wesley was engaged in a singular correspondence with a clergyman of high station in the church, and of considerable abilities. He concealed his real name under the assumed one of John Smith, and debated some points in Mr. Wesley's system of doctrines, and also his uncanonical proceedings, with much candour and skill. The letters have been recently published by Henry Moore who affirms that Mr. Wesley's correspondent was one of the Archbishops (probably HERRING, who was Archbishop of York in 1745, and raised to the see of Canterbury in 1747.) It is probable both parties profited by this controversy, which was carried on privately for two or three years.

In some of his printed pieces, Mr. Wesley took occasion to animadvert on the writings and practices of the Moravians, which induced Count Zinzendorf, then at the head of the United Brethren, to advertise the public, that he and his brethren had no connection with the Wesleys, and concluded with a prophecy, that "they would soon run their heads against a wall." Mr. Wesley contented himself with coolly remarking, "We will not, if we can help it."

As a specimen of the rough treatment which the Methodist preachers of that day had to encounter, let it suffice to adduce the following instances, which are to be found in Mr. Wesley's Journal, under the year 1748. "On the 26th of August," says he, "while I was speaking to some quiet people at Roughley, near Colne, in Lancashire, a drunken rabble came, the captain of whom said, he was a deputy constable and I must go with him. I had scarce gone ten yards, when one of his company struck me in the face with all his might. Another threw his stick at my head. All the rest were like as many ramping and roaring lions. They brought me with Mr. Grimshaw, of Haworth; Mr. Colbeck, of Keighley; and Mr. Mackford, of Newcastle, who never recovered from the abuse he then received, into a public house at Barrowford, a neighbouring village, where all their forces were gathered together. Soon after, Mr. Hargreaves the high constable came and required me to promise I would come to Roughley no more. This I flatly refused; but upon saying 'I will not preach here now,' he undertook to quiet the mob. While he and I walked out at one door, Mr. Grimshaw and Mr. Colbeck went out at the other. The mob immediately closed them in, and tossed them to and fro with the greatest violence, threw Mr. Grimshaw down, and loaded them with dirt and mire of every kind. The other quiet harmless people who followed me at a distance they treated full as ill. They poured upon them showers of dirt and stones, without any regard to age or sex. Some of them they trampled in the mire, and dragged by the hair of the head. Many they beat with their clubs without mercy. One they forced to leap from a rock, ten or twelve feet high, into the river; and when he crept out wet and bruised, they were hardly persuaded not to throw him in again. Such was the recompence we frequently received from our countrymen, for our labour of love."

About this time Mr. Wesley formed a determination to marry, and had fixed his affections on a Mrs. Grace Murray, a very pious and respectable woman. But the affair coming to the knowledge of his brother, Mr. Charles Wesley, before the marriage took place, the latter found means to prevent it, for reasons which appeard to him sufficiently weighty to justify his interference in the matter.

Mr. John Wesley, however, thought otherwise, and this was the first step to a breach of that harmony which had now subsisted between the brothers, without intermission, for more than twenty years.

Notwithstanding this disappointment, however, Mr. Wesley persisted in his determination to take a wife, and having fixed his choice of a partner, he proposed the matter to his friend Mr. Perronet, of Shoreham, who gave his approbation of the matter. The lady was a Mrs. Vizelle, a widow, of the Baptist persuasion, and of independent fortune, which was all settled upon herself previous to their union taking place, Mr. Wesley disinterestedly refusing to have the command of one shilling of her property. The marriage, nevertheless, was far from being a happy one. Mr. Wesley's constant habit of travelling from place to place throughout Great Britain and Ireland, the number of persons who came to visit him wherever he was, and his extensive correspondence with the members of the society, were circumstances unfavourable to that social intercourse, mutual kindness, and confidence, which form the basis of connubial bliss. These circumstances indeed might not have operated so unfavourably, had he married one who could have entered into his views and feelings, and have accommodated herself to his very peculiar situation; but that was not the case. Had he searched the kingdom throughout, he could scarcely have found an individual more unsuitable in these respects than the lady whom he married.

Mrs. Vizelle appears, from some of her letters still extant, to have been a person of cultivated mind; and, from the testimony of those who knew her, she evinced other qualities calculated to increase the comfort and usefulness of Mr. Wesley. But whatever good qualities she possessed before she became Mrs. Wesley, they were in a little time all swallowed up in the unhappy passion of jealousy. For some time she travelled with him from place to place; but getting tired of this ambulatory course of life, and not being able to bind him down to a more domestic course, this tormenting passion increased upon her. Had she properly understood her husband's character, she would never have given place to such a feeling; but the spirit of jealousy took possession of her

mind and impelled her to very unwarrantable actions. It has been affirmed, that she would travel a hundred miles for the purpose of watching from a window, who was sitting beside him in the carriage when he entered a town. She searched his pockets, opened his letters, put letters and papers into the hands of his enemies that they might be made use of to injure his character, and at times was so outrageous as to lose all command of herself, even to tear his hair and proceed to blows. She repeatedly left his house, and upon his earnest entreaties returned again; till, after having thus disquieted twenty years of his life, and still more so her own, she seized on part of his journals and many of his other papers, and totally abandoned him, house and home, leaving word that she never intended to return. He simply states the fact in his journal, saying that he knew not what the cause of offence had been, and laconically adds—*Non eam reliqui, non dimisi, non revocabo:* "I have not forsaken her—I did not send her a-packing —I will never fetch her back again."

But bad as this conduct certainly was on the part of Mrs. Wesley, she is accused of things still worse, and such as no excuse can justify. She is said to have interpolated several letters which she intercepted, and did it in such a manner as to make them bear a construction unfavourable to her husband's reputation. Some of these she read to her friends privately, and especially to Mr. Wesley's opponents, introducing comments of her own in the same tone of voice, so artfully as to make them pass for part of the letters, but taking special care that no one should see or be allowed to read the letters but herself; and in one or two instances she published interpolated letters in the public prints. This must have been sufficiently annoying to any one; but Mr. Wesley, conscious of his own integrity, and the uprightness of his conduct, scarcely deigned to take any notice of them, being determined to live down his calumniators.

In April 1751, Mr. Wesley paid his first visit to Scotland, whither he was invited by Colonel Galatin, who was then quartered at Musselburgh. His strain of preaching, however, did not suit the sober minded Scotch people, and his success was not comparable to that in England. They were shocked at his doctrine of

sinless perfection; and, in the dialect of their country, denominated him, "Joan Wasley, the parfactionist—the Mon-o'-Sin!" In the course of the same year, Mr. Charles Wesley proceeded to the North of England, for the purpose of inquiring more particularly into the character and moral conduct of the preachers on their respective stations. He found one or two whose conduct and deportment had little tendency to recommend their doctrine; and some others whom he considered unqualified for preaching. During the progress of this inquiry, Mr. John Wesley frequently wrote to his brother, communicating such hints as occurred to him relative to this important affair. There was a constitutional difference between the two brothers as to their qualifications for this work. If the one was too easy, the other occasionally erred in the contrary extreme. For the sake of securing the advantages and guarding against the evils of both, it was agreed between them, by the advice of their mutual friend Mr. Perronet, that they should act in concert with respect to the preachers, so that none should be either admitted or refused but on the authority of both. This arrangement, however, did not long remain in force. Mr. Charles Wesley had married, and domestic cares naturally and properly occupied more of his attention than while he was single. He sometimes differed in opinion from his brother, whom he was desirous, both from principle and feeling, not to oppose if he could avoid it. He also felt and acknowledged the general superiority of his brother, notwithstanding what he deemed erroneous in some parts of his plans, in the exercise of governing so complex and extensive a body as the Methodists had now become. He consequently withdrew gradually from this part of the work, and confined himself to local ministrations in the chapels in and about town, occasionally visiting the more important of the distant stations. The entire controul and management of the societies and preachers thus falling into the hands of Mr. John Wesley, he bent the whole force of his mind to the object—met and encountered difficulties as they arose, and generally surmounted them; and when that was impossible, he expertly yielded to them, thereby diminishing their force, until, at length, he moulded the whole

system into that form which it had assumed at his death, and which it substantially retains at this day.

In 1753 Mr. Wesley repeated his visit to Scotland on the invitation of Dr. Gillies, of Glasgow; but he remained there only five days, during which, however, he preached to large and attentive congregations. In the summer he visited the Isle of Wight, and found at Newport, a little society which had been raised by one of the preachers. Remaining here a short time, he laboured with his usual vigour and acceptance, and found afterwards that he had not laboured in vain. In the Autumn of this year, after his return to London, he suffered repeated attacks of cold, which produced such effects upon him as to threaten his life. Fearing a consumption, he consulted Dr. Fothergill, by whose advice he retired to Lewisham, for the benefit of rest and country air, as the only probable means of his recovery. Here, not knowing how it might please God to dispose of him, and wishing, as he said, "to prevent vile panegyric," he wrote the following epitaph, which he desired "if any," should be placed on his tomb stone.

Here Lieth

THE BODY OF JOHN WESLEY,

A BRAND PLUCKED OUT OF THE BURNING;

WHO DIED OF A CONSUMPTION IN THE FIFTY-FIRST YEAR OF HIS AGE;

NOT LEAVING, AFTER HIS DEBTS ARE PAID,

TEN POUNDS BEHIND HIM:

PRAYING

"God be merciful to me an unprofitable Servant."

During this illness of Mr. Wesley, his old friend Mr. Whitefield, addressed a letter to him, which shows the fulness of affection that he still entertained for him, notwithstanding their differences of doctrinal sentiment. The letter is to be found in several Memoirs of Whitefield.

As soon as Mr. Wesley was able to encounter the journey, he removed from Lewisham to the hot-wells, near Bristol, where

through the favour of heaven, he was gradually restored to health, though he remained for some time an invalid. Intent upon improving his time, he here began his NOTES UPON THE NEW TESTAMENT, which he afterwards published in a quarto volume—a work of sterling ability, and inferior in usefulness to no other production of his pen. During his confinement his place was supplied by his brother Charles, who visited the different societies, and preached among them.

In 1755, the annual Conference was held at Leeds, when a subject which had often formed the topic of conversation was formally discussed. "The point," says Mr. Wesley, "on which we desired all the preachers to speak their minds at large, was, whether we ought to separate from the church. Whatever was advanced, on one side or the other, was seriously and calmly considered, and on the third day we were all fully agreed in this general conclusion that, whether it was lawful or not, it was no way expedient." Afterwards, however, in order to make full provision for the spiritual wants of the people, he so far relaxed as to allow of preaching in church hours, under certain circumstances, a practice which has long since become general. In 1756, he printed a plain, affectionate, and powerful "Address to the Clergy," for the purpose of securing their co-operation with him, and with a view of rendering separation unnecessary—but he might as well have whistled to the wind! The clergy were, like Moab of old, "settled on their lees."

About this time Mr. Wesley thus writes: "I mentioned to our congregation in London, a means of increasing serious religion, which had been frequently practised by our forefathers—the joining in a covenant to serve God with all our heart and with all our soul. I explained this for several mornings following; and on Friday many of us kept a fast unto the Lord, beseeching him to give us wisdom and strength, that we might 'promise unto the Lord our God and keep it.' On Monday at six in the evening, we met for that purpose, at the French church, in Spitalfields. After I had recited the tenor of the covenant proposed, in the words of that blessed man, Richard Alleine, all the people stood up, in token of assent, to the number of about eighteen hundred. Such a sight I scarce ever knew before. Surely the fruit of it shall re-

main for ever." The covenant, in which there seems something of the *Judaizing* cast, has been renewed once every year since that time.

Mr. Walker of Truro in Cornwall, had some correspondence with Mr. Wesley, at this juncture, in which he advised him to get the ablest of his preachers ordained, and to fix the rest in different societies, not as preachers, but as readers, and by this means break up the Itinerant plan. Mr. Wesley hesitated to adopt this counsel, adducing among other things, as a reason of non-compliance, the success which had attended the labours of these itinerants. And "with regard to frequent change of preachers," Mr. Wesley observes, "be their talents ever so great, they will ere long grow dead themselves." And so strongly did he feel what he conceived to be the necessity of this measure, that he adds, "I know, were I myself to preach one whole year in one place, I should preach both myself and most of my congregation asleep."

Mr. Wesley spent several months of the year 1760 in Ireland visiting Dublin and most parts of the kingdom. Dr. Barnard, Bishop of Derry, the friend of Johnson and of Burke, highly esteemed Mr. Wesley, and wrote to him expressing his disappointment at not having had an interview with him, and praying for the blessing of heaven upon his labours.

Always solicitous to remove defects both in himself and others—and hearing of some disputes and heart-rendings among the preachers, Mr. Wesley took occasion to preach before Conference from the words of the apostle James: "In many things we offend all." In handling his subject he took occasion to observe (how far consistently with the doctrine of sinless perfection, it is not very easy to say)—that, as long as we live, our soul is connected with the body—as long as it is thus connected, it cannot but think with the help of bodily organs—as long as these organs are imperfect, we are liable to mistakes, both speculative and practical—a mistake may occasion my loving a good man less than I ought, which is a defective, that is, a wrong temper—for all these we need the atoning blood (of Christ) as indeed for every defect or omission—therefore, *all men have need to say daily*, "FORGIVE US OUR TRESPASSES." Surely, Mr. Wesley, at this time, could not have been a perfectionist!

In the year 1764, the Conference was held at Bristol, where Mr. Wesley was gratified on finding himself surrounded by several pious clergymen. "I have long desired," said he, "in connection with this circumstance, that there might be an open, avowed union between all who preach those fundamental truths, original sin, and justification by faith, producing inward and outward holiness; but hitherto all my endeavours have been ineffectual." He made another attempt, however, to attain this object by addressing a circular letter to all the serious clergymen that he knew. But though he sent to more than thirty, he received answers from only three; so that the fond project fell to the ground, and Mr. Wesley was reduced to the necessity of relying on his own resources.

Mr. Wesley pursued his travels and labours, in 1765, with his usual diligence and punctuality, visiting the societies throughout Great Britain, Wales, and Ireland. In October, he writes, "I breakfasted with Mr. Whitefield, who seemed to be an old, old man, fairly worn out in his master's service, though he has hardly seen fifty years. And yet it pleases God that I who am now in my sixty-third year, find no disorder, no weakness, no decay, no difference from what I was at five and twenty; only that I have fewer teeth, and more grey hairs." Of Mr. Whitefield he further observes, "he breathes nothing but peace and love; bigotry cannot stand before him, but hides its head wherever he comes." Mr. Whitefield lived about five years after this, and Mr. Wesley more than twenty-five.

At the Conference of 1769, Mr. Wesley read a paper the object of which was to bind the preachers in connection with him, by a closer tie, and to provide for the continuance of their union after his death. This appears to have been his first sketch of an ecclesiastical constitution for the body, and it chiefly consisted in the entire delegation of the power which he had always exercised, to a committee of preachers to be chosen by the rest when assembled in Conference. Another and more eligible provision was subsequently made; but this shews that he had even then given up all hope of union with the established church.

In consequence of the emigration of some members of the society from England and Ireland, Methodism had begun to take root in

America: accordingly, at this Conference, Mr. Wesley enquired of the preachers whether any of them felt disposed to cross the Atlantic and help forward the cause in the Western world. Two only re-echoed to the call, Messrs. Boordman and Pilmore; these gentlemen volunteered their services, and were accordingly sent to take charge of the societies. Their mission was successful, and since then the cause has greatly flourished there.

In the spring of the year 1770, we find Mr. Wesley as usual, prosecuting his indefatigable labours in different parts of the kingdom. To adopt the language of one of his biographers, his Journals present a picture of unwearied exertion, and in themselves form ample volumes of great interest, not merely as a record of his labours, but from their miscellaneous and generally instructive character. At one time he is seen braving the storms and tempests, fearless of the snows of winter and the heats of summer: then with a deep susceptibility of all that is beautiful and grand in nature, recording the pleasures produced by a smiling landscape, or by mountain scenery. Here turning aside to view some curious object of nature; there some splendid mansion of the great, making all things contribute to devotion and cheerfulness. Anon, we trace him into his proper work, preaching in crowded chapels, or to multitudes collected in the most public resorts in towns, or in the most picturesque places of their vicinity. Now he is seen by the side of the sick or the dying; and then surrounded by his associates, uttering his pastoral admonitions. An interesting and instructive letter occasionally occurs; then a jet of playful and good humoured wit upon his persecutors, or the stupidity of his casual hearers. Perhaps an apparition story is given as he heard it, and of which his readers are left to judge, though sometimes not without a hint of his own tendency to a belief of it: and often we meet with a grateful record of providential escapes, from the falls of his horses, or from the violence of mobs. Notices of books also appear, which are often just and striking, always short and characteristic; and as he read much on his journeys, they are very frequent.

About this time a controversy arose, which excited great interest, both among the Methodists and the Evangelical clergy, and was for a while attended with very painful feelings. In printing the larger

minutes of Conference, this year, Mr. Wesley took occasion to introduce several incautious and unguarded expressions relative to the five points which divide the Arminians and Calvinists. This called forth Mr. Toplady, Sir Richard Hill, and other champions of orthodoxy in defence of their distinguishing tenets, and a flame was kindled which burned fiercely for some years. Mr. Wesley, however, engaged but slightly in the matter: he owned he had not expressed himself with all the caution and accuracy that he ought to have done; but not choosing personally to engage in the dispute, he left the task of defending or explaining his statements to the able pen of Mr. Fletcher of Madeley. The health and strength of Mr. Wesley were wonderfully preserved, which was a great advantage to all parties. In 1774 he reached his 72nd year, and on that occasion thus expressed himself. "This being my birthday, I was considering, how is this that I find the same strength as I did thirty years ago? that my sight is considerably better now, and my nerves firmer than they were then? that I have none of the infirmities of old age, and have lost several I had in my youth? The grand cause is the good pleasure of God, who doeth whatsoever pleaseth him. The chief means are, 1. my constantly rising at four for about fifty years. 2. My generally preaching at five in the morning, one of the most healthy exercises in the world. 3. My never travelling less, by sea or land, than four thousand five hundred miles in the year." Not long, afterwards, however, he was admonished of his frailty and mortality; for in 1775, during a tour in the north of Ireland, he had a dangerous sickness, occasioned by sleeping on the ground in an orchard, in the hot weather, which he says he had been "accustomed to do for forty years without ever being injured by it." He was slow to admit that old age had arrived, or he expected long to triumph over its infirmities. The consequence, in this case, however, was, that after manfully struggling with the incipient symptoms of the complaint, and attempting to throw them off by reading, journeying, and preaching, he lapsed into a severe fever, from which after lying insensible for some days, he recovered with extraordinary rapidity and resumed the services to which he was so much devoted.

The American war now commenced, and Mr. Wesley's Tory

principles leading him to take the side of the mother country against the colonists, he published a pamphlet on the subject of the quarrel, entitled "A Calm Address to the American Colonies." Having formerly expressed different sentiments, this publication led him into some unpleasant altercations at home. The copies shipped for America were laid hold of by a friend who suppressed them; so that the work remained unknown in the colonies till a considerable time afterwards—a fortunate incident probably for the infant cause, which succeeded better for being free from all political pledges and disputes.

During the following year, while in London, Mr. Wesley was applied to, to make a return of his silver plate, in order that the government duty might be charged upon it; to which he returned the following laconic and characteristic reply:—

"Sir,—I have two silver tea-spoons in London and two at Bristol. This is all the plate which I have at present, and I shall not buy any more while so many around me want bread.

I am Sir,

Your most humble servant,

JOHN WESLEY."

Some of the preachers had visited the Isle of Man, and had been successful there. The Bishop of Sodor and Man, a bigoted high church man, wrote a pastoral letter to all the clergy within his diocese, urging them to warn their flocks against Methodism, and exhorting them to present all who should attend the Methodist meetings in the ispiritual courts, and to expel every Methodist preacher from the sland. To meet the gathering storm Mr. Wesley hastened thither, in May, 1777, and his prompt and seasonable visit put a stop to this exertion of Pontifical authority. He was cordially received by all ranks, the societies continued to flourish, and on his second visit Mr. Wesley found a new bishop of a more liberal character.

The principal place of worship used by Mr. Wesley in London, had hitherto been the Foundry, in Moorfields; but this having become too small for the congregation, and being moreover, gloomy and dilapidated, a new chapel was now erected, in the City Road.

The first stone was laid in April 1777, and on the first of November in the following year, it was opened for public worship. A vast multitude of persons attended on the occasion, but "all was quietness, decency and order." Mr. Wesley addressed them from a part of Solomon's prayer at the Dedication of the Jewish Temple; and both in the morning and afternoon, he assures us, "God was eminently present in the midst of the congregation." Here the two brothers agreed to officiate as often as possible till the congregation should be settled, though some difference of opinion arose between them as to the mode of supplying the pulpit.

In 1778, Mr. Wesley commenced the publication of "The Arminian Magazine" in which he inserted many of his sermons, and various other compositions both by himself and his contributors, with selections from his correspondence. He continued to superintend the editorship of this monthly periodical while he lived, and it is still continued by the Conference under the title of "The Wesleyan Methodist Magazine," on the same general principles as to its theology, but on an enlarged plan.

The year 1780 was rendered memorable in the annals of England by the riots which took place in London in consequence of some concessions which the government thought proper to make in favour of the Roman Catholics. A warm controversy ensued on the subject of these concessions, in which many pamphlets appeared on either side. Mr. Wesley, who was averse to any further indulgences being granted to the Catholics, published two or three pieces in support of his view of the question, arguing that no one of that communion could give security to a Protestant government for his allegiance and good behaviour. What would this good man have thought and said had his life been prolonged to witness what has since been done by an enlightened government, for that portion of his Majesty's subjects?

The progress of Methodism in America has been already noticed; but it may be proper to add that about this time, some persons in that country who were attached to the church of England, applied to Mr. Wesley to use his endeavours to get a young man ordained for them by one of the bishops in this country. Dr. Robert Lowth, was at that time, bishop of London, and to him

Mr. Wesley made application, but met with a repulse. In consequence of this Mr. Wesley addressed a letter of remonstrance to his Lordship, in which he says, "I mourn for poor America, for the sheep scattered up and down therein. Part of them have no shepherds at all, particularly in the Northern colonies; and the case of the rest is little better, for their own shepherds pity them not. They cannot, for they have no pity on themselves. They take no thought or care about their own souls. Wishing your lordship every blessing from the Great Shepherd and Bishop of our souls, I remain &c." Mr. Wesley, however, in the year 1784, took upon himself that which bishop Lowth declined to do—he ordained Dr. Coke and Mr. Asbury bishops for America, thus vesting them with plenary powers to superintend the Methodist societies in that country, and to appoint others to the work of the ministry.

Mr. Wesley's fame and writings having reached Holland, some pious people in that country were desirous of seeing him; and, being pressed to undertake the journey by one of the members of the London society who then resided there, he was prevailed on to visit the United Provinces, in the year 1783, where he spent a few weeks, being then in his eightieth year. He preached in the episcopal church of Rotterdam, "Such a congregation," he says, "had not often been there before. I preached on God's creating man 'in his own image.' The people seemed, all but their attention, dead. In the afternoon the church was so filled, as they informed me, it had not been for these fifty years. I preached on 'God hath given to us eternal life, and this life is in his Son.' I believe God applied it to many hearts. Were it only for this hour, I am glad I came to Holland." After visiting Haaerlem, the party returned to Amsterdam, and afterwards proceeded to Utrecht. "We took boat, in a lovely morning," says Mr. Wesley, "in company with Mr. Van K.'s sister, who in the way gave us a striking account. 'In that house,' said she, (pointing to it as we went by) 'my husband and I lived, and that church adjoining it was his church. Five years ago we were sitting together, being in perfect health, when he dropped down, and in a quarter of an hour expired. I lifted up my heart and said, Lord, thou art my husband now, and

found no will but his.' This was a trial worthy of a Christian, and she has ever since made her word good." It was while on this excursion that Mr. Wesley completed his eightieth year, and the following are his reflections on the 28th of June.

"I have this day lived fourscore years, and by the mercy of God, my eyes are not waxed dim; and what little strength I had, of body or mind, thirty years since, is just the same I have now. God grant that I may never live to be useless; rather may I

> 'My body and my charge lay down,
> And cease at once to work and live.' "

Mr. Wesley returned home much pleased with his visit to Holland, and with the people whom he saw. "How entirely," says he, "were we mistaken in the Hollanders, supposing them to be of a cold, phlegmatic, unfriendly temper. I have not met with a more warmly affectionate people in all Europe! no, not in Ireland!"

At the Bristol Conference, 1783, Mr. Wesley was taken so ill that his life was despaired of both by himself and friends. In the persuasion that his change was at hand, he thus addressed one of his friends. "I have been reflecting on my past life: I have been wandering up and down between fifty and sixty years, and endeavouring in my poor way, to do a little good to my fellow-creatures; and now it is probable that there are but a few steps between me and death; and what have I to trust to for salvation? I can see nothing that I have done or suffered that will bear looking at. I have no other plea than this:

> 'I the chief of sinners am,
> But Jesus died for me.' "

Mr. Wesley, however, recovered this shock; and now another subject which had long and anxiously engaged his attention pressed upon him with augmented force. The gradual increase of the connection, which he had been the chief instrument of forming, and its extensive ramifications, made him more than ever desirous of settling it upon some permanent basis, that, "after his departure" to the land of rest, the connection might be kept together, and the good work proceed without let or interruption. Aware that the

people looked up to him as the head of the body; and that he was, with respect to management, the main-spring and regulator of all the movements of the complicated machinery, which had long been in such active operation, and knowing no individual qualified to succeed him, he had for many years been devising the best means of accomplishing this object. In 1784 the measure was completed, to his great satisfaction. "From this time," says Mr. Watson, "he felt that he had nothing more to do, than to spend the remainder of his days, in the same spiritual labours in which he had been so long engaged; and that he had done all that a true prudence required to provide for the continuance and extension of a work which had so strangely enlarged under his superintendence."

The settlement now adverted to, was effected by means of a legal instrument, enrolled in Chancery, called "A Deed of Declaration," in which one hundred preachers, mentioned by name, were declared to be "The Conference of the people called Methodists." By means of this deed, a legal description was given to the term "Conference," and the settlement of the chapels upon trustees was provided for; so that the appointment of preachers to officiate in them should be vested in the Conference, as it had heretofore been in Mr. Wesley. The deed also declares how the succession and identity of the yearly Conference is to be continued, and contains various regulations as to the choice of a President and Secretary, the filling up of vacancies, expulsions, and all other matters connected with the societies, as forming one general connection.

In 1786, Mr. Wesley paid a second visit to Holland, where he preached in various places, expounded the Scriptures to private companies, and engaged in conversation with many learned and pious individuals. The following year we find him again in Ireland, when his preaching was unusually successful. The following remark on the Hutchinsonian System deserves notice:—

"As to his theology, I first stumble at his profuse encomiums on the Hebrew language. But is it not the language which God himself used? And is not Greek, too, the language which God himself used? And did he not use it in delivering to man a far more perfect dispensation than that he delivered in Hebrew? Who

can deny it? And does not even this consideration give us reason at least to suspect, that the Greek language is as far superior to the Hebrew, as the New Testament is to the Old? And, indeed, if we set prejudice aside, and consider both with attention and candour, can we help seeing, that the Greek excels the Hebrew, as much in beauty and strength, as it does in copiousness? I suppose no one, from the beginning of the world, wrote Hebrew better than Moses. But does not the language of St. Paul excel the language of Moses, as much as the knowledge of Paul excelled his?"

On the 26th of June, he was at Dublin, from whence he thus writes:—"We were all agreeably surprised with the arrival of Dr. Coke, who came from Philadelphia in nine-and-twenty days, and gave us a pleasing account of the work of God in America. Thursday the 28th, I had a conversation with Mr. Howard (the philanthropist) I think one of the greatest men in Europe. Nothing but the mighty power of God can enable him to go through his difficult and dangerous employments. But what can hurt us if God be on our side?" In August, 1787, he visited Guernsey, in company with Dr. Coke, as has been already noticed in the Life of Dr. Clarke—(See page 169,)—and preached with much pleasure and effect in various parts of the island. It was formerly mentioned, that while there he was detained by contrary winds, and during this detention he thus writes:—"Having now leisure, I finished a sermon on discerning the 'Signs of the Times.' This morning, I had a particular conversation, as I had once or twice before, with Jeannie Bisson of this town—such a young woman as I have hardly seen elsewhere. She seems to be wholly devoted to God, and to have constant communication with him. She has a clear and strong understanding, and I cannot perceive the least tincture of enthusiasm. I am afraid she will not live long. I am amazed at the grace of God which is in her. I think she is far beyond Madame Guion in deep communion with God; and I doubt whether I have found her fellow in England. Precious as my time is, it would have been worth my while to come to Jersey, had it been only to see this prodigy of grace."

Notwithstanding his advanced age, Mr. Wesley continued his

journeys and labours with the same punctuality, though not perhaps with the same vigour as usual. He still rose at four in the morning, and apportioned his employments to the different parts of the day. It was a fixed practical rule with him, which he observed to the very end of life, that the man who wishes to avoid temptation, and all foolish and hurtful habits, should be constantly employed, and generally have a certain portion of work to do within a limited time. In February, 1788, we find him saying, "I took a solemn leave of the congregation at West Street, by applying once more what I had enforced fifty years before, 'By grace ye are saved through faith.' The next evening we had a very numerous congregation at the new chapel (City Road) to whom I declared the whole counsel of God. I seemed now to have finished my work in London. If I see it again, well; if not, I pray God to raise up others, that will be more faithful, and more successful in his work." A month after this, viz. on the 29th of March, 1788, his brother, Charles Wesley died, and it operated as an admonitory hint of his own approaching dissolution.

On completing his eighty-fifth year, he makes the following reflections:—"June 28th, 1788, I this day enter on my eighty-sixth year. And what cause have I to praise God, as for a thousand spiritual blessings, so for bodily blessings also! How little have I suffered yet, by "the rush of numerous years!" It is true, I am not so agile as I was in times past: I do not run or walk so fast as I did. My sight is a little decayed. My left eye is grown dim, and hardly serves me to read. I have daily some pain in the ball of my right eye, as also in my right temple, occasioned by a blow received some time since, and in my right shoulder and arm, which I impute partly to a sprain, and partly to the rheumatism. I find, likewise, some decay in my memory, with regard to names and things lately past, but not at all with regard to what I have read or heard, twenty, forty, or sixty years ago. Neither do I find any decay in my hearing, smell, taste, or appetite, though I want but a third part of the food I once did; nor do I feel any such thing as weariness either in travelling or preaching. And I am not conscious of any decay in writing sermons, which I do as readily, and I believe, as correctly as ever."

About this time, one or two of the preachers, and a few societies, were harassed by justices of the peace, on grounds that were entirely novel. The Methodists were told, "You profess yourselves members of the Church of England, therefore, your licences are good for nothing; nor can you, as members of the church, receive any benefit from the Act of Toleration." Mr. Wesley saw that if the proceedings on this subtle distinction were extended over the nation, the Methodists must either avow themselves dissenters, or suffer great molestation. He therefore addressed a letter to one of the Episcopal bench, to the following purport:—

"My Lord,—I am a dying man, having already one foot in the grave. Humanly speaking, I cannot long creep upon the earth, being now nearer ninety than eighty years of age. But I cannot die in peace, before I have discharged this office of Christian love to your lordship. I write without ceremony, as neither hoping nor fearing any thing from your lordship, or from any man living. And I ask in the name and in the presence of HIM, to whom both you and I are shortly to give an account, why do you trouble those that are quiet in the land? those that fear God and work righteousness? Does your lordship know what the Methodists are? That many thousands of them are zealous members of the Church of England, and strongly attached, not only to his Majesty, but to his present ministry? Why should your lordship, setting religion out of the question, throw away such a body of respectable friends? Is it for their religious sentiments? Alas! my lord, is this a time to persecute any man for conscience sake? I beseech you, my lord, do as you would be done to. You are a man of sense; you are a man of learning; nay, I verily believe (what is of infinitely more value) you are a man of piety. Then think and let think—and I pray God to bless you with the choicest of his blessings."

Early in the year 1790, we find him once more at Bristol, whence he proceeded, preaching at several of the intermediate towns, to Birmingham, and thence to Madeley, in Shropshire, at which place he made the following entry in his Journal:—"I finished my sermon on the 'Wedding Garment;' perhaps the last that I shall write. My eyes are now waxed dim—my natural force is abated; however, while I can, I would fain do a little for God

before I drop into the dust." He visited the societies in Cheshire, Lancashire, and the North of England once more, and for the last time. On his return he passed through part of Yorkshire, to Hull, preaching in every place as on the brink of eternity. He also visited Epworth, the place of his nativity, and various parts of Lincolnshire; and thus notices his last birth-day:—" This day I enter on my eighty-eighth year. For above eighty-six years, I found none of the infirmities of old age; but last August I found almost a sudden change; my strength probably will not return in this world; but I feel no pain from head to foot, only, it seems nature is exhausted, and, humanly speaking, will sink more and more, till

'The weary springs of life stand still at last.'"

His labours, however, suffered little interruption; he continued to preach as usual in different places in London and its vicinity, generally meeting the society afterwards in each place. His Journal closes on Sunday, 24th of October, 1790. But he proceeded in his usual way till the stated time of his leaving London approached, when, with a view to his accustomed journey through Ireland or Scotland, he sent his chaise and horses before him to Bristol, and took places for himself and his friend in the Bath coach. But his " strength failed," and he was soon to " finish his course" nearer home.

On Thursday, the 17th of February, 1791, Mr. Wesley preached at Lambeth; but, on his return home, seemed much indisposed, and imagined he had taken cold. The following day he read and wrote as usual; and in the evening preached at Chelsea, but not without difficulty, having a considerable degree of fever upon him. Saturday he still persevered in his usual employments, though, to those about him, his complaints seemed evidently increasing. He dined at Islington, after which he desired a friend to read to him from the fourth to the seventh chapter of Job, inclusive. On Sunday he rose early, according to custom, but quite unfit for the exercises of the day. He was obliged to lie down about seven o'clock in the morning, and slept several hours. In the course of the day two of his own discourses on our Lord's Sermon on the

Mount were read to him; and in the evening he came down to supper. Monday the 21st, he seemed much better, and visited a friend at Twickenham. Tuesday he went on with his usual work, preached at the City Road, and seemed better than he had been for some days. Wednesday, he went to Leatherhead, where he delivered his last sermon, from Isa. lv. 6, "Seek ye the Lord, while he may be found; call ye upon him while he is near." Thursday, he paid a visit to Mr. Wolff's family at Balham, near Kennington Common, from whence he returned home on Friday the 25th, extremely ill. His friends were struck with the manner of his getting out of the carriage, and still more when he went up stairs and sat down in his chair. He sent every one out of the room, and desired not to be interrupted for half an hour. When that time had elapsed, some mulled wine was brought him, of which he drank a little. In a few minutes he threw it up and said, "I must lie down." His friends were now alarmed, and Dr. Whitehead was immediately sent for. On entering the room, he said, in a cheerful voice, "Doctor, they are more frightened than hurt." Most of this day he lay in bed, had a quick pulse, with a considerable degree of fever and stupor. Saturday the 26th, he continued much in the same state, taking very little either of medicine or nourishment. On the Lord's day morning he seemed better, got up, and took a cup of tea. Sitting in his chair, he looked quite cheerful, and repeated these lines of his brother Charles:—

"Till glad I lay this body down,
Thy servant, Lord, attend;
And O! my life of mercy crown
With a triumphant end!"

Soon after, he said emphatically, "Our friend Lazarus sleepeth." Exerting himself to converse with some friends, he was soon fatigued and obliged to lie down. After lying some time quiet, he looked up and said, "Speak to me, I cannot speak." The persons present kneeled down to pray with him, and his hearty "Amen," showed he was perfectly sensible of what was said. Some time

after he said, "There is no need of more; when at Bristol my words were,

'I the chief of sinners am,
But Jesus died for me.'"

Monday, the 28th of February, his weakness increased. He slept most of the day, and spoke but little; yet that little testified how much his whole heart was taken up in the care of the societies, the glory of God, and the interests of religion. On one occasion he said, in a low but distinct manner, "There is no way into the holiest but by the blood of Jesus." He asked what the words were from which he had preached a little before at Hampstead. Being told they were, "Brethren, ye know the grace of our Lord Jesus Christ, who, though he was rich, yet for your sakes he became poor, that ye, through his poverty might be made rich," he replied, "That is the foundation, the only foundation, and there is no other."

Tuesday morning, he sang two verses of a hymn, then lying still as if to recover strength, he called for pen and ink; but when it was brought he found himself unable to write. One present said, "Let me write for you, Sir; tell me what you would say?" He replied, "Nothing, but that God is with us." In the course of the forenoon, he said, "I will get up." While they were preparing his clothes, he broke out, in a manner which astonished all who were about him, in singing

"I'll praise my Maker while I've breath,
And when my voice is lost in death,
Praise shall employ my nobler powers.
My days of praise shall ne'er be past,
While life, and breath, and being last,
Or immortality endures."

His attendants having got him into his chair, observed him change for death. He nevertheless lingered on the threshold, gradually sinking, till the morning of Wednesday, March the 2d, when, a few minutes before ten, while a number of his friends were

kneeling around his bed, the taper of life expired in the most gentle manner. "He was in the eighty-eighth year of his age, and had been sixty-five years in the ministry. The records of his life are a lasting memorial of his uncommon zeal, and diligence, and usefulness in his Master's work, for more than half a century. His death was an admirable close of so laborious and useful a life."

At the desire of many of his friends, his corpse was placed in the new chapel, City Road, and remained there the day before his interment. His face, during that time, had a peaceful smile upon it, and an expression that was admired by all who saw it. March the 9th was the day appointed for his interment. The arrangement first made was to have the corpse brought out from the adjoining house, in which Mr. Wesley died, and placed in a raised position before the pulpit during the funeral service. But the crowd, which came to see the body while it was exposed in the coffin, both in the private house and also in the chapel, was so great, that the friends of the deceased became apprehensive of a tumult, should they adopt the plan first proposed. They, therefore, held a consultation, and came to the resolution, the evening before the funeral was to take place, to bury him between five and six in the morning. Though the time of notice to his friends was short, and the design itself was spoken of with great caution, yet the attendance was numerous even at that early hour. The Rev. Mr. Richardson, who now lies interred with him in the same vault, read the funeral service, in a manner which rendered it peculiarly affecting. When he came to that part of it, "Forasmuch as it hath pleased Almighty God to take unto himself the soul of our dear *brother*," &c. he substituted, with the most tender emphasis, the epithet "father," instead of brother, which had so powerful an effect on the congregation, that, from silent tears they seemed universally to burst out into loud weeping.

The funeral sermon was preached by Dr. Whitehead in the chapel at the hour appointed, to an astonishing number of people, among whom were many ministers of the Gospel, both of the establishment and dissenters.

This sermon was shortly afterwards published, and Mr. Adam

Clarke, who was then stationed in Dublin, sent a copy of it to the learned Dr. Barnard, then bishop of Killaloe, accompanied by a letter from himself, to which his lordship returned the following handsome reply.

April, 27th, 1791.

"Sir,

"I received the favour of your letter and the excellent sermon that accompanied it, on the death of Mr. Wesley, which I have perused with serious attention and uncommon satisfaction. It contains a true and not exaggerated encomium on that faithful and indefatigable servant of God who is now at rest from his labours, and (what is of more consequence to those who read it) an intelligible and judicious *απολογία* for the doctrine that he taught, which he has set forth in the clearest terms, and with a simplicity of style, even beyond that of Mr. Wesley himself; without the smallest tincture of (reprehensible) enthusiasm, erroneous judgment, or heterodox opinion. He has plainly expounded the truth as it is in Jesus; and I hope and believe that the dispersion of this little tract may do much good: as the sublimest truths of Christianity are there reduced *ad captum vulgi*, and at the same time, proved to the learned to be none other than such as have been always held and professed in the Christian Church, from the time of the apostles till now, however individuals may have lost sight of them.

"I am particularly obliged to you for communicating to me this little tract, and wish that I had the pleasure of knowing the author.

"I return you my thanks for the personal respect you are so good as to express for me, and should be happy to deserve it.

I am, Sir,

Your very obedient, humble servant,

THOMAS, KILLALOE."

Although Mr. Wesley had furnished his friends with a specimen of the kind of inscription which he wished should be placed on his tomb-stone, as he said, "to prevent vile panegyric"—they declined taking it as a model, under present circumstances. A long inscription was placed upon his tomb; and another afterwards on the marble tablet erected to his memory in the chapel. Of the latter, the following is a copy:

SACRED TO THE MEMORY
OF THE REV. JOHN WESLEY, M.A.
Sometime Fellow of Lincoln College, Oxford:

A man in learning and sincere piety
Scarcely inferior to any;
In zeal, ministerial labours, and extensive usefulness,
Superior, perhaps, to all men
Since the days of St. Paul.

Regardless of fatigue, personal danger, and disgrace,
He went out into the highways and hedges
Calling sinners to repentance
And publishing the gospel of peace.

He was Founder of the Methodist Societies
And the chief promoter and patron
Of the plan of itinerant preaching,
Which he extended throughout GREAT BRITAIN and IRELAND,
The WEST INDIES and AMERICA,
With unexampled success.

He was born the 17th of June, 1703
And died the 2nd of March, 1791,
In sure and certain hope of eternal life
Through the Atonement and Mediation of a crucified Saviour.

He was sixty-five years in the ministry
And fifty-two an itinerant preacher.
He lived to see in these Kingdoms only,
About three hundred itinerant
And one thousand local preachers,
Raised up from the midst of his own people;
And eighty thousand persons in the Societies under his care.

His name will be ever had in grateful remembrance
By all who rejoice in the universal spread
Of the Gospel of Christ.

Soli Deo Gloria.

It now only remains to present the reader with a brief description of Mr. Wesley's person, and some particulars of his character, or at least the more prominent features in it as sketched by his numerous biographers.

The person of Mr. Wesley was remarkable. His stature was low: his habit of body, in every period of life, the reverse of corpulent, and expressive of strict temperance, and continual exercise. Notwithstanding his small size, his step was firm, and his appearance till within a few years of his death, vigorous and muscular. His face, for an old man, was one of the finest ever seen. In his countenance mildness and gravity were very pleasingly blended, and this in old age rendered it extremely venerable. A clear, smooth forehead, an aquiline nose, an eye the brightest and most piercing that can well be conceived, and a freshness of complexion scarcely ever to be found at his years, indicative also of the most perfect health, conspired to render him a venerable and interesting figure. Few saw him without being struck with his appearance; and many, who had been greatly prejudiced against him, were known to change their opinion the moment they were introduced into his company. In his countenance and demeanour, there was a cheerfulness mingled with gravity; a sprightliness which was the natural result of an unusual flow of spirits, and yet was accompanied with ever mark of the most serene tranquillity. His aspect, particularly in profile, had a strong character of acuteness and penetration. In dress he was a pattern of neatness and simplicity. A narrow plaited stock, a coat with a small upright collar, no buckles at his knees, no silk or velvet in any part of his apparel, and a head as white as snow, gave an idea of something primitive and apostolic, while an air of neatness and cleanliness was diffused over his whole person.

The preceding sketch of his history will enable the reader to form a just estimate of his zeal and indefatigable industry in prosecuting his ministerial labours. But it may be proper, in the conclusion of this narrative, that some features in his character should be more distinctly marked. In manners he was social, polite, and conversible, without any of the gloom and austerity that might have been expected. In the pulpit he was fluent, clear, and argumentative; often amusing; but never aiming at, or reach-

ing, like Whitefield, the eloquence of passion. His style in writing was of a similar description, and he rarely appeared heated even in controversy. His great mental characteristics were energy and love of power, which he would never share with any one; like many correspondent characters in the catholic world, who could not have effected what they lived to accomplish, on any other principle. In a similar manner, he mixed up no small portion of human policy in his religious system. It may indeed be questioned if the annals of mankind can furnish a more accomplished ecclesiastical politician than John Wesley. In every part of the methodistic economy, things were so completely dovetailed, that judges upon the bench, when made acquainted with it, as they sometimes were, in consequence of litigations being submitted to their decision respecting the property in chapels, have been known to express their admiration of the profound wisdom and sagacity that were displayed in the arrangements and provisions made by the founder of methodism! "As a preacher," says one of his biographers, "he had many qualifications in common with other eminent men, but some peculiar to himself. His attitude in the pulpit was graceful and easy; his action calm and natural, yet pleasing and expressive; his voice not loud, but manly and clear; his style, neat, simple, and perspicuous, and admirably adapted to the capacity of his hearers. His discourses, in point of composition, were extremely different on different occasions. When he gave himself sufficient time for study, he succeeded; but when he did not, he frequently failed. It was indeed manifest to his friends for many years before he died, that his employments were too many, and he preached too often, to appear with the same advantage at all times in the pulpit. His sermons were always short; he was seldom more than half an hour in delivering a discourse; sometimes not so long. His subjects were judiciously chosen; instructive and interesting to the audience, and well adapted to gain attention and warm the heart."

As to his doctrinal system, it was professedly of an Arminian complexion, though it is manifest from his published works that it varied considerably at different periods of his life. The Rev. Melville Horne, in a little piece published by him while at Maccles-

field, tells us that on one occasion he mentioned to Mr. Wesley some objections which he had to the manner in which the Methodist preachers, and Dr. Coke in particular, were wont to state the doctrine of justification by faith, when Mr. Wesley thus addressed him:—"Why, Melville, when I look back to the rise of the Methodist connection, and think of the strange, incoherent, and unscriptural things we then uttered, I marvel that the good people did not stone us!" At one period of his life he was a violent impugner of the doctrine of Divine sovereignty, declaring that "he could sooner be a Turk or an infidel than he could believe the blessed God capable of giving grace (that is, showing mercy) to one and not to another." Yet Jehovah claims this adorable attribute as the brightest jewel in his crown, see Exod. xxxiii. 18, 19. When the writer of these remarks mentioned this matter to the late Dr. Hamilton, of the City Road, a local preacher in the Wesleyan connection, about a dozen years ago, the Doctor made the following extraordinary reply:—"Sir, you must not take the character of Methodism in the present day from what it was thirty years ago—*the Methodists of the present day are no more Arminians than they are Mahometans!*" And, indeed, every intelligent person who attends to the current strain of preaching in their chapels, must be struck with its manifest approximation to that of moderate Calvinists—such as Watts, and Doddridge, and Fuller, and Hall, to say nothing of the old Puritans. It is much to the credit of the present race of Methodist preachers, that they refuse to be restricted to the reading of the writings of the Arminians, but can avail themselves of those of Dr. Owen, and Charnock, and Bates. and many others of the evangelical school.

It is surely a matter of regret that, in collecting his converts into societies, Mr. Wesley was so little solicitous to organize those societies after the pattern which is laid down for Christians in all ages to copy after, in the New Testament. The primitive churches were set in order, with their bishops or elders, and deacons, under the direction of inspired apostles, and after a pattern shown them by Christ himself, Acts, i. 3. All their ordinances of public worship—their social practices—their laws and institutions were of Divine origin and appointment, and, consequently, best adapted to

promote the glory of God, and the edification of the disciples in faith and holiness. But, rejecting these, Mr. Wesley's plans were all of his own devising—the result of which is that there is scarcely any affinity between Methodism and Scriptural Christianity; and in proportion as the light increases and the attention of men is drawn to the latter, must the former retire. That cannot be the kingdom of Christ in which the whole economy is not under the regulation of his own laws—but nothing can be more demonstrable than that Methodism was subject to laws of Mr. Wesley's own framing. It was no unusual thing for some of his preachers to remonstrate against his stretch of arbitrary power and authority—and it is amusing to notice how he parried the thrust:—"When those persons who afterwards composed the society, first put themselves under my care," said he, "the desire was on their part, not mine. My desire was to live and die in retirement; but I did not see that I could refuse them my help and be guiltless before God. And as it was merely in obedience to the providence of God, and for the good of the people, that I first accepted this power, which I never sought, nay, a hundred times laboured to throw off, so it is on the same considerations, not for profit, honour, or pleasure, that I use it at this day. But several gentlemen are still offended at it. My answer to them is this—I did not seek any part of this power, it came upon me unawares. But when it was come, not daring to bury that talent, I used it to the best of my judgment. Yet, I was never fond of it. I always did, and do now, bear it as my burden; the burden which God lays upon me, and therefore I dare not as yet lay it down. But if you can tell me any one, or any five, to whom I may transfer this burden, who can and will do just what I do now, I will heartily thank both them and you."

Mr. Wesley's temper was naturally warm and impetuous; but by religious principle and severe discipline, he brought it so much under control, as to maintain a remarkable sedateness and calmness, while in the discharge of his public duties. Persecution, opposition, and scorn, he could endure, not only without anger, but without the least apparent emotion; but if ever, in later life, he was put off his guard, it was when his preachers or people opposed or interfered with his regulations. This he could ill brook, and

was sometimes betrayed by it into hasty expressions: but so great was his placability, that nothing was easier than to appease his anger and regain his good will.

Dr. Coppleston, the present Bishop of Landaff, has given an honourable testimony to Mr. Wesley's character and exertions; he describes him as "a man orthodox in his belief, simple and disinterested in his own views, and adorned with the most amiable and distinguishing virtues of a true Christian. He found thousands of his countrymen, though nominally Christians, yet as ignorant of true Christianity as infidels and heathens; and in too many instances (it is useless to conceal or disguise the fact) ignorant, either through the inattention of the government, in not providing for increased numbers, or through the carelessness and neglect of those whom the national church had appointed to be their pastors." And then referring to what he deems Mr. Wesley's errors, he adds, "but over errors such as these let us cast a veil; and rather rejoice in reflecting on the many whom he reclaimed from sin and wickedness, and taught to seek for salvation, through the merits of our Saviour. Of such a man we ought to speak, not only with tenderness, but with brotherly love and esteem."

The following spirited character of Mr. Wesley, given by Mr. Nicholls, in the fifth volume of his Literary Anecdotes, must close this sketch of his character:—

"Where much good is done, we should not mark every little excess. The great point in which Mr. Wesley's name and mission will be honoured is this—he directed his labours towards those who had no instructor; to the highways and hedges; to the miners in Cornwall, and to the colliers in Kingswood. These unhappy creatures married and buried among themselves, and often committed murders with impunity, before the Methodists sprang up. By the humane and active endeavours of him and his brother Charles, a sense of decency, morals, and religion, was introduced into the lowest classes of mankind: the ignorant were instructed, the wretched relieved, and the abandoned reclaimed. He met with great opposition from many of the clergy; and unhandsome treatment from the magistrates, who frequently would refuse to check or punish a lawless mob, that often assembled to insult or

abuse him. He was, however, one of the few characters who outlive enmity and prejudice, and received in his later years every mark of respect from every denomination. His personal influence was greater, than, perhaps, that of any other private gentleman in any country. It was computed that, in 1791, there were, in the three kingdoms, 80,000 members of this society. He visited them alternately, travelling 8,000 miles every year, preached three or four times constantly in one day; rose at four, and employed all his time in reading, writing, attending the sick, and arranging the various parts of this numerous body of people. Amongst his virtues, forgiveness to his enemies, and liberality to the poor, were most remarkable; he has been known to receive, even into his confidence, those who had basely injured him; they have not only subsisted again on his bounty, but shared in his affection. All the profit of his literary labours; all that he received or could collect (and it amounted to an immense sum, for he was his own printer and bookseller) was devoted to charitable purposes. Yet, with such opportunities of enriching himself, it was doubtful whether the sale of the books would pay all his debts. His travelling expenses were paid by the societies which he visited.

"On a review of the character of this extraordinary man, it appears that, though he was endowed with eminent talents, he was more distinguished by their use, than even by their possession. Though his taste was classic, and his manners elegant, he sacrificed that society in which he was particularly calculated to shine; gave up those preferments which his abilities must have obtained, and devoted a long life in practising and enforcing the plainest duties. Instead of being 'an ornament to literature,' he was a blessing to his fellow-creatures—instead of 'the genius of the age, he was 'the servant of God.'"

SECTION X.

Biography of Mr. Clarke resumed—his residence at Manchester, A. D 1791—2.—*and at Liverpool,* 1793—4—5.

We have seen, in the former part of the preceding section, that, during the time Mr. Clarke was stationed in Dublin, his health was in a very declining state. When his year was expired, the annual Methodist Conference, the first after the death of Mr. Wesley, was held in Manchester; and the preachers assembled on that occasion, taking into consideration his bad health, appointed him to the Manchester Circuit, principally with a view to his using the Buxton waters, as the likeliest means of his recovery. The remedy was tried, and happily with success; he not only had recourse to the baths, but also drank the waters, and found great benefit from them. This induced the Conference to continue him upon the same circuit a second year, when he again visited Buxton, and had his health completely restored. We cannot, therefore, wonder that one who had received such an experimental proof of the utility of these waters in mitigating rheumatic complaints, should be a strenuous advocate for them through life, as he certainly was, speaking of them in the highest terms, and insisting that their efficacy, in complaints of that kind, could not be overrated.

It is almost impossible to do justice to the biography of any public man, during this period of Dr. Clarke's life, whether he be layman or clergyman, without glancing at the political state of the country, from the year 1789 to the end of the century—so very unlike was it to the ordinary routine of things. In the year just mentioned, the French Revolution burst out like a volcano, spreading anarchy and confusion through all the states of Europe: and though we were happily separated, by our insular situation, from its immediate contact, yet we felt enough of it to "fright the isle from its propriety." The appalling scenes through which we passed are sufficiently fresh in our recollection, to chill us with horror, and to extort the fervent wish that they may never be permitted by a gracious Providence to return upon us. To furnish even a sketch of the

subject, or present the reader who has since entered the world with an outline of the picture, demands no ordinary pencil.

"If you had wished to figure to yourselves," says the eloquent Hall, when glancing back upon it, "a country which had reached the utmost pinnacle of prosperity, you would undoubtedly have turned your eyes to France, as she appeared a few years before the Revolution: illustrious in learning and genius; the favourite abode of the arts, and the mirror of fashion, whither the flower of the nobility from all countries resorted, to acquire the last polish of which the human character is susceptible. Lulled in voluptuous repose, and dreaming of a philosophical millenium, without dependance upon God, like the generation before the flood, 'they ate, they drank, they married, they were given in marriage.' In that exuberant soil every thing seemed to flourish but religion and virtue. The season, however, was at length arrived, when God was resolved to punish their impiety, as well as to avenge the blood of his servants, whose souls had for a century been incessantly crying to him from under the altar. And what method did he employ for this purpose? When he to whom vengeance belongs—when he whose ways are unsearchable, and whose wisdom is inexhaustible, proceeded to the execution of this strange work, he drew from his treasures a weapon he had never before employed. Resolving to make their punishment as signal as their crimes, he neither let loose an inundation of barbarous nations, nor the desolating powers of the universe; he neither overwhelmed them with earthquakes, nor visited them with pestilence. He summoned from among themselves a ferocity more terrible than either; a ferocity which mingling in the struggle for liberty, and borrowing aid from that very refinement to which it seemed to be opposed, turned every man's hand against his neighbour, and sparing no age, nor sex, nor rank, till satiated with the ruin of greatness, the distresses of innocence, and the tears of beauty, it terminated its career in the most unrelenting despotism. 'Thou art righteous, O Lord, which art, and which was, and which shall be, because thou has judged thus: for they have shed the blood of saints and prophets, and thou hast given them blood to drink for they are worthy.'"

Adverting to the same portentous crisis, the following paragraphs,

from the same able writer, deserve insertion. "The contest in which we have been lately engaged, is distinguished from all others in modern times, by the number of nations it embraced, and the animosity with which it was conducted. Making its first appearance in the centre of the civilized world, like a fire enkindled in the thickest part of a forest, it spread during ten years on every side; it burnt in all directions, gathering fresh fury in its progress, till it enwrapped the whole of Europe in its flames: an awful spectacle, not only to the inhabitants of the earth, but in the eyes of superior beings. What place can we point out to which its effects have not extended? Where is the nation, the family, the individual I might almost say, who has not felt its influence? It is not the termination of an ordinary contest which we are assembled this day to commemorate; it is an event which includes for the present (may it long perpetuate) the tranquillity of Europe, and the pacification of the world! we are met to express our devout gratitude to God for putting a period to a war, the most eventful perhaps that has been witnessed for a thousand years, a war which has transformed the face of Europe, removed the land-marks of nations, and limits of empires.*

"The spirit of animosity with which it has been conducted is another circumstance which has eminently distinguished the recent contest. What principally contributed to make the contest so peculiarly violent, was a discordancy betwixt the opinions and the institutions of society. A daring spirit of speculation, untempered alas by humility and devotion, has been the distinguishing feature of the present times. While it confined itself to the exposure of the corruptions of religion, and the abuses of power, it met with some degree of countenance from the wise and good in all countries, who were ready to hope it was the instrument destined by Providence to ameliorate the condition of mankind. How great was their disappointment, when they perceived that, pretensions to philanthropy were, with many, only a mask assumed for the more successful propagation of impiety and anarchy!"†

At the time Mr. Adam Clarke was stationed on the Manchester Circuit, A. D. 1791-2, the sentiments of the people of England

* Reflections on War, p. 27. † Ibid, p. 18, 19.

generally, were much divided, respecting the merits or demerits of what had taken place, and was then going on in France. The Tory party including placemen and pensioners, regarded it in the light of a horrible rebellion, and trembled lest the contagion should spread and affect our happy country: while the friends of civil and religious liberty hailed it as the dawn of an auspicious era to the nations of Europe. On the part of the Tories, the celebrated Edmund Burke sounded the tocsin of alarm, in his well known book, entitled, " Reflections on the French Revolution," a publication of so singular a cast, that, in the language of Sir James Mackintosh, " we scarcely could praise it or blame it too much." Mr. Burke had answers without end; but the most popular was that of the noted Thomas Paine, entitled " The Rights of Man," in which the monarchical kind of government was treated with great contempt, and the glories of a republic, such as he had lately been instrumental in establishing for the United States beyond the Atlantic, was held up to the admiration of our countrymen!

Paine, who was the Cobbett of that day, became the idol of the great class of operatives thoughout the manufacturing districts in the midland counties, particularly Lancashire, York, and Nottingham. And even great numbers of religious people caught the mania, and were carried away with the torrent of democracy. The pulpits of all parties resounded with the *pro* and *con* politics of the day —often to the shameful neglect of " the things which pertain to the kingdom of God, and the name of Jesus Christ."

It fell to the lot of Mr. Clarke to be associated, while on the Manchester district, with two eminent men, who unfortunately took opposite sides of this great political question—and it placed him between two fires. His own politics were of the liberal cast—he being what is termed a Whig; and from those principles he never swerved; but he had sufficient prudence to abstain from introducing them at any time into the pulpit; confining his preaching to the doctrine of Christ crucified, and salvation through his blood. On the contrary his colleagues (one of whom if we mistake not was Mr. Samuel Bradbury, a thorough democrat) was continually pleading the cause of republicanism, while the other exhausted himself in maintaining the divine right of kings and regular

governments to do whatever might seem right in their own eyes, the people at large, according to the phrase of Mr. Wyndham, in the House of Commons, "having nothing to do with the laws but to obey them." Mr. Clarke was sorely grieved with this state of things; but remonstrance was unavailing, and he determined to steer a middle course, confining his ministrations to subjects strictly theological; and though, as he modestly expresses it, "his abilities were greatly inferior to those of his colleagues, his congregations were as large as theirs, and his teaching more abundantly useful." He justly adds, that "political preachers neither convert souls, nor build up believers in their most holy faith: one may pique himself on his loyalty, the other on his liberality and popular notions of government; but in the sight of the great head of the church, the first is a sounding brass, the other a tinkling cymbal.—

———Arcades ambo
Et cantare pares et respondere parati.

Both stubborn statesmen, both with skill inspired,
To scold or bluster as their cause required.

When professed preachers of the gospel become parties in party politics, religion mourns, 'the hungry sheep look up and are not fed,' and political disputes agitate even the faithful of the land. Such preachers, no matter which side they take, are no longer the messengers of glad tidings, but the seedsmen of confusion, and wasters of the heritage of Christ."

The present generation can have but a very faint idea of the inflamed state of the public mind in all large towns and popular places at the period now referred to. A spirit of rancour and bitterness, arising from party politics, diffused its baneful influence through all ranks and classes of the community—from the merchant upon 'Change to the peasant's hut; two acquaintances could scarcely meet in the street, but their hands were ready to be lifted against each other on the politics of the day, and the peace of the domestic circle was too often disturbed by the same fruitless topic. Even the pulpit became desecrated into an instrument of rancorous hostility; and as those of the establishment were mostly enlisted in the service of the Tories, to plead the cause of "a just and

necessary war," those of the dissenters caught the baneful infection, and in general took the opposite side of the question. The conduct of the latter was very galling to the government of the day, and in some instances their agents did not hesitate to make terrible examples in order to deter others from pursuing that line of conduct. I shall adduce two instances of this, in proof of what Mr. Clarke has told us of his situation in Manchester, and also in illustration of his own prudence in avoiding the introduction of political topics into the pulpit.

The first is the case of Dr. Priestley, then of Birmingham. The friends of freedom in that town, had determined, in the year 1791, to celebrate the anniversary of the destruction of the Bastille, the King's State Prison in the vicinity of Paris, which had taken place on the 14th July, 1789. The populace of that town collected in a great mob, and, *uncontrolled by the magistrates*, burned to the ground some places of worship belonging to the Socinian class of dissenters, and the dwelling houses also of several of them. They then proceeded to the residence of Dr. Priestley, where they destroyed his house, his valuable library, all his papers and philosophical apparatus, and would in all probability have added himself to the general conflagration, had he not fortunately escaped their fury, and become a fugitive in order to preserve his life. This tumult, after raging four days, and extending its direful effects over the adjacent populous districts was quelled by military force. Many of the rioters were apprehended and brought to trial, but three only were capitally punished.

The other instance referred to is that of the late Mr. William Winterbotham, many years a Baptist minister at Shortwood, near Stroud in Gloucestershire, a man of more than ordinary talents. In the year 1792, this gentleman resided at Plymouth, and was an assistant preacher to Mr. Philip Gibbs of that town, pastor of the Baptist church in How's lane. It had long been the custom of the dissenters of Plymouth to hold an Anniversary Service on the return of the 5th of November, in commemoration of the nation's happy deliverance from a popish plot. Mr. Gibbs himself being at an advanced stage of life, and in a declining state of health, it fell to the lot of his assistant to deliver the Anniversary sermon, which

was preached in that evening of the day. After speaking of British deliverances, and offering various observations on what might be called peculiarly British topics, he adverted to the revolution which had lately taken place in France The sermon, however, contained nothing of a seditious cast, but on the contrary inculcated every thing that was loyal and peaceable in spirit and conduct; and in the boldest of its sentiments and principles there was no more than had been maintained by Locke and Blackstone and others, who were generally considered as the ablest of our political writers and the soundest advocates of the British constitution. But this was found a favourable opportunity for ignorance, prejudice, and malevolence to operate. Two or three persons of weak understandings, and strong prejudices, without education or respectability, who attended to hear the sermon, soon began to spread false reports, or at least very exaggerated ones, of what had been said. The magistrates gladly availed themselves of these to turn them to their own account. Informations against Mr. Winterbotham were immediately sent to the higher authorities—solicitors were engaged—and every method that party spirit and personal hostility could devise, was diligently employed to procure materials which legal ingenuity might work up into a formidable indictment. With the laudable desire of publicly contradicting the falsehoods circulated by some and correcting the misapprehensions entertained by others, Mr. Winterbotham availed himself of an opportunity, about a fortnight afterwards of delivering a discourse from Rom. xiii. 12. "The night is far spent, the day is at hand &c.," in which he most clearly and distinctly stated the duty of Christians to submit to the ordinance of civil government under every variety of constitution and every form of administration, in a manner that seemed likely to preclude all possibility of misunderstanding or affording any pretext for misrepresentation. But instead of conciliating, this sermon was perversely charged as an aggravation of guilt, and made the subject of a second indictment: and upon these two indictments, Mr. Winterbotham was arraigned as a culprit, and tried at Exeter before Baron Perryn and a special jury—and in defiance of all law and evidence, found guilty of preaching seditious sermons, and sentenced to four years imprisonment, and payment of a fine of

two hundred pounds! and withal, security for five years' good behaviour. The expenses incurred by Mr. Winterbotham in his defence amounted to an additional sum of £337.

This was a salutary lesson to the dissenting ministers of that day, how they meddled with politics in the pulpit—nor can it be doubted that it tended greatly to check the evil: but that poor Winterbotham was made the "scape goat," on this occasion, and that his severe punishment was planned and designed by the ruling powers to operate in this direction, may not unreasonably be inferred from the following curious *fact*, which I am not at present aware has hitherto got into print—the truth of it however may be relied upon.

When Mr. Winterbotham's term of imprisonment had expired, he produced his sureties for his good behaviour, regained his liberty, and returned to Plymouth where he resumed his ministerial functions. In process of time he received a call from the Baptist church at Shortwood to succeed Benjamin Francis in the pastoral office of that church, with which he complied, and in 1804 removed to Gloucestershire. Here he continued his pastoral labours, till the fall of Napoleon put an end to the long and protracted war. Pitt and most of his colleagues were removed from the scene of action—and the office of Chancellor of the exchequer was filled by Mr. Vansittart, now Lord Bexley; and it was during his administration that what I am going to relate took place.

During the term of Mr Winterbotham's confinement in Newgate, he was visited by many of the leading democratical politicians of the day, among whom was Robert Southey, the present Poet Laureate, then, in politics, a complete radical! He pitied his ill-fated brother, commiserated his unhappy lot, and did his utmost to cheer him under his sufferings. By the period that the war was closed, Southey had, in politics, got round to the other point of the compass, and become a state contributor to the Quarterly Review, the grand organ of the Tories! In an article which appeared in that Journal, a few years after the termination of the war, a retrospective glance was taken of some prominent features in the state of the country during the fearful contest, and among other things, Winterbotham's cruel and unjust sentence was adverted to

in somewhat feeling strains. It was spoken of as a hard case—being a violation of all the principles of justice and equity—a verdict in opposition to the direction of the learned judge &c. &c. A few weeks after the publication of this article in the Quarterly, Mr. Winterbotham was surprised by the receipt of an anonymous letter, through the medium of the Post Office, the purport of which was to apprize him, that if he would ride over to a neighbouring town—call at a certain bank in that town—give in his name—but *ask no questions*, he would be presented with something worth his attention. Mr. Winterbotham did so, and on calling as directed, was presented with a bank of England note, value ONE THOUSAND POUNDS! The reader must be left to indulge his own reflections on this singular occurrence—and should he resolve the whole mystery into some compunctious visitings of conscience in a certain quarter, he perhaps may not be very wide of the mark. Bank notes of a thousand pounds value do not drop from the clouds! We now return to Mr. Clarke.

In the course of the year 1792, Mr. Clarke was bereaved of a fine healthy boy, nearly two years old, who was called after his own name, and he felt the stroke severely. The child had been seized with the croup; and though medical aid was promptly called in, it was found totally unavailable; it died in its father's arms a few hours after it was seized, and the shock came upon the parents so instantaneously that it was some time before they could realize the appalling fact. The father continued through life to retain the liveliest impressions of the afflictive occurrence, and when any incident brought it into notice his eyes were instantly suffused with tears, nor would he ever permit another of his children to be called after his own name.

Mr. Clarke removed from Manchester to Liverpool, in the summer of 1793, in accordance with the appointment of Conference, and here he continued for two years, viz. from Midsummer 1793 to Midsummer 1795. It was during this interval that he was very near losing his life by assassination; the circumstances attending which are thus related.

He had been preaching one evening at the Village of Aintree, near West Derby, about six miles from Liverpool, and was return-

ing home accompanied by two friends, one of whom was his brother, Tracy Clarke, who, as formerly mentioned, took up his residence at Maghull, where he practised as a surgeon and apothecary. A stone from an invisible hand struck him on the head, cut through his hat, and inflicted a deep incision. Mr. Clarke fell to the ground with the violence of the blow, which is no way wonderful, for the stone was afterwards picked up and proved to be upwards of a pound weight! This horrid deed was proved to be the act of one of two men who had been to hear him preach, and way-laid him on his way homewards, and had he been alone would in all probability have murdered him. His friends carried him into a cottage at no great distance, when his brother examined the wound and found, that though not necessarily mortal, it was of such a kind as to render perfect quiet and tranquillity indispensable to a recovery, and therefore, after washing and dressing it, for the bleeding had been copious, they determined to let him remain at the cottage till the following day.

Leaving the friend with his wounded companion, Mr. Tracy Clarke set off in pursuit of the miscreants who had perpetrated this outrage, and found them at a public house not far off. On his charging them with the fact, each one began to accuse the other with having done it, on which Mr. Clarke had them taken into custody. The neighbourhood of Aintree, like many other parts of Lancashire, is full of Roman Catholics; and it occurred to him to question the men as to their creed, when they frankly acknowledged that they were Catholics—that they had casually entered the house during the preaching, and placing themselves near the door, as soon as the service was over they followed Mr. Clarke, concerted their plan and executed it in the manner now mentioned. While explaining the circumstances of the case to the people of the house where Mr. Adam Clarke lay, it turned out that they also were Catholics, and when they were informed that the offenders were Papists, and the object of their cruelty a Methodist preacher, they said, "you have been rightly served; what business had you to come and preach here? it is a pity they had not killed you!"

Shocked at hearing such a declaration as this, the two friends instantly perceived that this was no fit place to leave Mr. Clarke

in for the night, and therefore resolved on taking him to his brother's house at Maghull, which with much difficulty and risk they succeeded in doing; and on the following day he insisted on being taken to his own house in Liverpool, where he was presented to his family, the picture of death, his hair and clothes covered with blood. Here he was laid up for more than a month, a considerable part of which time his life hung in doubt. The men were brought up before a magistrate for this horrible outrage, but Mr. Clarke apprehending that it might affect their lives, declined to prosecute; and on their confessing their fault, and binding themselves never more to offend, they were discharged. It is manifest that the men had not been instigated to this atrocious deed by any thing the preacher had said in his sermon, for he had made not the slightest allusion to any article of the Romish faith, nor had he given them the slightest offence in any way; their malice towards him arose from their bigotry and bad passions; and in a few years they both came to a tragical end.

Mr. Clarke's conduct while residing in Liverpool contributed much to his popularity and to making him friends. He laboured assiduously in the duties of his calling, preaching almost daily, and visiting his congregation from house to house, more especially the sick and afflicted; and he prosecuted his studies too with unwearied application. It was at this juncture, 1795, that the writer of this Memoir first became acquainted with him, and heard him preach—dined with him—and spent a whole afternoon with him, examining his library in which were many scarce and valuable books which he had not previously seen—black-letter bibles—ancient manuscript versions of the New Testament—illuminated Missals—and curious Oriental tracts on vellum. At that time Mr. Clarke resided in Leeds street, near the canal, on the north of the town, and quite in its suburbs. His colleague was Mr. John Pawson, a veteran in the service of Methodism, a man of great gravity and established reputation, but not at all partaking of Mr. Clarke's literary habits. They acted, however, in perfect unison and harmony in their one grand object, and saw the success of their joint labours, in the rapid increase of the societies.

Although the following anecdote has not found its way into the

Life of Dr. Adam Clarke as published by the family, it possesses sufficient interest to entitle it to be placed upon record, as serving to illustrate the character and labours of Mr. Clarke during the time he resided in Liverpool. The writer of these lines had it at the time from undoubted authority, that of a brother-in-law who was intimately acquainted with all the parties.

There is at Knowsley, a few miles from Liverpool, adjoining the park of the Earl of Derby, a chapel, of orthodox origin, as the trust-deed states, but which, like many other *endowed* places of worship in Lancashire, had fallen, in process of time, into the hands of the Socinians. The latter, nothing behind their contemporaries in what relates to the loaves and fishes, retained possession, and kept open the doors on the Lord's day as long as any persons could be induced to attend the preaching of these "Rational Christians."

In the year 1795, however, not an individual could be found to enter the place except those who were paid for so doing, and the doors were closed in despair. The Rev. John Yates, minister of the Unitarian chapel in Paradise Street, Liverpool, had the management of the place, and not knowing what to do with it, at last called upon Mr. Clarke, and thus addressed him; "There is," said Mr. Yates, "a place of worship at Knowsley, which has been, during several generations, in the possession of our denomination, endowed with an estate in Cheshire, and we have done all we could to keep it open by sending preachers statedly there; but, whatever be the cause, they have preached the people all away; for not an individual now attends. I wish, therefore, Mr. Clarke, that you would take it into your hands, and let your preachers try what they can do with it—perhaps the people in the neighbourhood may hear them, though they decline any longer to hear us." Mr. Clarke courteously replied, "Why, sir, that is no very uncommon case—it is not at all improbable, that the strain of preaching pursued by your ministers is of too refined a cast for the inhabitants of a country village—the poor people may not be able to understand them. We will, if you please, make an experiment, and you shall know how far we succeed in the matter." Arrangements were made accordingly—the Methodists re-opened the place, and the people flocked to hear them. This is nearly forty

years ago, but how matters have progressed since that time, I am not able to say. From a paragraph in the "Manchester Socinian Controversy," p. 141, it would seem that the place has lapsed into the hands of the clergy of the Church of England, who, too lazy themselves, send two laymen from Liverpool every Lord's day, one to read prayers, and the other to read a sermon, perhaps through the influence of the Knowsley family, who may not relish the bustle of Methodism.

In the summer of the year 1794, the parents of Mr. Adam Clarke, accompanied by the younger branches of their family, removed from Ireland, which was then become a scene of political contention and strife, not to say of disloyalty and rebellion, such as must have rendered it far from enviable, as a place of residence, to families that coveted peace and tranquillity. After a time they took up their residence in Manchester, where the senior Mr. Clarke succeeded in establishing a classical school, which he kept up to the time of his death, which took place in the year 1798, in the sixty-second year of his age.

SECTION XI.

Mr. Clarke's removal to the London Circuit, where he continues for three years, A. D. 1795—1798.

We now approach that period in the life of Mr. Adam Clarke when he began to take his stand among the authors of the age, and to give to the world, through the medium of the press, the fruits of his studies and learning.

In the year 1795, the Annual Conference was held in Manchester, in the month of July, at which he received his appointment to the Metropolitan Circuit, and at the conclusion of its sittings, he returned to Liverpool, in order to remove his family to London. Here he took up his residence in John Street, Spitalfields, in the house adjoining the chapel which had been originally built for the French-Protestant-Refugees, but then recently purchased by the Wesleyan Methodists.

This appointment placed him in a post of eminence, more conspicuous than any which he had hitherto filled; the Circuit in which he was to labour, as a preacher, was widely extended—stretching east and west from Woolwich to Twickenham, and north and south from Tottenham to Dorking. His walks were consequently long, and his preaching, as well as other religious exercises, numerous and frequent throughout the week. It was his constant practice to register all the texts he preached from, and all the places he preached at, in regular chronological order; and on examining this journal it has been found, that during the three years he continued on the London Circuit, he walked upwards of seven thousand miles, in the mere duty of preaching, or forty miles a week, and six miles a day, *dies de diem,* without intermission—these journeys being invariably performed on foot, that to Dorking excepted, which, lying at a distance of twenty-three miles from head quarters, was scarcely accessible to a pedestrian every week, especially one who had other stations to visit on the morrow.

But Mr. Clarke's residence in London was a most important circumstance to him in various other respects than considered merely in reference to his labours as a preacher. He was now placed at the mart of literature—the fountain head of intelligence and information—the centre around which all the arts and sciences and learning of the age may be said to move, and from which the march of intellect emanates. Here the best public libraries were accessible to him—the catalogues of books issuing every month from the shop of one or other of the trade, gave him an opportunity of knowing what books were on sale, in all languages and every department of literature, and also of adding to his own library such as he desired to possess and his finances would enable him to purchase. Nor was this all—it cannot be denied that there is in London a much greater concentration of literary men than is to be found in any other part of the kingdom—a much greater exchange of minds, in various modes, and quicker succession than is to be found elsewhere If information be wanted on any point, it may, in London, be had almost *instanter,* without waiting for the end of the month when the periodicals are issued, or the booksellers' parcels arrive. A note of inquiry transmitted to the *Times, Herald,* or *Chronicle* is responded

to the next day, and your doubts are solved, or the desired information obtained. Of all these advantages, almost peculiar to the Metropolis, and of incalculable importance to a literary man, Mr. Clarke was fully aware, and he turned the whole to good purpose. He seems now for the first time to have adopted the idea of giving to the public a Commentary on the Holy Scriptures, and with that view employed himself in writing notes, and making *Memoranda*. To enable him to do so with greater ability, correctness, and satisfaction to himself, he began the *critical* reading of the Original Texts. He made a literal translation of every verse of the Old and New Testaments from their Originals, marking all the Various Readings and comparing them with our present Authorized Version. But, indeed, his own account of the preparations which he about this time made for the undertaking of a work of such magnitude, and the obstacles he surmounted in prosecuting it, are best learnt from his own record.

"At an early age I took for my motto, Proverbs xviii. 1. '*Through desire, a man, having separated himself, seeketh and intermeddleth* with all wisdom.' Being convinced that the Bible was the source whence all the principles of true wisdom, wherever found in the world, had been derived, my *desire* to comprehend adequately its great design, and to penetrate the meaning of all its parts, led me to *separate myself* from every pursuit that did not lead, at least indirectly, to the accomplishment of this end; and while *seeking and intermeddling with* different branches of human knowledge, I put each study under contribution to the object of my pursuit; endeavouring to make every thing subservient to the information of my own mind, that, as far as Divine Providence might think proper to employ me, I might be the better qualified to instruct others. At first, I read and studied, scarcely committing any thing to paper, having my own edification alone in view, as I could not then hope that any thing I wrote could be of sufficient importance to engage the attention or promote the welfare of the public. But, as I proceeded, I thought it best to note down the result of my studies, especially as far as they related to the *Septuagint*, which, about the year 1785, I began to read regularly, in order to acquaint myself more fully with the phrascology of the New Testament; as

I found that this truly venerable Version was that to which our blessed Lord and his Apostles had constant recourse, and from which they made all their quotations. The study of this Version served more to illuminate and expand my mind, than all the theological works I had ever consulted. I had proceeded but a short way in it, before I was convinced that the prejudices against it were utterly unfounded, and that it was of incalculable advantage toward a proper understanding of the literal sense of Scripture. About nine years after this, my health having been greatly impaired by the severity of my labours, and fearing that I should soon be obliged to relinquish my public employment, I formed the purpose of writing short Notes on the New Testament, collating the common printed text with all the MSS. and collections from MSS. to which I could have access. Scarcely had I projected this work, when I was convinced that another was *previously* necessary, viz. a careful perusal of the *original Text*. I began this; and soon found that it was perfectly possible to *read*, and not to understand. Under this conviction, I sat down, determining to *translate* the whole, before I attempted any comment, that I might have the Sacred Text the more deeply impressed on my memory.

"I accordingly began my translation in June, 1794, and finished it in May, 1795; collating the *original Text* with all the *ancient* and with several of the *modern Versions;* carefully weighing the value of the most important *various readings* found in those, and in the most authentic copies of the Greek Text. A worse state of health ensuing, I was obliged to remit almost all application to study, and the work was thrown aside for nearly two years: having returned to it, when a state of comparative convalescence took place—I found I had not gone through the whole of my *preliminary* work. The New Testament, I plainly saw, was a *comment* on the Old; and to understand *such* a comment, I knew it was absolutely necessary to be well acquainted with the *Text*. I then formed the plan of reading, consecutively, a portion of the Hebrew Bible daily. Accordingly, in January 1797, I began to read the original Text of the Old Testament, noting down on the different books, chapters, and verses, such things as appeared to me of most importance; intending the work as an *outline* for one on a more extensive scale,

should it please God to spare my life, and give me health and leisure to complete it. This preliminary work I finished in March 1798, having spent in it a little more than *one year* and *two months;* in which time I translated every sentence, Hebrew and Chaldee, in the Old Testament. In such a work, it would be absurd to pretend that I had not met with difficulties. I was attempting to illustrate the most ancient and most learned Book in the universe, replete with allusions to arts that are lost,—to nations that are extinct,—to customs that are no longer observed,—and abounding in modes of speech and turns of phraseology, which can only be traced out through the medium of the cognate Asiatic languages. On these accounts I was often much perplexed, but I could not proceed till I had done the utmost in my power to make every thing plain. The frequent occurrence of such difficulties, led me closely to examine and compare all the original Texts and Versions; and from these, especially the Samaritan, Chaldee Targums, Septuagint, and Vulgate, I derived the most assistance; though all the rest contributed their quota in cases of difficulty.

"On May 1, 1798, almost as soon as this work was finished, I began my comment on the four Gospels; and notwithstanding the preparations already made, and my indefatigable application, early and late, to the work, I did not reach the end of the fourth Evangelist, till November in the following year."

Such is Dr. Clarke's own account of his pursuits at this particular juncture: and it furnishes us with an interesting detail of *literary* labours, during the years 1795, 6, 7, and 8. The translation of the Holy Scriptures which he then made, and which was illustrated with Critical Notes, explanatory of the reasons why he deviated from the received Original Text, or varied from the authorized version, was afterwards thrown aside by him, and destroyed by the family at his often repeated request, as he considered it not sufficiently correct to meet the eye of criticism.

The Wesleyan Conference of 1796, was held in London; and it was one of peculiar interest to the body of Methodists, for this, among other reasons, that it gave occasion to a schism in the body—the first after the demise of its founder. Of this schism, which

divided the Wesleyan Methodists into two connections, viz.: the Old and the New, or the Wesleyans and the Kilhamites, a concise account cannot be considered much out of place, in a life of Dr. Clarke. It originated with a Mr. Alexander Kilham, a Methodist preacher, and one of the members of Conference. He had published a pamphlet entitled "The Progress of Liberty," in which opinions and speculations were advanced that were far from meeting the concurrence of his brethren. These topics became the matter of discussion during the sittings of Conference in 1796, and eventually led to the author's expulsion from the body. Being a person of some talents and influence, Kilham drew away much people after him, and succeeded in establishing himself as the head of a new sect—a sect which for several years could boast of numbering among its preachers, the late eloquent and talented Richard Watson, a man, of whom any denomination might well be proud.

Should we ask the leaders of this New Connection the grounds of their separation, they assure us that their objections lie against the church government and discipline rather than the doctrinal sentiments of the Old Connection. They object to the old Methodists for having formed a hierarchy of priestly corporation, and say, that in so doing, they have robbed the people of those privileges, which, as members of the church of Christ, they are entitled to both by reason and scripture. The New Connection, therefore, profess to have aimed at establishing every part of their ecclesiastical constitution on popular principles, and to unite, as much as possible, the ministers and people in every department of it. This, they assure us, is quite contrary to the original government of the Methodists, which in the most important cases, is restricted to the preachers, as is manifest from the proceedings of their Conference, or yearly meeting: for of that august assembly no person who is not a travelling preacher is even allowed to enter as a member. They also accuse the "one hundred" preachers who constitute the annual Conference with having abused the power which they have assumed. Against these usurpations and abuses the New Connection have entered a formal protest—the particulars of which are enumerated in various publications, and particularly in the Preface to the life of Mr. Kilham written by Messrs. Thom and Grundell, two of the

preachers in that Connection. Mr. Kilham died at Nottingham in 1798.

Though these are points on which the division seems mainly to rest, yet there are several other things that have contributed to it. It is frequently easy to foresee, and to calculate, the future changes in society which the lapse of time will produce; and in no instance is this observation better warranted than in this division, which most thinking persons had long anticipated. The attachment of the Old Methodists to the established church of England, to which they were nurtured by Mr. Wesley and his earlier preachers—and also the dislike to the church in many others of the preachers and of the societies, were never-failing subjects of contention among them. As all parties are distinguished in their contests by some badge or discriminating circumstance, so here, the receiving, or not receiving of the Lord's Supper in the established church was long considered as the criterion of Methodistic zeal or disaffection. Thus, the rupture that had been long foreseen by intelligent persons, and for which the minds of the Methodists had been undesignedly prepared, became inevitable when Mr. Wesley's influence no longer interfered.

It is surely a subject of regret that in withdrawing from the old connection, and on the grounds of their alleged corruptions too, it should never occur to the Kilhamites, or New Connection, to have recourse to the New Testament for their guidance and direction in framing a constitution for their societies. It would seem that the example of the primitive apostolic churches, with their elders and deacons, is one of the last things to which human wisdom and prudence is disposed to listen in these matters. The reason, however, may be easily found out; the plan upon which the first Christian churches were modelled under the direction of the inspired apostles, was in no respect adapted to gratify the natural pride and vanity of the human heart, but very much the contrary. The design of the whole was to train up the disciples in faith and holiness, in humility, self-denial, patience, disconformity to the world, and so render them meet for the inheritance of the saints in light. It allows of no lordship over God's heritage—affords no countenance whatever to the modern distinction between clergy and laity —places all the disciples of Christ upon the same level, that is, it

recognizes them all as brethren, having one common Father in heaven; one Lord and Master, even Christ; and absolutely forbids them to lord it over one another. The office-bearers, namely, elders and deacons, are the servants of the churches for Jesus' sake, having no dominion over their faith, but are merely helpers of their joy. It doubtless appertains to the office of an elder, bishop, or presbyter, to rule the church of God, as well as to labour in the word and doctrine; but if he rule Scripturally, he must never introduce any laws of his own—all he has to do is to bring forward the laws of Christ, as laid down in the Scriptures, and enforce obedience to them; and if any of the professed followers of the Lord refuse to regulate their conduct by these, they become the subjects of discipline, agreeable to Christ's own appointment, Matt. xviii. 15—18. In going before their brethren, the elders or bishops are required to set an example to the flock, in every christian virtue—" righteousness, godliness, faith, love, patience, meekness," 1 Tim. vi. 11, and thus, like an officer who leads an army down hill, he must, in the nature of things, be *lowest* in the company; just as the Captain of Salvation, in going before his flock, and furnishing an example for the imitation of all under shepherds, " though Lord of all, chose to be the servant of all," Matt. xx. 25—28; John, xiii. 13—15. But to return from this digression—

The Methodists of the New Connection profess to proceed upon liberal, open, and ingenuous principles, in the construction of their organized societies, and their ultimate decision in all disputed matters is in their popular annual assembly, chosen by certain rules, from among the preachers and societies. " It appears agreeable," say they, " both to reason and the customs of the primitive church, that the people should have a voice in the temporal concerns of the societies, should vote in the election of church officers, and should give their suffrages in spiritual concerns." This subject, when discussed in the Conference held at Leeds, in 1797, produced a variety of arguments on both sides of the question,—and, on its being given against them, the dissentients proposed a plan for a new itinerancy, and formed themselves into a society, in order to carry it into immediate effect. Mr. William Thom being chosen president, and Mr. Alexander Kilham, secre-

tary. A constitution, or form of ecclesiastical government, suited to an itinerant ministry, drawn up by these two individuals, at the request of the meeting, was immediately printed, under the title of "Outlines of a Constitution, proposed for the examination, amendment, and acceptance of the members of the Methodist New Itinerancy," which, with a few alterations, was accepted by this new conference of preachers and delegates. By this new code of laws the preachers and people are incorporated in all meetings for business, not by courtesy merely, or temporary concession, but by the essential principles of their constitution; for the private members select the class leaders—the leaders' meeting nominates the stewards, and the society confirms or rejects the nomination. The quarterly meetings are composed of the general stewards and representatives chosen by the different societies of the circuits; and the fourth quarterly meeting of the year appoints the preacher and delegate of every circuit that shall attend the general conference.

How far this new system excels that of the Old Connection, it is of little use to inquire—they are both of human device, and nearly alike repugnant to that which the wisdom of God hath devised for regulating the affairs of the kingdom of Christ in the world. It is remarkable, however, that, though this schism appears to have had its origin in an attempt to extend and secure the privileges of the people against clerical usurpation, it has greatly failed to attain those objects, or the people are totally regardless of their privileges, for its progress has hitherto been extremely slow. According to the minutes of their Annual Conference, in 1822, they had then only twenty-two circuits in England, three in Ireland, and one in Scotland, which comprehended in all, 133 chapels, 242 societies, forty-five circuit preachers, 328 local preachers, and 10,856 members. It may be doubted whether matters have at all progressed among them since the secession of Mr. Richard Watson, who came off, and became a leading person among those of the Old Connection, more than a dozen years ago; but other points of difference have lately started up, and given rise to other secessions which will be noticed hereafter.

During the whole of the year 1796, Mr. Clarke applied himself

to his studies so industriously that he greatly injured his health, though he never sat up late at night, ever holding it as a maxim, that, "a late morning student is a lazy one, and will seldom make a good scholar; and that he who sits up late at night, not only burns his life's candle at both ends, but puts a red-hot poker to the middle."

Towards the close of this year, Mr. Clarke, in the course of his reading, met with a curious Epigram in a French author, with which he was so much amused that he translated it, and sent both the Epigram and translation to one of the public journals, accompanied by the following observations on the Reformation, which will entitle them to insertion:—

"So deplorable was the intellectual darkness of Europe, previously to the Reformation, that many, even of the clergy, could neither write nor read. The sacred writings, which, under God, are the well-spring of life and knowledge, were universally neglected. Spurious traditions and worthless legends, were the turbid fountains whence the doctrines of the church were derived and the religious conduct of the people regulated, and there was rarely an instance in which the trumpet did not give an uncertain sound. Barbarism had nearly gained its ancient ascendancy. As the voice of Revelation was not known—the Holy Scriptures being locked up from the people as dangerous to their salvation,—so the voice of Reason was little heeded; and the human mind, having little or nothing to excite or employ its energies, was deeply sunk into an abyss of intellectual torpor and degradation. Learning did not exist; sciences and arts were known only by their names; and the neglect of education was so universal, and the inventive faculty so overloaded with the mummeries of a false religion, sanctioned and enforced by that sacerdotal domination which was paramount to all other power and authority, that trade languished; commerce was almost totally unknown; and useful discoveries, for the amelioration of human life, were scarcely heard of in Europe.

"Not only religion, but the republic of letters also, is under the highest obligation to the Reformation. When the Bible was unchained and translated into the vernacular tongues of the different nations of Europe, and disseminated by printing, piety to God,

long cold and nearly lifeless, became invigorated; all the moral duties, being better understood through the medium of the Holy Scriptures, were more conscientiously practised; genuine learning began to revive; good laws were enacted; civil government became more mild and efficient; and the political state of man, in consequence, was greatly improved and ameliorated. Then was sung, by more than the heavenly host, 'Glory to God in the highest, and on earth peace and good will to men!' And to the eternal praise of the Author of this glorious work, the light which then sprung up has continued to shine with increasing lustre and benefit to the present time.

'When he first the work began,
Small and feeble was his day;
Now the Word doth swiftly run,
Now it wins its widening way:

'More and more it spreads and grows,
Ever mighty to prevail;
Sin's strong-holds it now o'erthrows,
Shakes the trembling gates of hell.'

"Of the ignorance that prevailed at the beginning of the Reformation, even among the clergy, the following fact, modified into French verse, by a poet of the Roman Catholic church, will be a sufficient proof:—

'Quelqu' un desirant etre Prétre
A l'evique se presenta:
Lequel lui dit, si tu veux l'etre,
Quot sunt septem sacramenta?
Puis, il dit, TRES.—L' evique, QUAS?
'Sunt Fides, Spes, et Caritas.'
Parblieu, tu as bien repondu;
Sur clerc qu'on dépéche son cas;
Il merite d'etre tondu.'

"I ask pardon for the following free version:—

'A crotchet came into a wiseacre's head,
To encounter the priesthood for a morsel of bread.

Away to the bishop he instantly hies,
Announces his business :—The prelate replies :
' If you wish to be priested, and guide men to heaven,
How many in number are the sacraments seven ?'
Having studied awhile, he replies, ' They are THREE.'
The prelate rejoins, ' Pray, sir, which may they be ?'
' FAITH, HOPE, and CHARITY,' the scholar replies.
' By the mass,' says the bishop, ' you're wondrously wise,
You've answered discreetly, your learning is sound ;
Few bishops at present have lore so profound.
See clerk that his orders be written with speed ;
He merits the tonsure ;—and you shall be fee'd.'

" Here one knows not which to deplore most—the theology of the bishop, or the learning of the candidate."

The health of Mr. Clarke, becoming exceedingly affected during the summer of the year 1797, it was pressingly urged upon him to take a trip to Margate, which he did, accompanied by some friends : and after staying a short time there the party proceeded to Ramsgate, whence he had a fine view of the Downs and Dover Cliff—they also saw Calais, went to the top of the North Foreland Lighthouse, and saw Deal, Sandwich, and Pegwell Bay. From this excursion they returned to Margate, calling at Broadstairs, and Kingsgate, where Charles II. and the duke of York first landed after their return from France. " We then came," says Mr. Clarke, " to a like-nothing-else sort of a building, raised as a memorial of the invasion of Hengist, when the Britons were expelled the isle of Thanet. This curious looking building is erected on one of the *Tumuli*. The ground appeared to me next to sacred ; without doubt it was the first inhabited part of Great Britain—it was here that Julius Cæsar landed, and the Roman conquests began—and here, according to report, the Gospel was first preached to our forefathers."

After a stay of ten days at Margate, Mr. Clarke and his friends took their departure for Warwickshire, being desirous of viewing Warwick and Kenilworth castles—the first the most perfect edifice of the kind, the second the finest ruin in the nation. Mr. Clarke transmitted a lively and somewhat humorous description of these objects of curiosity to his own family, interspersed with anecdote

and local history; but the detail is somewhat foreign to the pages of biography and must therefore be omitted. The following anecdotes are more in keeping, and deserve insertion.

Returning home, he found his health considerably recruited and he was enabled to prosecute his usual ministerial and literary employments with renewed vigour. One evening he left home in company with Mrs. Clarke to preach at Hoxton, and had taken with him, for some unexplained purpose, his manuscript notes on the Book of Job. After preaching he stepped into a friend's house in Hoxton, and was prevailed upon to stop to supper. He put down his manuscript on the side-board, and forgot to take it with him when he went away. On the following morning he missed it, and recollecting that he had left it behind him, he lost no time in going in quest of it, and arriving at his friend's house he had the mortification to find, that the servant, seeing some loose papers lying on the side-board, had taken them to her own account as lawful spoil, and folded up in them the pieces of candle left after supper on the preceding evening. When produced their appearance was most deplorable! He hastened home, however, with his recovered store, declaring that, had the servant burnt them, instead of appropriating them to the use she had done, he should never, in all probability, have had the courage to re-write those notes, nor possibly to have gone on with the comment itself, which during its progress was exposed to so many untoward circumstances that very little additional difficulty would entirely have disheartened him from proceeding with it.

We shall take leave of this narrative of the London circuit, at this period, by the following curious anecdote. During the three years Mr. Clarke continued in the metropolis, he was, by his various studies and excessive application, acquiring extensive information, and also adding continually to his library. He possessed a pretty accurate knowledge of books, and was skilful in his selection of them; often acquiring great literary curiosities by promptitude in seeking after them, the instant he understood they were to be met with. A bookseller's stall was a temptation he could with difficulty resist, so as to pass it without halting! He was pretty well known, too, among the booksellers, who rarely failed to dispatch

to him one of their earliest catalogues of second hand books. On the publication of the catalogue of the library of the Rev Mr. Fell, principal of the dissenting academy at Homerton, Mr. Clarke observed, "a black letter Bible," among the folios! The day fixed for the sale happening to fall on, what was termed among the Methodists, a quarterly meeting day, which is a time appointed by that body for the adjustment of their accounts, &c., and which demanded his personal presence during the very hours of sale, he commissioned his friend, Mr. William Baynes, of Paternoster Row, to attend the sale, and purchase for him the black letter Bible, if sold at a reasonable price. He did so, the book was put up, and Mr. Baynes had only one competitor, and on a trifling advance on a moderate last bid, it was knocked down to the bookseller. On enquiry Mr. Baynes found that his opponent was a gold-beater by trade, and that he had bid for the book merely with a view to cutting it up for his own use in the way of business; accordingly as soon as he had gone to the extent of its value as waste paper he relinquished the competition.

As soon as the quarterly meeting was ended Mr. Clarke hastened from the City Road to Paternoster Row, to enquire after the chances of the auction, and was not a little gratified at finding the prize secured. That it was a black letter Bible was obvious enough at first sight: but of what precise date was the grand inquiry; for very much of its nominal value depended upon its antiquity. After a careful examination, however, this point was ascertained so completely as to constitute it a literary curiosity—in fact, a treasure! He had it immediately packed up into a parcel—and it made one of no small dimensions, being nearly a hundred-weight—and putting it on his shoulder, budged off beneath his burden to his own house in Spitalfields.

He now lost no time in making a more minute examination of his purchase, the result of which he thus inserted with his own hand, in the fly leaf. "This Bible, the first translation into the English language, and evidently from the orthography and diction, the oldest copy of that translation, was once the property of Thomas a-Woodstock, youngest son of Edward III. King of England, and brother to Edward the Black Prince, and John of Gaunt.

Thomas a-Woodstock was born, A. D. 1355, and was supposed to have been smothered between two beds; or, as others say, causelessly beheaded at Calais, September 8th, 1397, in the forty-second year of his age, by Thomas Mowbray, Earl Marshal of England, at the instance of his nephew, King Richard II. His arms appear on the shield at the top of the first page, and are the same as those on his monument in Westminster Abbey. In many respects, the language of this manuscript, is older than that found in most of those copies which go under the name of John Wiclif. This MS. was once in the possession of the celebrated Dr. John Hunter. It was found in a most shattered condition, and from the hay and bits of mortar that were in it, leads to this most natural conclusion, that it had been hid, probably during the Maryan persecution, in stacks of hay, and at other times built up in walls, and not unfrequently, it would appear, that it had been secreted under ground, as was evidenced from the decayed state of many of its pages, especially the early ones." (Signed) "ADAM CLARKE."

The pages of this literary *morceau* which had sustained any injury from the unworthy treatment to which it had been exposed, were carefully repaired by the skilful hand of Mr. Clarke; the writing itself being only in the first page affected. All the rest he curiously and neatly mended with parchment stained to the colour of the original MS. For this neatness, in reference to books, Mr. Clarke was surpassed by very few; and the writer of this can attest from personal observation that his library, even in external appearance, in neatness and symmetry, did great credit to its owner's taste and talent. If it were possible to restore a tattered leaf, shreds of paper stained to the shade of the original were sure to be immediately applied to preserve what was left; and many of his female friends contributed to him of their stout old fashioned silks, with which he inlaid defective Oriental MSS. covers, or pasted down the backs, not choosing to trust into the hands of book-binders, what they might easily injure, but could never restore. Add to which that many of such manuscripts would not have admitted of the English mode of binding, and could only be done effectually in the mode he adopted.

During the autumn of the year 1798, Mr. Clarke underwent a trying dispensation of providence in the death of his father, whose removal to England and establishment in Manchester, were mentioned in the former section. He had been informed by letter that his father's health was in a very declining state, but his own ill health, added to his numerous engagements as a minister, and to many domestic circumstances, put it totally out of his power to gratify his earnest wishes of paying him a visit. Besides, he was unable to persuade himself that his parent's earthly race was so near a close—he fondly hoped he might yet be spared, and therefore wrote to an old and intimate friend, namely, John Berwick, Esq. of Manchester, entreating the favour of his kind attention to his venerable father, and to see that he wanted for nothing that human aid could administer. All this was duteously and most religiously attended to, but "there is no discharge in that warfare.' Mr. Clarke had the painful task to undergo of receiving a letter from Mr. Berwick, dated November 2nd, 1798, informing him that the good old man had sunk rapidly under his malady, but died full of faith and hope.

This was a trying stroke for Mr. Clarke, who loved and honoured his father, and its coming upon him so unexpectedly as it did, added greatly to its poignancy. He laid it deeply to heart, and expressed himself as if the bands of life were loosened around him, and that he wished to "go and die with him." His mental and physical energies were for a time paralyzed, and he appeared to be brought to the side of the grave. He sent immediately for his widowed mother, who, as soon as possible, came and resided with him while he was on the Bristol circuit, and when it was necessary for him to leave that city, she went to reside with her own daughter, Mrs. Exley, who was settled there.

Mr. Clarke, *sen.*, was interred in Ardwick church yard, in the vicinity of Manchester; and ever afterwards as his son Adam had occasion to pass the cemetery, whether on foot or horseback, he would invariably take off his hat and hold it in his hand until he had made his way beyond the church yard, to manifest how much he honoured, as well as loved, "this guide of his youth." Some

may feel disposed to smile at this, but it was only one among the many singularities of this amiable man.

In the year 1797, Mr. Clarke may be said to have commenced his career of authorship by the publication of a pamphlet, entitled "A Dissertation on the Use and Abuse of Tobacco," in which he dispassionately enters into an enumeration of its various and injurious effects, treating the subject not only philosophically, but considering it in a moral point of view; but of this more hereafter, when we come to take a review of the Doctor's writings in regular succession.

SECTION XII.

Mr. Clarke's biography continued, from the year 1798 *to* 1805.—*Bristol Circuit,* 1798—1801.—*Liverpool Circuit,* 1801—3.—*Manchester Circuit,* 1803—5.

It must be obvious to every reflecting mind that the life of a Methodist preacher was ill-adapted to a man of literary pursuits, and little calculated to advance his progress towards that "proud temple of fame," which Mr. Clarke aspired to enter. Not only the annual removal of his place of abode, to which he was liable at the decision of Conference, but also the transference of his library from place to place, the packing and unpacking of his books, the previous preparations and the subsequent arrangements which were all unavoidable, were so many impeding circumstances that could not but break in upon his studies, and tend materially to check his career. But when to these occasional impediments we add the almost incessant calls that such an one has upon him to make preparation for the pulpit, deliver his sermons, visit his flock, perambulate his Circuit, and attend to various other duties incidental to his office, one is filled with astonishment at the extent of Mr. Clarke's reading, and still more so at his wonderful attainments in the knowledge of languages, which he seems to have learned almost by intuition—and, lastly, that, encompassed about with all these difficulties, he should have found leisure to write and publish the works he has done:—his Commentary alone was sufficient to occupy a man's life!

At the meeting of Conference, July 1798, in conformity with the regulations of the Methodist itinerancy, which does not permit a preacher to continue more than three years at one time on the same circuit, Mr. Clarke was removed from the Metropolis to Bristol, where he was allowed to remain stationary for three years longer—the term he had continued in London. We cannot doubt that he quitted this latter place, with all its circle of duties, friendships, and literary avocations, with considerable regret. It was during that period that his acquaintance with Mr. Butterworth commenced, as related in a preceding section; and to him and many others he had become most affectionately attached. But he bowed with submission to HIM who fixes the bounds of our habitation, and cheerfully entered upon his labours in that ancient mart of commerce, where he was not long in finding kindred minds and adding to the number of his friends.

It was during his residence in Bristol, that, probably with the view of acquiring a more intimate acquaintance with the German language, he undertook a translation of "Sturm's Reflections on the Works of God and his Providence," which appeared in the year 1800, and met with a very favourable reception from the public. This valuable work, had long before been in an English dress. It first made its appearance in the year 1788, printed at Edinburgh in 3 volumes 12mo., but by whom translated does not appear, and was probably *done* through the medium of a French translation. In the year 1791, it was again translated, "by a gentleman," and printed in London, in one volume. Both these editions were very successful, but neither of them contained the whole of Sturm. The field was therefore open to Mr. Clarke to give his countrymen a faithful version of the German original entire, without mutilation, which was done in four volumes 12mo., and with such success that a large impression was quickly disposed of, and a second called for in a short time.

In what year the following circumstance took place is not very evident, but it was obviously during the time Mr. Clarke was on the Bristol Circuit, and in all probability, before Sturm's Reflections had issued from the press and before the returns from that successful speculation could be realized.

Mr. Clarke at this period had fully before him the publication of his great work, the "Commentary," and therefore availed himself of every opportunity of writing notes to be afterwards incorporated. But though he had long turned his attention to the study of Oriental literature, he greatly felt the want of a good Arabic Dictionary, without which he found it impossible to bring forth his knowledge in the form of criticisms on the holy scriptures. Finding it impossible to get on as he wished without such help, he wrote to his bookseller in London, if possible, to procure him "Meninski's Thesaurus," a scarce and very expensive work. His bookseller returned for answer that a copy had been sold the preceding day, at a public sale, for thirty pounds, and fallen into the hands of a brother in the trade, who was ready to part with it, but the lowest price would be "forty guineas"—that he could even make more of it, but would keep it forty-eight hours for the answer! Apprehensive that this was a sum beyond Mr. Clarke's means, the bookseller lost no time in apprizing him of it, and that it must be paid for *prompt*. Unwilling to miss the golden opportunity which might not soon recur again, Mr. Clarke addressed a letter to a friend, requesting to "borrow that sum for three months" explaining the circumstances which occasioned the application: at the same time instructing the bookseller to call upon that friend for the money. But how was he confounded at receiving a letter, in course of post, from his friend, stating his astonishment at the request—the magnitude of the sum—forty pounds for a Dictionary! Was it possible his friend Clarke could know any thing of the value of money?—then followed many sage admonitions "to confine his wishes and wants within the limits of his circumstances"—and finally concluding the letter by saying that, "under all considerations he had and must continue to refuse to lend the money."

Well, what was now to be done? Another copy of Meninski's Thesaurus, might not soon again be in the market, and Mr. Clarke found himself utterly unable to proceed without it. Thus circumstanced, he determined to ask his friend Mr. Ewer, of Bristol, to lend him the sum needed; and posting to him without loss of time. he thus accosted him: "Mr. Ewer, I want to borrow from you forty pounds for three months, at the end of which I will repay

you; will you lend me that sum?"—"Yes, Mr. Clarke," replied his kind friend—"twenty times that sum, for twenty times as long, if you wish it—and you may have it to day." The sum was advanced—Mr. Clarke enclosed it to the bookseller, who procured the "Meninski," which became his constant study-companion through the remainder of his days; nor, without it, could he have gone on with his Commentary Notes to his satisfaction. At the stipulated period, the forty pounds were duly returned, and ever afterwards did he appreciate the value of him who had been his friend in need.

In the year 1802, and while he was upon the Bristol Circuit, Mr. Clarke edited and published, "A Bibliographical Dictionary, containing a Chronological Account, alphabetically arranged, of the most curious, scarce, useful, and important books, in all Departments of Literature, which have been published in Latin, Greek, Coptic, Hebrew, Samaritan, Syriac, Chaldee, Ethiopic, Arabic, Persian, Armenian, &c. from the infancy of Printing to the beginning of the 19th century: including the whole of the 4th edition of Dr. Harwood's view of the Classics, with innumerable Additions and Amendments; to which are added an Essay on Bibliography, with a general and particular account of the different authors on that subject in Latin, French, German, and English, with a description of their works; the first and best editions, with Critical Judgments on the whole, extracted from the best Bibliographical and Typographical Authorities; and an account of the best English translation of each Greek and Latin Classic," in 6 vols. 12mo, to which in the year 1806, he added two vols. more, of a "Bibliographical Miscellany or Supplement." In after years the author corrected and interleaved a copy with many thousand additions and corrections, but it is probable he was deterred from issuing it from the press in an improved state, in consequence of Mr. Dibdin's "Introduction to the knowledge of rare and valuable editions of the Greek and Roman Classics," which was published in the interim, and has been a very popular publication and run rapidly through four or five editions.

Mr. Clarke published, about the same time, a small work, mostly extracted from the preceding, entitled, "A Succinct Account of

Polyglott Bibles, from the publication of that by Porrus in the year 1516, to that of Reineccius in 1750, including several curious particulars relative to the London Polyglott, and Castel's Heptaglott Lexicon, not noticed by Bibliographers." He also published "A Succinct Account of the principal editions of the Greek Testament, from the first printed at Complutum, in 1514, to that by professor Griesbach, in 1797.

These several works display an extensive range of acquaintance with the subjects and contain a mass of information, while they are a guide to the study of Biblical literature. To the author's own mind, they served as pioneers smoothing the way to the arduous work to which he appeared to be thus unconsciously led, and for which his constant habit of critical examination so eminently qualified him.

Among the more remarkable literary acquaintances which Mr. Clarke made during his stay at Bristol, is to be registered the family of Dr. Fox, who kept the well known asylum for insane persons at the Fish Ponds, near that city. This gentleman had a son, or brother, Mr. Charles Fox, a distinguished Oriental scholar —a young man of very superior talent, good sense, extremely refined taste, and pleasing manners. His delight was Persian poetry, of which he translated a considerable quantity; and, had his life been spared, he designed to have given it to the world; but he was prematurely cut off, without leaving his manuscripts so far completed as to be fit to meet the public eye. He had, however, previously distinguished himself in the Republic of Letters, by a volume of Poems, containing "the Plaints, Consolations, and Delights of *Achmed Ardebeili*,* a Persian Exile, with Notes, Historical and Explanatory." The Poems abound with beauties, their style is completely Oriental, and the Notes not only evince the Eastern scholar, but are pleasingly calculated to form and improve a taste for this department of literature.

In friendly intercourse with this accomplished individual, who united the gentlest of manners with his elegance of pen, adding to his many and rare endowments the finest skill as a draughtsman,

* An assumed title to conceal the amiable author himself.

Mr. Clarke obtained occasional relaxation from his labours, with satisfaction and delight. They roved together, in thought, converse, and study, through Eastern scenes, and familiarized themselves with those topics which in after years bore so strongly upon Mr. Clarke's biblical studies. For the following singular anecdote, Mr. Clarke was indebted to the father or brother of the young gentleman now mentioned, who, as already said, had a large and admirably conducted establishment for the reception of deranged persons.

"In my visits, among my patients, one morning," said Dr. Fox, "I went into a room, where two, who were acquaintances of each other, were accustomed to live. Immediately I entered, I noticed an unusual degree of dejection about one of them, and a feverish kind of excitement in the other. I enquired what was the matter. "Matter," said the excited one, "matter enough! he has done for himself!" Why, what has he done? "Oh, he has only swallowed the poker!" During this short conversation the other looked increasingly mournful; and on my inquiring what was the matter with him, he repeated, "he has told you true enough; I have swallowed the poker, and I do not know what I shall do with it!" "I will tell you how it happened," said the first; "my friend and I were sitting by the fire, talking about different things, when I offered to lay him a wager that he could not eat any of the poker. He said he could and would; took it up—twisted the end of it backward and forward between the bars of the grate, and at last broke off some inches of it, which he instantly swallowed, and he has looked melancholy ever since." "I did not believe," said Dr. Fox, "a word of this tale; and I suppose the narrator guessed as much," for he added, "O, you can see that it is true, for there is the rest of the poker." I went to the grate and examined the poker, which, being an old one, had been much burned; and where the action of the fire had been fiercest, and had worn away the iron, a piece of between two and three inches had been wrenched off and was missing. Still I could hardly credit that the human stomach could receive such a dose, and remain, "feeling," as the professed swallower of it said, "nothing particular." However, the constant affirming of the first, united to the assent and rueful looks of the

second, induced me to use the patient as though the account were true: I administered very strong medicines and watched their effects constantly. The man ate and drank and slept as usual, and appeared to suffer nothing but from the effect of the medicines. At last, to my astonishment, the piece of the poker came away and the man was as well as ever. The iron had undergone a regular process of digestion; and the surface of it was deeply honey-combed by the action of the juices. This was a most singular case, and proves how the God of nature has endowed our system with powers of sustaining and redressing the effects of our own follies."

In 1801, Mr. Clarke was transferred to the Liverpool Circuit, being the second time he was stationed there; and though it afforded him the prospect of again meeting many kind friends, yet it involved the leaving others in Bristol, to whom he was affectionately attached, and whose study it was to render his residence among them as pleasant as possible. The family of Dr. Fox has been already mentioned as of this number, and to it must be added those of Stock, Arthur, Ewer, Roberts, &c. with whom Mr. Clarke always felt himself at home, maintaining with them the most unbroken intimacy. Their friendship was founded on mutual esteem, evinced on both sides by mutual good offices, which led Mr. and Mrs. Clarke often to say, they never met with more kind, more estimable, or more endearing friends than in Bristol.

The following extracts from a long letter addressed to Mr. Clarke, by Mr. Charles Fox, dated Bristol, Dec. 10th, 1802, are not only amusing and instructive, but also entitled to the reader's notice, as illustrative of the character of that amiable person.——

"I hope, ere this, you have found some literary friends in Liverpool; though a place of dashing speculative trade is not likely to be their resort. The account you give me of the Oriental teacher is truly curious. I have lately met with a Jew Rabbi, a man of more learning than they generally possess, who was formerly a priest of the synagogue of Falmouth, where I knew him about twenty-four years since. I have half a mind to get him to teach me the rudiments of *Hebrew*, which he understands grammatically; but I am afraid it may prove a mistress that may provoke the

jealousy of my *Persic* wife, and not unjustly, by estranging her for a while from my bosom, and I love the latter more dearly than ever

"I have been ploughing up the soil of various authors; Jamy, Shahy, Asaphy, Hafiz, Kosroo, and Saady, and am now more than ever convinced that none but a mere dead, dry, flat-souled grammarian can ever find delight in making prose translations of poetry. I hope you will never attempt any thing in that way, beyond that kind of analysis which may prove of the utmost service to your progress as a student of the language. I like your mode of going through "Jones's Grammar" exceedingly; it tends both to explain and infix; but from poetical quotations we never can obtain the true knowledge of a language. Some of your oldest prose works will give you the real idiom. The Arabic has been grafted most profusely on the old stock. If I were in the habit of swearing, I should load that abominable hermaphrodite mixture with maledictions enough to sink every ship in the Persian gulph. Any one who can admire it must be more void of taste than a Calmuc, or Yakutskan Tartar. The enlightened president of an Asiatic Society at Calcutta might do much towards putting it out of vogue; the people themselves do not love it; pedantry is now its chief support. A gentleman who lately stood during the service at the door of a mosque in Bengal, and who knew the Imaum, asked him what he had been reading and praying for? He replied, 'I cannot tell any more than the congregation.' 'Why so?' 'Because,' said he, 'it is in Arabic, which we learn to read by rote; but none except an Arabian, or a conjuror, can ever fully understand it.'

"My translations of poetry are about two inches and a half in thickness, closely written; I mean those yet unpublished. *Leily* and *Mejnoon*, is a serious and extensive work; it increases in interest and beauty to the end. I really think it one of the finest poems ever written, and lament the insufficiency of the English language to do it justice, especially in my feeble hands: but you well know pains have not been spared as far as my efforts were adequate to the attempt. The translation of poetry is no easy task No one can do it successfully who is incapable of producing

originals. The translator of words will never do it; neither will he who can spare one word for the world, or its concerns, while he holds the pen. It requires the whole man.

" Dr. Ryland has shewn me this evening a very curious letter, written to him by a convert made by the Baptist missionaries in India. It is beautifully written in Sanscrit, and accompanied by a translation. You have been very fortunate in meeting with so many manuscripts. I hope you will find an adequate satisfaction in them; my wishes in that way are more bounded—I seek poetry. There my talent for translation lies, rather than for history or other prose works.'

Mr. Clarke had not long taken up his abode in Liverpool before he projected the formation of a society for literary and scientific purposes, for which he drew up a code of rules, and organized its constitution. A printed copy of these rules, under the title of " Rules of the Philological Society," instituted at Liverpool, December the 18th, 1801, was accompanied or followed by a printed list of questions to be considered and discussed by the members of the society. Both the rules and questions, as well as the introductory address, were the fruits of Mr. Clarke's mind, and he was unanimously chosen " President of the Philological Society," which produced some valuable papers, and excited a considerable spirit of inquiry into scientific knowledge.

It is no way surprising, that under the pressure of these numerous and varied pursuits and multiplied labours, the health of the subject of this memoir should be liable to great interruptions and declensions. He was at this time frequently taken suddenly ill, and to such a degree as to be almost instantly deprived of all sensation. The family and his friends became greatly alarmed for his life, and in April 1802, he was prevailed upon to take a journey to London, accompanied by a friend, to obtain the best medical advice which the metropolis afforded. Among others Dr. Pearson was consulted, who told him he must totally cease from all mental and bodily exertion, except such as could be taken in the cultivation of a garden, or riding on horseback—adding, that he knew not whether the disorder had not already proceeded too far to admit of cure. He pronounced the ventricles of the heart to

be diseased, and assured him that if he did not instantly desist from his studies and literary pursuits, he would die in a very little time—and die suddenly!

While Mr. Clarke was in London on this occasion a curious circumstance occurred, which serves to illustrate the "great cry and little wool" that is to be found among the big wigs and high sounding titles in a certain quarter. The case was to this effect: During the last war our gallant countryman, Sir Sydney Smith, who signalized himself so prodigiously at the siege of Acre, by turning the tide of success against the great Napoleon, had taken from the French General Menou, who succeeded Buonaparte in the command of the army in Egypt, a very curious and ancient stone, which the General was particularly anxious to convey to France as a matter of amusement and speculation for the members of the National Institute, to accompany the spoliations of Italy. It seems indeed to have been so highly prized, that the French government endeavoured to make the restoration of it one item of the definitive treaty. When brought to England it was presented to the Royal Society of Antiquaries, and deposited by that learned body at Somerset House. There was a threefold inscription upon it—one in hieroglyphics, the other Greek, but the third baffled the skill of all the cognoscenti—it was said to be in a language *utterly unknown!* All the literati of the metropolis had been to view this curiosity—several members of the Asiatic Society—the famous Sanscrit scholar, Charles Wilkins, F. R. S., &c.; but none of them could find out the matter of which the stone was compounded, nor the third inscription. It was said to pour contempt upon all modern learning, and to be in a language that had been utterly lost. From the Greek inscription it was made out to relate to the deification of one of the Ptolemies, a race of kings in ancient Egypt, consequently must be several hundred years older than the Christian era.

Some of Mr. Clarke's friends were desirous that he should see it, with the view of trying his hand at this puzzling question, and spoke to the Secretary of the Society in whose charge it was. The latter consented to his seeing it, though, as Mr. Clarke thought, he evinced, on the occasion, no small portion of *hauteur*. The sequel

is best told in Mr. Clarke's own words, thus—"Arrived at Somerset House—I had only begun to look at the stone, when the member (of the Asiatic Society) who is employed in making out the Greek inscription, came in, I suppose, by appointment. I viewed it silently for some time. *Doctor.* Well, sir, what do you think of it? A. C. Why, sir, it is certainly very curious. *Doctor.* What do you think the stone is? Some suppose it to be porphyry, others granite; but none are agreed. A. C. Why, sir, it is neither porphyry nor granite; it is basaltes. *Doctor.* Basaltes, think you? A. C. Yes, sir, I am certain it is nothing but basaltes, interspersed with mica and quartz: I pledge myself it will strike fire with flint." This produced some conversation, in which the other gentleman took a part; at last Mr. Clarke's opinion became current. He then measured the stone, and the Doctor finding he was doing it *secundum artem*, was glad to take down the dimensions: after which the "Unknown Inscription" came into review. "A. C. This inscription is Coptic, and differs only from the printed Coptic, in Wilkins's Testament, as printed Persian does from manuscript. Dr. Woide's Coptic Grammar was brought out of the library, and I *demonstrated* my proposition! Thus, in a few minutes was delivered into their hands a key, by which the whole may be made out."

Mr. Clarke returned to Liverpool with an improved state of health, resumed his labours, and continued there, until the Conference at their Anniversary Meeting in 1803, appointed him to the Manchester circuit a second time. Previous, however, to his removal, he was thrown into deep affliction by the loss of his only brother, Mr. Tracy Clarke, surgeon, of Maghull, who sunk prematurely under the accumulated labours of his profession, in the forty-fifth year of his age. He had been his companion almost from childhood, and his friend from the very dawn of his conscious being. It is easy to conceive, therefore, that the affectionate recollections of childhood, the alternate day of toil and school, the lesson taught and communicated, as formerly mentioned—all these fond remembrances must have added poignancy to a loss, which is, under any circumstances, felt to be severe. The only mitigation of his grief arose from the persuasion that his brother had made a

blessed change, and was now with the Lord, in whose presence he hoped to meet him again.

On his settlement in Manchester, Mr. Clarke undertook to instruct a class of young men in the Hebrew and Greek languages; for which purpose he opened his study to them every morning from five to seven. To three or four of these, who afterwards entered the ministry, this course of elementary Biblical instruction was eminently useful in fitting them for more ably filling their high and holy calling.

In 1804, Mr. Clarke gave to the public an improved edition of the "Abbè Fleury's Manners of the Ancient Israelites:" an undertaking of no great extent or labour. There were already two translations of the work extant in our language; one by Richard Gough, the illustrious antiquary, which first made its appearance in 1750; and another by the Rev. E. Farnworth, in 1756; so that Mr. Clarke did not translate the book anew. His labour was restricted to that of introducing several additions from the Apparatus Biblicus of Father Lamy, supplying a few notes, a life of the author, and a copious index. In this state the book has reached a third or fourth edition, if not more; but the *quantum meruit* of Mr. Clarke, in relation to the publication, is not to be rated very high. It cannot be doubted, however, that his name on the title page was of great value to his friend, W. Baynes: it operated as a passport to many a hand! When the second edition was about to make its appearance, Mr. Clarke wished to prefix a dedication, which he got printed, and sent the proof to two friends to whom it was addressed—both of whom returned it with their joint thanks, but they each declined having their names affixed to the work—not a little to the mortification of Mr. Clarke, whose feelings were evidently hurt by the refusal. The dedication was consequently suppressed, and the book was left to make its way in the world on the evidences of its own utility—unpatronized by great names. Mr. Clarke, however, profited by the repulse; for it made him, ever afterwards, scrupulous to avoid putting his literary property in the same kind of jeopardy.

During the year 1804, the Eclectic Review was projected by some literary persons among the Evangelical class of Dissenters, and Mr.

Clarke was earnestly requested to co-operate with them, and to lend his able assistance in reviewing some Hebrew and other Oriental publications. The Rev. S. Greatheed of Newport-Pagnell, who had consented to become Editor *pro tempore*, addressed several letters to him in the months of October and November, inviting him to become a regular contributor, to which he at length consented. Accordingly he received two Hebrew Tracts by Mr. Granville Sharp, which had then recently been published, both of which he reviewed for the first number of that Journal. He also furnished a review of Sir William Jones's Persian Grammar, and other works on oriental literature, which contributed not a little to the respectability of this new periodical. Mr. Greatheed's letters afforded ample proof of the high estimation in which Mr. Clarke's services were held.

During the year 1804 Mr. Clarke published, "A Succinct Account of the principal editions of the Greek Testament, from the first, printed at Complutum in 1514, to that by Professor Griesbach in 1797, arranged in chronological order, together with the chief Editions of this Sacred Book in three or more languages, commonly called Polyglott; with a Short Account of its principal ancient and modern Versions, alphabetically arranged:" To this useful tract was also added, "Observations on the text of the Three Divine Witnesses, accompanied with a plate containing two very correct fact-similies of 1 John v. 7, 8, and 9, as they stand in the first edition of the New Testament, printed at Complutum in 1514, and in the Codex Montfortic, a Manuscript marked G 97, in Trinity College, Dublin."

This tract contains a variety of curious and important knowledge, such as every scholar will appreciate, especially the Theological student, whom it will save a vast expence of time and trouble in having the subject so amply investigated for him.

Mr. Clarke continued his active labours, both ministerial and literary, during the two years he remained in Manchester, and his health continued in an improving state, which he no doubt owed in some measure to the affectionate attention of his friends. Affliction, however, assailed his peace here again; and he was called to sorrow for the death of his youngest little girl, after a protracted

illness arising from the hooping-cough. During the whole of her illness she was most assiduously attended by Dr. Agnew, of Manchester, an intimate friend of the family. He could not but mark with concern, the sorrow, fatigue, and anxiety which the dear little creature's illness occasioned its parents: coming in one day and finding Mr. Clarke almost sinking in mind and body, beneath his lovely burden, the Doctor could not help exclaiming, "Mr. Clarke, if God does not see good to take that poor child very soon, I fear death will take you!" Happily, however, that hour was not then distant; she died when she had just completed her fifth year. The grief which the indulgent father experienced at the loss of this child was deep and poignant, and it was some time before he recovered his ordinary tone of mind and feeling; nor could he ever afterwards hear her name mentioned without considerable emotion.

The Philological Society has been already mentioned, as instituted in Liverpool, in the year 1801: but one of its wings extended to Manchester, and when Mr. Clarke came to reside there, it flourished greatly under his auspices. He transmitted a copy of the "Rules and Questions of that Institution," through the hands of Mr. Butterworth, to the late Earl Stanhope, a nobleman distinguished for his literary and scientific pursuits, who returned the following communication through the same medium.

"Sir,—May I beg you to return my best thanks to your brother-in-law, Mr. Adam Clarke, for his kind communication of the Rules of the Literary Society, at Manchester, and for the 171 Questions thereunto annexed. It rejoices me to see such commendable efforts making to diffuse intellectual light. May Almighty God grant that those efforts may be attended with success. Both Mr Clarke and you will be pleased to hear of the Stereotype Office of Mr. Wilson, in Duke Street, Lincoln's-Inn-fields; and likewise of the Printing Press which I have invented. I hope that a few years will make an alteration in the state of learning and literature. I have great expectations from the well-directed and persevering exertions of well-intentioned men. I trust I shall some day request Mr. Clarke's acceptance, and your's also, of two works which I intend to publish. The one is on the Art of Printing, and its recent improvements; the other on Logic; and it will have, I believe, for its title, "The Science

of Reasoning clearly explained upon new principles." It is a subject which I have been considering for upwards of thirty years, and relative to which I have made the most important discoveries.

"I wish you many happy years; and beg you to believe me ever,

"Your most faithful fellow citizen,

"STANHOPE.'

Prior to his quitting Manchester for another station, Mr. Clarke received the following gratifying token of respect and esteem, from the members of the Philological Society.

"At a Meeting of the Philological Society of Manchester, held on the 9th day of August 1805, it was resolved unanimously;

"That in consideration of the many obligations which the Philological Society is under to the Rev. Adam Clarke, their original and learned President, for his unwearied solicitude for its welfare, his able and impartial conduct in the Chair, and for the high honour which his uniform attachment to its interests has conferred upon it; the respective members of it most respectfully present him with this their *Vote of Thanks* previously to his removal from Manchester.

"Signed by order, and in behalf of the Philological Society.

"WILLIAM JOHNS, Vice-President.

"JOSEPH BARBER, } Secretaries.
"JOHN FOX, }

This Vote of Thanks was accompanied by a letter couched in still stronger expressions of regard: Among other things it said, "The Philological Society begs you to accept its best wishes for your happiness, and that you will be assured that, whilst it has existence, the name of ADAM CLARKE will be always dear to its recollection, and will operate as a perpetual exciter of gratitude in the breasts of its present members, who will often revert to the hours of happiness which they have enjoyed in their association with you: and to the intellectual improvement, which they have derived from it."

"Signed &c. &c."

Nor did they content themselves with a mere written testimony of regard, but embodied their thanks in a more enduring form.

They presented him with a pair of large silver cups, each holding a pint, and beautifully ornamented with a border of oak leaves, round the outer brim—and on each of them the following inscription:—

Ex Dono
Societatis Philologicæ Mancuniensis
Reverendo ADAMO CLARKE,
Præsidi Dilectissimo et Diligentissimo
In
Amicitiæ
Gratique Animi
Plurimis promeritis
Testimonium
XIV Die Februarii,
MDCCCV.

SECTION XIII.

Preliminary Reflections—Mr. Clarke receives a second appointment to the London Circuit, A. D. 1805.—*Becomes one of the Committee of the Bible Society—And is created Doctor of Laws,* 1808

IT was the remark of one who had himself tasted of the bitter draught of calamity, that there never yet was found any thing great in the church of God, that was not nurtured in the school of adversity. There is a natural lightness and volatility in the human mind which requires to be chastised and disciplined, before it be tutored to habits of industry and application, without which nothing great in the field of literature was ever achieved. Some one has said of Johnson, that Caliban in the literary world, that, had he been in affluent circumstances in early life, he would have resembled an ox turned into a field of clover; he would have gorged himself to repletion and satiety, and wasted his life in luxury and dissipation. But he was called to provide for the day that passed over his head, and this goaded him to the exertion of those astonishing powers of mind, with which, for the benefit of others, the God of nature had gifted him.

Reflections of this kind cannot be thought out of place in a memoir of Adam Clarke, whose history, so far as we have hitherto traced it, serves in no ordinary degree to exemplify the truth of what has been said. We see him rising from a humble origin, and at one period of his boyish days abandoned to despair as an incorrigible dunce—when lo! the mind which was considered an entire blank, and incapable of tuition, springs at once into activity and life, and discovers an insatiable thirst for learning. Still, however, the means are wanting to a ready gratification of this laudable desire—his circumstances in life unhappily debar his access to the great seminaries of learning, and the deficiency must be supplied, if supplied at all, by his own industry. Books are necessary to facilitate his studies; but the means of procuring those are out of his reach, except in so far as his indefatigable exertions serve to furnish him with them. Stimulated by a fondness for learning, and a determination to improve to the utmost of his power the faculties which the Creator had bestowed upon him, his clay tabernacle is found incapable of sustaining the pressure of those exertions, and he is repeatedly brought to the brink of the grave! Presently we find him rallying again, breaking through the various obstacles with which he was encompassed, surmounting difficulties, gradually forcing his way in the paths of science and literature, and in a great measure self-taught. In forming a proper estimate of Dr. Clarke's literary character, we ought never to lose sight of the rugged paths through which he had to climb to the temple of fame—the perseverance which he called into exercise—and the success which ultimately crowned his efforts. He was now about forty years of age, when he began to attract the notice of what may be termed his superiors in worldly circumstances; and HE "in whose hands it is to make great," in his Providence paved the way for bringing him prominently forward among his contemporaries.

At the meeting of Conference in 1805, Mr. Clarke was honoured with a second appointment to the London Circuit, and accordingly removed his family, books, &c. to the metropolis, where he now took up his residence, in the parsonage house adjoining the new chapel, City Road. Since his last station on this circuit, many

new places of worship, belonging to the Wesleyan Methodists, had been erected in and about the metropolis, which rendered the preacher's walks still longer, and the ministerial labour no way diminished. At present, London is divided into six circuits, each having its own superintendent preacher; but, at the time now referred to, the case was otherwise, and Mr. Clarke was called to superintend the whole London societies and chapels. To facilitate this labour, which was far too great for one head, one pair of hands, and one pair of legs, his excellent wife proved indeed a helpmate to him. She kept his pecuniary accounts of every description; and when strangers came to consult him, and thereby break in upon his pursuits, she did what she could to prevent all unnecessary intrusion — and dismiss all general and unimportant enquiries, which must have been a great saving of time to him.

In Manchester, Mr. Clarke's engagements had been quite sufficient to occupy him fully, but he had not been long settled in London, ere his time was so fully occupied, that it was almost impossible for him to devote much of it to his literary avocations. He had to preach twice every Lord's day, besides twice or thrice on other evenings in the week; and, in addition to this, manage the spiritual and temporal concerns of the various societies, in conjunction with his colleagues. These duties and engagements appear amply sufficient in themselves to occupy the time and attention of any ordinary man; but the talents and industry of Mr. Clarke soon began to develope themselves in a far wider sphere of usefulness. In fact, he was now only commencing his public career, and its engagements gradually increased upon him, and that, too, in such a way as scarcely to leave him the option of choice, as will be presently seen.

The Conference meeting, in the year 1806, was held at Leeds, when Mr. Clarke was not only appointed to preach in the largest chapel in that large and populous town, whither persons flocked to hear him from a distance of twenty miles and more, but he was also appointed President of the Conference, and was compelled to take the chair, *nolens volens;* for, in defiance of all his protestations against it, he was taken by main force, lifted out of his seat and placed upon the table! However, he got through the irksome office, and discharged the various duties combined with it, though,

to use a Yorkshire phrase, he was "welly kill't" by it. The British and Foreign Bible Society about this time nominated Mr. Clarke a member of its committee, and he soon became a most efficient one: for his biblical knowledge and Oriental studies qualified him for rendering them important aid in reference to their translations of the sacred writings into several languages. The committee had projected the printing of a Bible in the Arabic language, and the subject at this time occupied its fixed attention. The printing was to be effected at Newcastle upon Tyne, under the supervision of the Rev. Mr. Usko, who got a specimen sheet set up, and impressions taken off, one of which being submitted to Mr. Clarke he examined it carefully, and, having done so, drew up a long letter which he addressed to Lord Teignmouth, President of the British and Foreign Bible Society, in which he gave his opinion of the type, which he pronounced very beautiful—the paper and ink good, and the typographical execution very respectable. He objected, however, to the form, which was in quarto, assigning his reasons for thinking that it should either be exchanged for an octavo page, or else printed in columns—he should also prefer a large type as more in character with Arabic works in general. But what he most of all objected to, was its being printed without the vowel points, and his reasons for this were submitted at considerable length. His letter thus concludes:—

"I believe your lordship is anxious, as also are the committee, that an edition of the Arabic Scriptures should be procured without delay. It seems that the Rt. Hon. the Lord Bishop of Durham,* that incessant patron of learning and of learned men, has taken the lead in this business; I hope he has not proceeded far in his edition, and that it is still capable of receiving those improvements which may most effectually accomplish his lordship's benevolent design. I would, therefore, propose to you, my lord, that the British and Foreign Bible Society should engage to take so many copies (say one, or two, or more thousands) the whole expence of which they should defray, on condition that the Bible be printed with *points throughout*, or at least *in those places* where the sense may be liable to be misunderstood. If the points be cast

* Barrington, who died in 1825, at the advanced age of ninety!

on a fine pearl body, they will add a little more than one half to the quantity of letter press, and the present types, though smaller than might be wished, will look much better, and the lines be more distinct, when the vowels are added. As the letter is ready, and other typographical arrangements made at Newcastle, there need be no further delay than merely what may be requisite to procure the *points*. The expence, it is true, of composing, &c. will be considerably greater than it would be on the plan of the specimen; but what is this, when the question relates to the diffusion of the Word of God among many millions of deluded people! A pure edition of the Scriptures in Arabic is still a *desideratum* in biblical literature: the time, I hope, is at hand when it will cease to be so. Under the auspices and direction of your lordship, and the British and Foreign Bible Society, I am led confidently to expect an edition of the Arabic Bible which shall be worthy of the subject, a credit to your lordship and the society, and an honour to the British nation, &c. &c.

"ADAM CLARKE."

The above letter was handed by Lord Teignmouth to the Oriental Sub-Committee, by whom it was read at the New London Tavern, January 21st, 1807, and a resolution passed that it be entered on the minutes, which led Mr. Clarke to draw up a second letter on the same subject, addressed to the committee. In this letter, he tells them, that "being prevented by indisposition from having the pleasure of meeting with the Oriental Committee that morning, he thought it necessary to state upon paper what he should have said had he been present"—and then takes a comprehensive view of the subject in all its bearings, specifying the various editions of the whole or parts of the Holy Scriptures that had been published in Arabic since the middle of the 16th century, and suggests such hints for completing the undertaking as had occurred to him on mature reflection.

The letter was very courteously received, entered upon their minutes, and thanks voted him for the very important communication.

While this subject is before us, it would be unjust to the memory

of Mr. Clarke to withold from the reader what is stated in reference to the subject, by the Rev. John Owen, in his "History of the first ten years of the British and Foreign Bible Society."

"The difficulties of this work," says Mr. Owen, "consisted also in the adoption or rejection of the text to be followed. The text of the Polyglott in professor Carlyle's edition, and which was by many warmly espoused, both Mr. Usko and Mr. Adam Clarke pronounced to be incorrect; and which has since been declared to be, by the late pious, learned, and enterprising Martyn, defective both in printing and elegance." But not only to obtain this Arabic Bible, did Mr. Clarke thus labour—in Mr. Owen's History, just quoted, is the following intimation.

"To translate the Scriptures into the Calmuc Dialect now became a most desirable object, and though attended with many difficulties, yet as these were progressively removed, the prospect opened of being able to circulate the Scriptures among a population extending from the banks of the Wolga to the regions of Thibet and China. To obtain this Tartar New Testament, became a subject of deep and lively interest: the preparation of types was diligently followed up by the Rev. Adam Clarke, to whose learned and judicious superintendence this concern had been implicitly confided. A scale of types, constructed by himself, and executed with singular beauty, was submitted to the consideration of the Committee, and a fount was cast, agreeably to the model recommended by Mr. Clarke, and sanctioned by the approbation of the President, Lord Teignmouth, and other competent judges of Oriental literature."

This scale of types, constructed by Mr. Clarke, was a work of no little labour, nor of trifling consequence; on the contrary it took up much of his time, and required a considerable knowledge, with a nicety of typographical calculation, not easily appreciated by persons unacquainted with the difficulties of such an undertaking, especially in a foreign language. Not only in these higher subjects of inquiry did Mr. Clarke labour, but also in all the details of the interests of a Society, which was to be, in the hands of Providence, the medium of conveying the word of God, without note or comment to every language and people and tongue under heaven.

In rendering efficient aid as a member of the Committee, he was for ten years seldom absent from his post. The following extract from Mr. Owen's History serves to shew in what estimation the labours of Mr. Clarke were held, and how disinterestedly he could bestow them. "As the assistance, of Mr. Clarke in the Arabic business has been referred to, it appears proper to state, that, with the expression of their thanks for this and other eminent services which had cost him no ordinary sacrifice both of time and labour, the Committee requested permission to present him with fifty pounds, an offering which that learned and public spirited individual respectfully but peremptorily declined to accept.—Gratuitous exertions in the cause of the British and Foreign Bible Society, and refusals to accept pecuniary returns, have abounded so greatly in every period of its history, that it is not intended, nor would it indeed be practicable to specify the occasions in which they have been made. Mr. Adam Clarke is, however, not to be classed with ordinary benefactors; and the circumstance has been mentioned principally with a view of introducing his reply to the Committee's address on this subject: a document which the author of this history considers as too important to be sacrificed to the modesty of living merit."

To Messrs Reyner and Mills.

"Gentlemen:—With great respect and gratitude, I return the *Fifty Pounds* which have been kindly sent me by the Committee of the British and Foreign Bible Society.

"To no principle from whence my services proceeded, to no feeling of my heart, can I reconcile the acceptance of the Society's bounty. What I have done was for the sake of God and His truth; and I feel myself greatly honoured in having a part in this blessed work, and only regret that I have but a short time to devote to so useful an employment. To have in any measure deserved the respectful attention with which my feeble services have been honoured by the Committee, is a subject of sufficient gratification to my mind, and brings with it the amplest remuneration.

"God forbid that I should receive any of the Society's funds; let this money, therefore, return to its source; and if be the instrument of carrying but one additional Bible to any place, or family

previously destitute of the words of eternal life, how much reason shall I have to thank God that it never became part of *my* property!

"Have the goodness to assure the Committee of my perfect readiness, whether present or absent, to promote, as far as my time and abilities will permit, the great objects of this most benevolent association, which, like the Apocalyptic angel, is flying through the midst of heaven, having the everlasting Gospel to preach to every nation and kindred and people and tongue.

"ADAM CLARKE."

City Road June 20th 1807.

The conduct of Mr. Clarke, throughout the whole of this affair, is unquestionably most honourable to his memory and sets his character above all praise. He exerted himself to bring about a translation of the Holy Scriptures into the Tartaric and Arabic languages and into the modern Greek also; and he sought to obtain the printing of a Syriac New Testament. The time, however, was fast approaching, when, according to the rules and regulations of the Methodist Connection, he was to be removed from the Metropolitan circuit; and as many of the projected versions of an Oriental cast, were still, as it were, in an embryo state, it was of great importance to the Bible Society to retain his assistance in maturing and perfecting them. The Committee, therefore, came to the determination of petitioning Conference to suspend the rule of removal, in the case of Mr. Clarke, so as to allow him to remain on the London Circuit. This subject will be best explained by submitting to the reader the following "Extract from the Minutes of the Committee of the British and Foreign Bible Society, dated, 15th June, 1807."

"The Committee having learnt, with great regret, that they are likely soon to be deprived of the valuable assistance of the Rev. Adam Clarke, in executing various parts of their foreign translations, by his removal from London, *Unanimously resolve,* That a respectful application be made to the Conference of the Religious Society with which he is immediately connected, stating the interruption which must be occasioned to such parts of the Society's

business, should Mr. Clarke be removed, and earnestly requesting that he may be permitted to continue his labours among them.

" Signed, by order of the Committee.

" JOHN OWEN,
" JOSEPH HUGHES, } Secretaries.'

To this Resolution of the Committee was subjoined the following letter to the Ministers assembled in Conference.

" Rev. Sirs,—In obedience to the instructions of the Committee of the British and Foreign Bible Society, we transmit to you a copy of the Resolution which will be found enclosed. The Committee are very far from presuming to interfere with the peculiar regulations of any Society of Christians, and nothing would have induced them to make the application contained in the Resolution, but a solemn conviction, in which they unanimously concurred, that the object of it was essential to the successful execution of many plans, now under consideration, for supplying Mahomedan and Pagan nations with the Holy Scriptures. Mr. Clarke has already rendered such and so many services to the British and Foreign Bible Society, that the Committee may scarcely appear justified in requesting a continuance of them, but the fact is, that services of that description which Mr. Clarke has rendered are indispensable to the successful prosecution of the Society's plan; and they know not any man, Mr. Clarke excepted, from whom they could expect to receive them.

" The Committee are sensible that the talents, erudition, and zeal of Mr. Clarke may be employed with great promise of usefulness in any part of the United Kingdom; but they submit to you, reverend Sirs, whether any sphere of usefulness could be found so worthy to engage the labours of Mr. Clarke, or so likely, under God, to extend and perpetuate their efforts, as that which is now afforded to him by his connection with the British and Foreign Bible Society.

" In requesting, therefore, reverend Sirs, which they unanimously and earnestly do, that Mr. Clarke may not, under present circumstances, be removed from London, the Committee trust that they shall be understood to have no other object in view than that which

the Conference will appreciate as well as themselves, the employment of Mr. Clarke's qualifications in such a manner as may promote, most extensively and permanently, the interests of Chritianity.

"Signed, "JOHN OWEN, "JOSEPH HUGHES, } Secretaries."

Mr. Clarke's connection with the Eclectic Review has been already mentioned. The editorship of that journal, in 1806, had lapsed into the hands of Mr. Daniel Parken, a barrister, a young man of great natural talents, and of extensive intellectual attainments, but who was unexpectedly cut off in the midst of his days, in consequence of an injury which he sustained, through a fall from his gig, as he was going one of his circuits. Early in the year 1806 he applied to Mr. Clarke to furnish an article on *Holmes's Septuagint*, for that periodical, with which he complied. On the 15th of May, Mr. Parken addressed a letter of thanks to him, in which he says—"Your Review of Holmes's Septuagint is performed, not only to my own satisfaction, but to the entire approbation of all who have seen it, and to the credit of the Review itself." This review of "Holmes" also obtained the commendation of Professor Bentley, of King's College, Aberdeen, who thus wrote to Mr. Clarke under date of the 20th March:

"Thus far had I proceeded in my letter, when I had the pleasure of receiving the Eclectic Review for March: my first object was to read the performance of my friend, which is, I must say, more conformable to my ideas of what a Review should be, than is generally to be met with in the periodical publications of the present day: it is such a complete account and analysis of the work, as will enable a person to form a just opinion of it. There is one observation which struck me on its perusal—it is this: the article contains many particulars of additional information more than *Holmes* has given; and these you have so intermingled with those drawn from Holmes, that the generality of readers will not perceive to whom they are indebted for them. The opposite of this is, I believe, the usual practice of Reviewers: they often display information as their own, which they owe altogether to their author, whom they are perhaps abusing: and thus make it more their object to seem knowing themselves, than

even to give a proper and just account of the Author, whose work they are professing to review.'

In the course of the summer of 1806, Mr. Clarke was prevailed upon to make one of a family party who took a journey into Wiltshire, partly to visit Mrs. Clarke's mother, and Mr. Clarke's youngest daughter then at Trowbridge. The particulars of this journey he detailed, from time to time, in a series of letters addressed to his second son, Theodoret; and to the younger branches of the family they must have proved both amusing and instructive. They are written in the author's best style, and his observations on the country through which they passed, the scenery and antiquities which came in their way, the noblemen's seats they had an opportunity of visiting, with various other matters introduced, rendered them exceedingly interesting, but they are too copious to be here inserted. In the outset of the first letter he tells his son, that "as Mr. Butterworth had come out for the sake of his health, and wished me to improve mine, he determined to make a pretty wide circuit through the most remarkable places in Wiltshire. He accordingly hired two post carriages; and on Thursday morning Mr. and Mrs. Butterworth, Mrs Bishop, and your cousin Henrietta Pond got into one of them, and your mother, cousin Martin, your sister Mary Ann, and myself into the other, and off we set for Devizes, ten miles, where we dined with your mother's relative Mrs. Locke." From thence they proceeded to *Stone-Henge* a distance of sixteen miles, chiefly over *Salisbury Plain*. "I suppose we travelled twenty miles this day (says Mr. Clarke) without meeting with a single house except a turnpike gate; but the roads were all good, and the views on this vastly extended plain often very fine."

His observations on the shepherds, with their immense droves of sheep, each attended by his dog, and furnished with his crook and scrip, are pleasing, but must not be dwelt upon. *Stone-Henge* has not often been better described than in the following extract. "The whole of this stupendous work is situated on an open plain, many miles from any kind of dwelling, and is composed of huge stones, in different circles, placed perpendicularly at a few feet distance from each other, with one great stone laid on the top of the two others; but many of the flat stones have fallen off and several of the up-

right ones become prostrate. Originally, I think, it was composed of three circles, included within each other. I took some pains to ascertain the number of the stones. The outward circle, which is the most entire, contains thirty-three vast stones; the second twenty-four, some large, and some small; and the third twenty-six.

"To give you some idea of their size, I measured one of them which fell down in the thaw of Christmas 1802, and found the average length to be twenty-one feet, breadth seven feet, and thickness three feet; but this stone was by no means the largest, the greatest are those which are perpendicular, to whose top I had no possibility of ascending. We spent upwards of an hour among these stones, which indeed bear every mark of the most remote antiquity, and are well calculated to inspire an attentive observer with sentiments of deep veneration and respect.—Stone-Henge was doubtless a place consecrated to the purposes of religious worship. I have no doubt that the *Power* or *Strength* of the Divine Nature (or Deity) was the attribute principally contemplated by our rude ancestors, and indeed by all the primitive inhabitants of the earth. Hence colossal statues, immense rocks, and massive temples were dedicated to this power or strength, which, at last, the licentious imagination of man *personified*, and adored in a monstrous human form under the name of *Hercules*, among the Greeks and Romans, *Baal* amongst the Canaanites, *Bramah* amongst the ancient Hindoos, and *Tuisco*, &c. among our Celtic and Teutonic ancestors: and hence every strong man was supposed to be the principal favourite of the deity, and to be under the peculiar direction of this *strength* or *power*. It was this which gave rise to the histories of Hercules, Theseus, Bellerophon, Rustum, and the giants of different countries. I suppose, therefore, that these stupendous monuments of huge rocks, placed in a certain artificial manner, which are found not only here, but in every nation of the world, were the temples dedicated to the *god of strength* by the primitive inhabitants of the earth; and by which, while beholding his stupendous operations in the kingdom of nature, they expressed at once their belief in His Being and their veneration of His Power."

Mr. Clarke and his friends, after satisfying their curiosity about Stone-Henge, determined to visit *Wilton House*, the residence of

the Earl of Pembroke, taking Old Sarum and Salisbury Cathedral in their way. The finest collection of coins and medals in any private possession in Europe are preserved at Wilton House—and many of the earliest and finest pieces of Grecian and Roman sculpture adorn that splendid mansion. The grounds are described to be both elegant and grand;—plantations, vistas, temples, bridges, &c. form a delightful piece of romantic and artificial scenery, abounding with droves of pheasants and partridges, so tame as almost to come and eat out of a stranger's hand—and scores of these lovely fowls within a few feet of the visiting party. "Having thus spent our time," says Mr. Clarke, "we left this interesting place, to which, for its antiquity-sake, I feel my heart warmly attached, and returned to our inn, where we partook of a most comfortable dinner. We were all as hungry as Greenland bears, and devoured our dinner like half-starved hounds. I have seldom needed a meal so much, and have not often been more thankful to God for one."

On leaving Wilton the party set off for Wardour Castle, the seat of the Earl of Arundel, a Catholic Nobleman. Here the paintings were numerous and exquisitely fine—far beyond those of the Earl of Pembroke. But that which above all others attracted Mr. Clarke's notice, was a painting of the Saviour, after death, by Spagnioletti: it struck him with both wonder and awe! He is represented as just taken down from the cross—the countenance indescribably expressive of death, and yet highly dignified, fully verifying the words, 'No man taketh my life from me—I lay down my life for the sheep, &c.'—The appearance of his hands was very striking: you could plainly see the blood congealed in the fingers, when, in its last transmission from the heart, it had reached the extremities; but the *vis vitæ* had departed just as the veins were in the act of receiving it from the arteries to return it to the heart. The Virgin was kneeling by his side, and with her hands clasped and her eyes lifted up to heaven, in all the silent agony of grief; and yet the most perfect and sublime resignation to the will of God was strongly marked in every feature. Another figure in this painting I could scarcely look at without weeping: it was Mary Magdalene, kneeling down and kissing the wound made by the nail in the sole of our Lord's foot. The whole piece was ex-

ceedingly affecting, and almost incapacitated me from receiving any pleasing sensations from the great variety of beautiful landscapes, buildings, ruins, &c. which appear in vast numbers in other parts of this elegant mansion."

Quitting Wardour Castle on the following morning, Mr. Clarke and his friends set out for *Fonthill,* the well known residence of William Beckford, Esq.—a beautiful mansion, delightfully situated —all the circumjacent hills and dales being skirted with woods, and before the house a large and beautiful lake spread itself, covered with wild and tame fowl in abundance. "Of the house itself" says Mr. Clarke, "I shall say but little; it did not please *me.* Certainly, I never saw any place so elegant by many degrees: gold, silver, ivory, corals, agates, porphyry; the finest marble, cedar, ebony, &c, met the eye every where. Invention had been tortured to find out places and sufficiently varied forms to permit wealth, elegance, and luxury to pour out and arrange their vast profusion of what might be termed superb, gay, garish, and gaudy. In ancient times it would have been considered rather as the temple of *Plutus,* or of Voluptuousness, than the residence of any human being. A vast number of the utensils were not only of silver in the finest forms, but also of massive gold: dishes, spoons, and very large candlesticks were of this last-mentioned metal. Even the very backs and seats of the chairs were all gilt over; and the beds and bed-room furniture, superb and costly beyond all you can imagine. We were shewn some cabinets, the making of which alone cost one thousand five hundred pounds, and others one thousand seven hundred pounds. The pictures were many, and very fine—some of them by the first masters in Italy, Holland, and France. We were shewn the picture of a little laughing boy, about fifteen inches by twelve, which cost two thousand pounds—and two landscapes, I think by Claude Lorraine, which cost seven thousand guineas."

The only other gentleman's seat which our travellers visited during this excursion was that of Sir Richard Hoare, Bart. at Stourton, which met their every wish and gratified their most extensive desires. "To describe it," says Mr. Clarke, "is altogether out of my power. The situation of the house, the extensive grounds, the astonishing variety of wood and water, hill and dale, lawn,

vista, foliage, temples, grottoes, &c. are grand, elegant, and noble, beyond any thing I had ever met with. Imagination itself can scarcely conceive any thing more beautiful or picturesque than what is here exhibited, and apparently with little art, in this abode, and these extensive and variegated grounds belonging to the intelligent and worthy proprietor: to a heathen, the place and its environs would appear to be the peculiar residence of the goddess of Nature.—What I saw not in any of the other places, I met with here —a library of good books, not very extensive, but systematically arranged: the room in which they are contained is lofty and elegant, and has a very superb painted window, the classical subject of which is, the ancient philosophers instructing their pupils, and perfectly appropriate to the place." The grounds, the grottoes, the Pantheon, the Temple of the Sun, the Hermit's House, &c. furnish matter of copious detail for Mr. Clarke's pen or pencil, but enough has been already extracted to whet the reader's curiosity.

Invigorated by this rural excursion, Mr. Clarke returned to London and resumed his studies and employments. His literary character had by this time brought him into public notice; and the University of Aberdeen, at the suggestion of the celebrated Professor Porson, with whom he had formed an intimacy, conferred on him the honorary degree of Master of Arts, intimation of which was communicated to him, by his friend Professor Bentley, in the following terms.

"King's College, Aberdeen, Jan. 31, 1807.

"My Dear Friend,

"I have the pleasure to announce to you, that the University and the King's College, Aberdeen, have this day conferred the degree of Master of Arts on Mr. Adam Clarke, member of the Philological Society of Manchester, and author of several literary works of merit. Mr. Scott is the *promoter* in this faculty, and I was obliged to him for seconding me in my proposal. Let me assure you I look not on this as the measure of your merit, but it may be considered as a step; and while I live I shall not cease to wish, as far as it may be in my power, and endeavour to promote your due honour and fame. "James Bentley."

Professor Bentley's anticipation was realized in the spring of the following year: Mr. Clarke had the honour of being presented with a diploma of LL. D. from the same quarter, and it was intimated to him in the following terms, by the same friendly hand.

"King's College, Aberdeen, March 3, 1808.

"My Dear Sir,

"I have the pleasure to inform you that the University has this day given another proof of its estimation of your merit, by unanimously voting to you the highest designation of its gift, that of LL. D. Permit me to add my sincere congratulations on the occasion, and to wish that you may long live to enjoy the rewards and fruits of your useful and meritorious labours.

"You are already as much possessed of the *degree* as it is possible to be, but I shall soon have the honour to transmit to you the demonstration of it in the *Sign Manual* of all the Members of the *Senatus Academicus*.

"With warmest regard, your's,

"James Bentley."

"To Adam Clarke, LL. D."

Mr. Clarke acknowledged this new literary honour in a letter to Dr. Alex. Dauney, J. C. P. of the same college, of which here follows a copy:—

"Dear Sir, "March 9th, 1808.

"It was not till yesterday that I had any intimation of the honour done me by your learned University; for, though I was favoured with a letter last week from Mr. Professor Bentley, he did not drop the slightest hint that such a design was even on foot. This circumstance, however, shews the act of your University in a still more honourable light, and that honour is considerably enhanced, not only by the great respectability of the *Promoter*, but by the manner in which I am informed he conducted the whole business.

"You will still, my dear sir, lay me under greater obligation to yourself, by receiving the expressions of my gratitude for your

kindness, and by making similar acknowledgments, as acceptable as possible to your learned university.

"To add any thing to the respectability of King's College, though out of my power, will, notwithstanding, be an object of my sincerest desire; and were even other motives wanting, this would induce me to pay such respect to every part of my moral and literary conduct, that if no act of mine could honour, none should discredit a university which has been the *Alma Mater* of some of the first characters in the republic of letters.

"I am, &c. ADAM CLARKE."

The two Diplomas of M. A. and LL. D. were sent to Mr. Clarke in the most honourable and flattering manner, the college refusing to accept even the customary clerks' fees given on such occasions.

SECTION XIV.

Some Account of Dr. Clarke's Connection with His Majesty's Commissioners on the Public Records of the Kingdom. A.D. 1808—1818.

THE eminent services which Dr. Clarke had recently rendered to the cause of learning and science, partly by means of his various publications, and partly by the assistance he had rendered to the British and Foreign Bible Society, then in its infancy and surrounded with difficulties, contributed to raise him into enviable notice, and at length to fix the eye of government upon him. A Commission had been issued by parliament in the year 1800, and received the King's Sign Manual, the object of which was to appoint a Select Committee, whose business it should be to collect, for the benefit of the public service, the important Records and papers contained in many of the public offices and repositories, with a view to methodizing them, and that certain of the more ancient and valuable of them should be printed as a Continuation of *Rymer's Fœdera,* and Supplement to that great work.

The Board of Commissioners entrusted with the execution of this

great national undertaking, consisted of the following high characters, viz. The Speaker of the House of Commons (Mr. Abbot, afterwards Lord Colchester)—The Right Hon. Lords Frederick Campbell — Redesdale — Silvester, Lord Glenbervie — Bishop of Bangor — Sir William Grant, Master of the Rolls—The Lord Advocate of Scotland (Archibald Colquhoun) and the Right Hon. Charles Bathurst. Seven years had elapsed since this Honourable Board was formed, and inquiry made for individuals competent to execute the task, but hitherto all in vain, and scarcely a step was taken in the undertaking, when their attention was directed to the subject of this Memoir. How he became connected with these commissioners, is thus related by himself.

"Some time in February, 1808, I learned that I had been recommended to His Majesty's Commissioners of the Public Records of the kingdom, by the Right Honourable Charles Abbot, Speaker of the House of Commons, and one of the Commissioners, to whom I was known only by some of my writings on Bibliography, as a fit person to undertake the department of collecting and arranging those State Papers which might serve to complete and continue that collection of State Papers generally called '*Rymer's Fœdera.*' This department had lain unoccupied from the date of the commission, now more than seven years, no person being found that would undertake it, and was thought to be sufficiently qualified to be trusted with that department; though the completion and continuance of that work, was one of the first measures proposed to be executed under the commission."

Dr. Clarke then relates the particulars of an interview which he had with John Caley, Esq., Secretary to the commission, who was appointed to see him, and to ascertain whether he would be willing to undertake a work in which his Majesty's government would wish to employ him, but without giving him any clue as to its nature. Dr. Clarke answered with great discretion, that he could give no decided reply until he knew whether he possessed the requisite qualifications for the work. Mr. Caley rejoined, "Sir, those who have sent me, have no doubt of your qualifications. The work is confidential: but I can say no more at present than that it requires the habits of a Christian, a scholar, and a gentle-

man." A. C "Why, Sir, I may very reasonably doubt, whether I have any of these qualifications in an adequate degree: All I can say is, if there be any way in which, in addition to my present sacred duties, I can serve my king and my country, it must be my duty to embrace it; but as I know not the nature of the work, nor the abilities and time it may require, I cannot give any particular answer."

A few days afterwards Mr. Clarke received a note from Mr. Caley inviting him to call upon him at his house, which he did, and was then particularly informed what the work was. "I was struck with surprise," says Dr. Clarke, "and endeavoured to excuse myself on the grounds of general unfitness—that my studies had never led me into the line of jurisprudential or diplomatic examinations, and that I could not think of undertaking any work of the kind; and that real unfitness, not unwillingness, must be considered as my excuse." At this the Secretary smiled, and said, Mr. Clarke you will have the goodness to try, and in the mean time draw up a paper which his Majesty's Commissioners require, and I am always ready to give you any directions and assistance in my power."

Mr. Clarke had now to submit the matter to his brethren in the ministry, the Committee of Preachers, at the City Road, entreating their advice. Some said, "It will prevent you going on in the work of the ministry:"—others said "Its a trick of the devil to prevent your usefulness;" others, "It may rather be a call of Divine Providence to greater usefulness than formerly. And, seeing you compromise nothing by it, and may still preach, as usual, accept it, in God's name." Others said, "if Mr. Wesley were alive he would consider it a call of God to you; and so close with it, without hesitation."

Such were the circumstances under which Mr. Clarke set about the work, and drew up, what was called "An Essay on Rymer's Fœdera, &c." which was soon laid before the Commissioners, and received their unqualified approbation. They immediately appointed him a sub-commissioner, and assigned him the department of the collecting the State Papers already referred to, with authority to get such assistants as were qualified for the work, and in whom he could confide.

But the department of the Fœdera was not the only work which claimed his attention during the time he acted under the Commission. He had to methodize and arrange the collections of persons who were employed in other departments; and the state of the transcripts, which were sometimes on bad paper, and generally in a careless hand, often occasioned him much perplexity and trouble. When such were sent in to the Commissioners, out of which they could make nothing, without such a consumption of time as would ill-comport with their office, the recommendation of Lords Colchester and Glenbervie used to conclude the business,—"Let them be sent to Dr. Clarke, he will arrange and describe them."

Dr. Clarke was also employed to make general searches through all the records of the nation, relative to the *Licentia Regis*, necessary for the currency of Papal Bulls, especially such as affected the King's prerogative, or the privileges or safety of the nation. The result of this laborious search was a mass of evidence relative to the continual exertions of the Papal See to seize on all the power, secular as well as ecclesiastical, of the British Empire, and to make the parliament its tool and the king its deputy. This mass of evidence, with what Lord Colchester was pleased to denominate, Dr. Clarke's "powerful observations" on it, was delivered into his Lordship's hands, who appears to have been the life and soul of the Record Commission.

But though Dr. Clarke allowed himself to be hooked into this undertaking, when he had an opportunity of taking a clóser inspection of its nature, extent, and difficulties, his heart failed him at the contemplation of such an Herculean task. In a letter to Mr. Caley, the Secretary, he thus expresses himself: "Though I seldom feel disposed to shrink from mere labour, however arduous: yet I must own this now allotted me, seems so peculiarly difficult and delicate, that I feel unwilling even to encounter it. I will, however, with God's help, endeavour to fill up the synopsis, and take at least such steps towards the other parts of the work, as my time and circumstances will permit. When I have viewed it in all its bearings, I shall be the better able to judge, whether my state of health will justify my wishes to accomplish the important task in such a way as will be no discredit to the right honourable projector. And un-

less this appear reasonably plain, no earthly consideration shall induce me to accept a pledge, which I may find it difficult to restore."

Of the difficulties which he had to encounter, some estimate may be formed from the fact, that, to do any thing to effect, he must examine *sixty folio volumes*, with numerous collateral evidence—to examine the different Public Offices, in order to ascertain what different articles they afforded, towards supplying the deficiencies of Rymer and his associates—and make a selection of such Records as it might be expedient to print, under the authority of parliament, either as a supplement or continuation of that work.

On the recommendation of Dr. Clarke, the Commissioners resolved to begin the work with the Norman Conquest, A. D. 1066, instead of the first year of Henry I., and to bring it down to the accession of George III. The plan thus arranged, the following public offices were to be diligently explored for documents:—the Tower of London—the Chapter House, Westminster—the Archives of the Dean and Chapter, ditto—the British Museum—the State Paper Office—the Bodleian Library, Oxford—the University of Cambridge—the Roll's Chapel—Library of the Dean and Chapter of Durham Cathedral, and the Library of the Bishop's Auditor's Office—the Red Book of the Exchequer, Westminister—Herald's College, London—Trinity College, Dublin—Archives of various Cathedrals, and some private collections.

The following extract from a letter of Dr. Clarke's to the Right Honourable the Speaker, written some time after he had embarked in the undertaking, shows with how much diffidence he engaged in the arduous undertaking, and how tremblingly alive he was to its vast importance:—

"Should I go to Ireland [in quest of the Ancient Irish Records] I will take care that the work at home be left in a state of progression; for I wish to exert myself to the utmost, to provide materials to supply all deficiencies in the Fœdera, from the Norman Conquest, to the death of King John: further than this I dare not at present engage, lest both my health and abilities should be found inadequate to the task with which I am honoured. I deeply feel the responsibility of my situation. I am to labour, not

only for my own credit, that is a feather in the business, but for the honour of the Record Commission, and for that of the Nation. By long studies, disadvantageously circumstanced, &c. and by the very severe duties of my office, which I have unremittingly filled up for twenty-eight years; I am, at the age of forty-six, considerably worn down, and cannot bear without present injury, even one half of that fatigue which I formerly passed through without feeling the burden. It is on this ground alone that I beg leave, sir, to say, that though I shall pursue my present task with as much zeal and diligence as possible; yet if any proper person offer himself for this important work, on whose fitness and strength dependance may be reasonably placed, I hope the Right Honourable the Commissioners will forget me in the business, and readily employ that adequate person. Such an one, I should suppose, might be readily found; and hoping, for the sake of the service, that he may soon appear, I shall till then consider myself his *locum tenens*, and then as cheerfully give place, with '*hic cœstus artemque repono.*'"

Notwithstanding his fears, injured health, &c. Dr. Clarke persevered in his laborious employ with unremitting diligence; frequently reporting progress to his Majesty's Commissioners; and his reports were constantly sent in to be read before the board. Independent of the fatigue and labour, both mental and corporeal, which Dr. Clarke's engagements now exacted from him, he had various others to encounter, of which the following may serve as a specimen. In one of his letters to Lord Colchester, he says, "I find a great inconvenience, from the shortness of the hours, during which there is access to the reading-room of the British Museum, *i. e.* from ten to four. My chief time for study is from five in the morning till ten; and after five in the evening. All the intermediate time is occupied with a multitude of concerns, in attending to which, I lie at the mercy of a hundred calls—all connected indeed with the duties of my office, but perfectly inconsistent with any study to which close application and consecutive thinking are requisite. If, however, it be inconsistent with the rules of the British Museum, to permit the temporary removal of any MSS. on my account, I shall be obliged to request some other apartment than the reading-room, as my assistant is often obliged to consult

me at the table, and we cannot *verify* any of our *transcripts* with the original, without reading aloud, which, of course, is quite inconsistent with that general silence which should be observed where so many gentlemen are employed on different branches of study." The result of this was, that the Committee of the British Museum, took the subject into immediate consideration, and granted the privilege he solicited.

But though this difficulty was surmounted, others of a different kind assailed him, which were still more distressing. In a letter which he addressed to Mr. Caley, at the close of the year 1808, the first year of his connection with the Record Commission, after enumerating a long list of difficulties, which had impeded his progress, Dr Clarke thus sums up the whole:—"And in addition to all this I am obliged to say, that after having employed a young man of considerable learning and abilities, (Mr. Jannion,) and inducted him into every branch of the work, and had reason to expect much from his perseverance; his fine classical taste was so mortified with the barbarous documents he was obliged to copy; and the work itself afforded so little entertainment to his genius and thirst for learning, that, almost broken-hearted he earnestly entreated me to give him his dismission."

Dr. Clarke, after this, tried some others, but found them wholly unfit. At length he met with Dr. Steinhauer, who appeared well qualified for the work; he was a gentleman in whom confidence could be reposed, and if his health permitted, promised to be an acquisition to the service. But here again, Dr. Clarke was met by disappointment; for the health of Dr. Steinhauer presently failed, owing to the severe studies of his youth, and the unfortunate times on which he had fallen. The life of this amiable man fell beneath the malignant influence of the war he had to wage with the apparently adverse star of his fortune; and the difficulties he encountered in ascending the steep of Fame's proud temple—caused his mind, body, and spirit, to faint at the entrance of that gate, which, had he sooner reached, might have saved him from a premature grave, and the Commission have been longer favoured with the services, learning, diligence, and zeal of this worthy man, who was carried off by a dropsy in the chest, in 1809. He was succeeded by Mr.

F. H. Holbrooke, who continued as Dr. Clarke's assistant, as long as he himself remained under the Commission.

In the Essay which Dr. Clarke drew up at the outset of the business, and at the request of the honourable the Board of Commissioners, he gives the following concise account of the circumstances which led to the compilation of Rymer's Fœdera, with which the reader will be pleased, as it is more circumstantial and detailed than what we find in the Life of Rymer contained in our Biographical Dictionaries, on which account I subjoin it.

"Soon after King William and Queen Mary's accession to the throne, Mr. Harley, afterwards Earl of Oxford, formed a plan for printing at the public expense, all the Leagues, Treaties, Alliances, Capitulations, and Confederacies, which had at any time been made between the Crown of England, and other Kingdoms, Princes, and States, intermixed with such instruments, and papers of state, as either more immediately related to them, or were curious and useful in illustrating the English history. This design he communicated to the Earl of Halifax, who not only approved of the plan, but got Mr. Rymer, then Historiographer Royal, appointed to carry it into execution.

"That Mr. Rymer might have every facility towards the accomplishment of so great and useful a work, he received Queen Mary's warrant, dated August the 20th, 1693, empowering him to transcribe and publish all the leagues, &c. &c. and the same warrant gave him liberty of access to all the different repositories of the Public Records. To this was added an Order of the King in Council, dated April 12th, 1694, to the Lord Keeper of the Great Seal, commanding him to cause a Writ to be sealed and directed to the Lords Commissioners of His Majesty's Treasury, and the Chamberlain of the Exchequer, authorizing, and requiring them to deliver, or cause to be delivered, to Mr. Thomas Rymer, all Leagues, Treaties, &c. &c. remaining in the several Treasuries of the Exchequer, which he shall have occasion for, or desire.

"Thus encouraged and assisted, Rymer commenced his work. The first volume was published in 1704, eleven years after the date of the first warrant. The first fourteen volumes of this interesting work were published during Mr. Rymer's lifetime; and the

fifteenth and sixteenth were prepared for the press, and published after his death, which happened in 1713, by his assistant, Mr. Sanderson, afterwards Keeper of the Rolls, and who likewise added a seventeenth volume, with an extensive apparatus of Indexes, and ultimately subjoined three other volumes—making in the whole twenty volumes folio. From any thing we can learn from Mr. Rymer to the contrary, the whole of these sixteen volumes were collected and arranged by himself.

" Thus was completed what may be properly termed, the First Edition of the Fœdera, begun in 1704, and completed in 1717. The first edition of the Fœdera was succeeded by a reprint, it having become very scarce. This second edition was conducted by Mr. George Holmes, Keeper of the Tower Records; and afterwards a new edition was undertaken at the *Hague* by the booksellers, in 1738 or 1739, which was completed in ten volumns folio. It is not known who was the editor of this edition. The work itself is a proud monument of the glory of the British Nation, and to the enlarged views, and munificence of those sovereigns under whose auspices it was projected, conducted, and published. I need not consider the various attempts made in remote reigns to methodize the invaluable materials which came at last under the hands of Mr. Rymer: these were, for the most part, lost before his time." While engaged on this continuation of Rymer, Dr. Clarke drew up a number of Reports on subjects connected with the undertaking, and which were submitted to the Board of Commissioners, some of which were extremely curious, and all of them calculated to evince his extensive and deep research; they display learned criticism and important discoveries on matters of high historical interest. Among these were " A Report on Ecclesiastical Charters and Privileges." Another on " the use Mr. Rymer appears to have made of the Antient English Historians:"—" A Synopsis of the Contents and Deficiencies of the first one hundred years of Rymer's Fœdera," &c. &c. The result of all this laborious investigation was—a kind of demonstration, that not only was a new edition of the Fœdera wanted, but that the work was capable of undergoing vast improvements in various repects—for that it was not safe entirely to trust to the Records of Rymer, who, though he did much, yet by his want

of rigid enquiry, he omitted to do all that even his time and circumstances allowed of."

These Reports and the varied information which they served to elicit, brought the Board of Commissioners to a pause, and a note was sent to Dr. Clarke, requesting him to furnish them with an answer to two points—which answer must govern their proceedings as to the best plan to be adopted with reference to the Continuation and Supplement. He did so, and, as he tells us, "in May 1809, I took the liberty to propose the *expediency* and *necessity* of a *new edition* of the Fœdera, in which the collections now in hand, should be incorporated with the original work, and endeavoured to support the recommendation by a variety of arguments. I am fully convinced by my subsequent experience, that the Fœdera stands in need of a thorough revision, and I once more beg leave to press the present adoption of the measure on his Majesty's Commissioners, as the only one that is likely to meet their wishes, and be ultimately creditable to the undertaking. The Fœdera is completely out of print; but even if it were not, there are motives sufficient to justify the measure; as, under the direction of his Majesty's Commissioners, the work can now be made much more perfect, accurate, and useful, than it ever was before, even in its amended edition. 'The *Continuation*' will come in as an integral part of the work— the '*Supplement*' be absorbed in the improvement of the original, and the Fœdera be at its STANDARD for ever! Were I to repress the present recommendation of a new edition of the Fœdera, I should not feel justified in my own mind, or think I was fulfilling the duty I owe to the trust reposed in me by the right honourable the Commissioners: I crave their indulgence, my only excuse being the concern I feel for the accomplishment and perfection of the work."

A Meeting of the Board of Commissioners was, soon afterwards, held at the house of the Right Hon. the Speaker of the House of Commons, when Dr. Clarke's Report was read, and made the subject of deliberation; and in conclusion, it was "Ordered—That Dr. Clarke do forthwith prepare materials for a first volume of a new edition of Rymer according to the plan laid down in his Report, and that when the same shall be collected and arranged, with a descriptive Table of its Contents, the entire Manuscript be submitted

to the Commissioners for examination by them, before it is committed to the press: and that Dr. Clarke be also desired to propose a plan for carrying on the Continuation concurrently." Thus was the foundation laid for a new and improved edition of this great national work, at the suggestion, upon the plan, and under the management of Dr. Clarke, who now proceeded with all convenient speed to collect, arrange, and methodize his materials. In May 1811, he proceeded to Dublin in quest of Diplomatic or other state Papers; and on his return, these were sent in to be viewed by the Board, accompanied by a Report, in which he says, that "having examined *all* the depositories of the Public Records (in that country) and after a general view of their contents, I feel myself obliged to state, that I think it a most fortunate thing for the Records of Ireland, that a Record Commission has been established for that country; as in a very few years, it is more than probable, many of the valuable materials contained in those places, would have been otherwise utterly ruined; dispersion and destruction having already made rapid progress among these important documents; and though the Commission has but recently been established, the good effects of it are every day becoming more observable. If the Honourable the Speaker could see the ruin and desolation, the progress of which he has been the means of arresting among the Records of Ireland, he would be not a little rejoiced. The Irish Chancellor is very attentive to the interests of the Irish Commission, and William Shaw Mason, Esq. Secretary, and many other gentlemen of learning and abilities, are laboriously and diligently employed to prosecute this desirable work; and order is, already, through their talents and industry beginning to arise out of confusion and destruction.

To the Report Dr. Clarke subjoined a list of the State Papers, and other documents of importance, connected with the work in hand, which he had procured in Dublin, &c., and the Doctor observes, that some of these State Papers were found in the libraries of private gentlemen—owing probably to the long distracted state in which the country had been involved. "Every one" as he justly remarks, "must feel the importance of all such papers, letters, instruments, &c., &c., which so entirely refer to State affairs, being collected and deposited in some national place of safety, where they may be kept

carefully as matters of reference and national diplomatic wealth to the latest periods of time."

In one of the Reports which Dr. Clarke submitted to the Board of Commissioners, he recommends the insertion of many curious letters of Mary Queen of Scots, which it appears had not then seen the light. Also, he adds, "While I take it for granted that all the Original Plates, which have adorned the different editions of the Fœdera, must be re-engraved, I submit to his Majesty's Commission, whether a few others might not be added," and then specifies some which had attracted his notice in the Bodleian—the Cotton Library—the British Museum, &c., of which he would have *fac-similies* engraved. This was accordingly done, conformable to his suggestion, and under his superintendence; and they unquestionably add a valuable and gratifying feature to the work. The *Magna Charta* and *Charta de Foresta*, with the modifications, explanations, and enlargements which they underwent in various reigns, with the entire series of State Papers to which they gave rise; and which were unaccountably omitted in the preceding editions, are introduced by Dr. Clarke into this new and improved one—the whole are now for the first time carefully inserted from the Originals.

In a general introduction to the Fœdera, reference is made to several disputable documents connected with the subject; and particularly "Observations on two documents proposed to have been inserted in the new edition of the Fœdera." The first is the Charter said to have been granted by William the Conqueror to Alan Fergent, Earl of Brittany, of all the lands which belonged to Edwyn, earl of Mercia. The question of the authenticity of this document, admits of much argumentation on either side. Dr. Clarke took up the subject and discussed it at great length—answering every objection raised against its authenticity; and this answer the Commissioners ordered to be printed.

The other document referred to is styled *De Navibus;* it is a curious account of the means afforded by the Norman nobility, to enable William, their duke, to attempt the Conquest of England. It exists in a MS. evidently of the eleventh century, found in the Bodleian Library. This, and other collateral topics connected with it, Dr. Clarke discussed with his usual learning and ingenuity,

leaving it with the Board of Commissioners to dispose of them as they pleased.

These labours in the service of his King and Country do great honour to Dr. Clarke's memory; nor can we wonder that they tended greatly to impair his health. He persevered in them during a period of ten years; and, what must fill us with astonishment, he was also engaged almost the whole time in writing and seeing through the press, his "Commentary on the Bible"—in itself an Herculean task; the first volume of which was delivered to the public, complete, in September, 1810, two years only after he had engaged in the business of the Board of Commissioners. Who can wonder, therefore, that after seeing four volumes of the Fœdera through the press, he should urge the Board to dispense with his further services. His health was fast declining under his accumulated labours; and he had removed to a country residence, at Millbrook, in Lancashire, two hundred miles from London. The distance of his residence from the press, &c., and the seat of his government employment, made him not only long to close his labours in that department, but induced him on three different occasions to send in his resignation to the "Board"—but these were severally refused. At length, however, His Majesty's Commissioners finding, that, owing to his removal from London, he could not carry on the work without many interruptions, his desire to retire from the Sub-Commission was accepted: and accordingly at a Board of the Commission, held on the 24th March, 1819, it was resolved:—

"That this Board, at the same time that it duly appreciates the meritorious services of Dr. Clarke on this work hitherto, is of opinion that his *distant* residence from London, and other causes necessarily adverse to the *speedy* execution of it, render it expedient that his part in the future prosecution of it in the press, should be transferred to their Secretary, who is desired to proceed on the same accordingly."

Under the above minute, Dr. Clarke wrote:—

N. B. "I sent in my resignation of my Sub-Commissionership on the public Records of the Kingdom twice before; but His Majesty's Commissioners did not think proper to accept it till the present year. Almost all the operations under that Commission

are now finally closed. I have acted under it, from March, 1808, till the date of the above Minute. For my character and conduct in the work, see Lord Colchester's letter to me, dated March 21st, of the present year, 1819.

ADAM CLARKE."

The following is the letter of Lord Colchester, to which Dr. Clarke refers :

Kidbrook, March 21st, 1819

" Dr. Sir,

" I will not lose a day in assuring you that you have, and ever have had, through your long and successful labours under the Record Commission, my entire confidence and approbation; and on the immediate subject of your letter of the 18th, I have the pleasure to communicate to you not only my own sentiments, but those of a very distinguished member of the Commission, who was with me when your letter arrived, and we are both satisfied, (as it is likely we should be,) with the complete refutation which you have given to the objections so irregularly introduced, and with so little foundation in the proposed Preface to the fourth volume of the Statutes.*

Believe me to be ever,

Dear Sir,

Most truly and faithfully yours,

COLCHESTER."

Dr. Clarke recorded what were the feelings and impressions with which he took leave of this part of his public duties, in the following affecting terms :

" And here I register my thanks to God, the fountain of wisdom and goodness, who has enabled me to conduct this most difficult and delicate work for ten years, with credit to myself, and satisfaction to His Majesty's government. During that time I have been requested to solve many difficult questions, and illustrate many obscurities ; in none of which have I ever failed, though the

* Referring to some illiberal reflections of Sir T. E. T. on that part of the Fœdera, in which " Magna Charta" and its various corresponding instruments were published : an *imbelle telum*.

subjects were such as were by no means familiar to me, having had little of an Antiquarian, and nothing of a forensic education. I began the work with extreme reluctance, and did every thing I could to avoid the employment: but was obliged to yield to the wishes of some persons high in power, who had, in vain, for seven years, endeavoured to find some person to undertake the task. The work was to collect from all the archives of the United Kingdom, all the authentic State Papers from the Conquest to the Accession of George III. to arrange and illustrate them in frequent reports to the Right Hon. His Majesty's Commissioners on the public Records of the Kingdom, for the purpose of 'completing and continuing that collection of State Papers called RYMER'S FŒDERA,' of which I have carried near four volumes folio through the press. Many endeavoured to carp at the work, but their teeth were broken in their attempt to gnaw the file. I hope I may now take leave of the work, and my conflicts with,—

'Hic Victor cœstus artemque repono.'

"To God only wise, be glory and dominion, by Christ Jesus, for ever and ever. Amen.

ADAM CLARKE."

Millbrook, March 30th, 1819.

SECTION XV.

Dr. Clarke's acquaintance with Richard Porson, M. A, and some account of that Eminent Scholar—the Doctor projects a New Edition of the London Polyglott and Heptaglott Lexicon—Publishes the first part of his Commentary, A. D. 1808—1810.

IN the year 1808, at the pressing solicitation of Mr. Joseph Butterworth and several of his intimate friends, Dr. Clarke was prevailed upon to become librarian of the Surry Institution, an institution then of recent origin, and not destined for very long duration, for it has since ceased to exist; but at the end of the first year he relinquished the office, refusing to accept any remunera-

tion whatever for his services. As a mark of respect, however, the managers constituted him "honorary librarian," which he continued to be during the whole of the existence of the institution.

In the course of the year that he resided at the Surry Institution, the death of the learned PORSON took place; and as Dr. Clarke had previously been acquainted with him, and visited him during his illness, he gave to the world a short account of the last illness and death of that extraordinary man, with a *fac simile* of an ancient Greek inscription, which formed the topic of his last literary conversation.

RICHARD PORSON is now universally admitted to have been the greatest of the verbal critics and classical scholars of modern times. He was born on the 25th December, 1759, at East Ruston, near North Walsham, in Norfolk, of which place his father held the humble office of parish clerk. His father taught him, in his childhood, to practise all the common rules of Arithmetic by memory only; and before he was nine years old, he had learned to extract the cube root in this manner. He employed, at the same time, for teaching him to read and write, the method which has since been generally introduced in the Lancasterian and other schools of mutual instruction, making him draw the letters with chalk, or on sand, and the neatness and accuracy of his hand writing, for which he was distinguished through life, may be considered as bearing ample testimony to his father's ingenuity and success. At the age of nine he was sent to a village school, kept by a Mr. Summers; but his father still made him repeat by heart, in the evening, the whole of the lessons of the day; and there seems to be sufficient evidence for considering this practice of exercising the memory continually, in very early life, as the best, if not the only method of cultivating, if not of producing, great talent; for though a strong memory by no means constitutes great talent, yet its possession is almost a necessary condition for the successful exertion of talent in general: and it is very possible that the other faculties of the mind may be strengthened by the early cultivation of this one. It is remarkable that Dr. Wallis, who was as deservedly celebrated in his day as Porson, for his unerring sagacity, had also a singular facility of retaining numbers and calculations in his

memory, but without having taken any particular pains to acquire the habit. Mr. Hewitt, the vicar of the parish of East Ruston, hearing of young Porson's uncommon capacity, undertook to instruct both him and his brother Thomas in classical literature; and when he was about fifteen, Mr. Norris, a wealthy and respectable gentleman of the neighbourhood, having ascertained the truth of the reports that were current respecting him, resolved to be at the expense of sending him to Eton. Without this assistance it would have been impossible for Porson to have acquired great excellence in any intellectual pursuit; for his father's situation in life was not such as to exempt his son, even from the subordinate occupations of the country. He went out gleaning, in the autumn, with a Horace in his pocket; and he had learned by experience to appreciate the mechanical labour of Penelope, before he was much acquainted with the wisdom and wanderings of Ulysses.

At Eton his talents procured him the friendship and admiration of the seniors among his school-fellows; and, upon the unfortunate death of Mr. Norris, who had kindly patronized him, he found a number of liberal contributors who stepped forward to supply the deficiency; but by far the most active of them was Sir George Baker, then president of the Royal College of Physicians—a man as much distinguished by his own classical taste and acquirements, as by his laudable disposition to cherish learning in others. He received young Porson into his house for a vacation, and undertook at the request of a relation of Mr. Norris, the unpleasant task of receiving in small sums, as much as was sufficient to purchase an income of eighty pounds a year, for a few years, in the short annuities, which served, with great economy, to enable him to remain at Eton. This favour appears to have been too great to be properly acknowledged, or perhaps even duly appreciated, by its object, who, only after many years had elapsed, paid Sir George the tardy compliment of a dedication, not, however, of an edition, but of a handsome copy of a single play of Euripides. In his own opinion, Porson learned little at Eton besides the quantity of syllables, being able to repeat by heart before he went there, the principal part of the authors whom he had to read, namely, almost

the whole of Horace and Virgil, and the Illiad, with many parts of Cicero, Livy, and the Odyssey. A story is accordingly told of his book having been exchanged by one of his schoolfellows in joke, when he was going up to say a lesson in Horace, and of his having read and translated what was required of him without at all betraying to the master the change which had been made of his book. At the same time, the emulation of a public school must have been a great advantage to him, as affording him a motive to exertion in his exercises, whether they were to be called his own, or to be written for other boys. It was a copy of Toup's Longinus, presented to him as a reward for a good exercise, that first gave him a decided inclination for the pursuit of critical researches; but he always considered Bentley and Dawes as his great masters in criticism.

In 1777, he was sent to Trinity College Cambridge, where he began to apply more particularly to the study of the Mathematics, which had been the favourite study of his boyhood, and in which, as he himself remarked, his proficiency first brought him into a certain degree of public notice. He was, however, soon diverted from the pursuit, although he obtained a place among the senior *optimes* of the year. But he was in fact more calculated for classical than for mathematical excellence; his memory would have been in a great measure thrown away, if he had been employed in abstract calculations; and his inventive powers did not appear to have been at all of the same class with his retentive faculties; although certainly in the mechanical pursuit of the fashionable methods of modern analysis, which are intended, like steam engines, to overcome all difficulties by the inanimate forces of mere patience and perseverance, he was capable of filling as distinguished a place as any living algebraist. The Classical Prize Medal, and the University Scholarship, he obtained without difficulty, as matters of course. The exercise which he exhibited upon the examination for the scholarship, is the well known translation of an epitaph into Greek Iambics.

Mr. Porson obtained a fellowship of Trinity College in 1781, and took his degree of Master of Arts, in 1785; but declining to subscribe the Thirty-nine Articles of the Church of England, he

could not be admitted into holy orders, and was therefore unavoidably deprived of his fellowship in 1791, having no dependance left for his subsistence through life, except his abilities and acquirements. His friends, however, did not abandon him on this urgent occasion, and in order to keep him out of actual want, a private subscription was set on foot, the result of which was the purchase of an annuity of one hundred pounds a-year for life. A small addition was made to his income, about two years after, by his election to the Greek professorship at Cambridge, with a salary of only forty pounds a year. The situation, however, gave him the option of at least doubling his whole receipts, by the delivery of an annual course of lectures in the University: and it was supposed that he would have made this exertion if he had not been discouraged by the difficulty of obtaining rooms in his college, where it would have been his wish to reside.

In 1795, Porson married a Mrs. Lunan, sister of the late Mr. James Perry, well known as the editor and proprietor of the Morning Chronicle newspaper; but he had the misfortune to lose his wife two years afterwards. In Mr. Perry, however, he found one of his chiefest friends through life; he was truly his benefactor, and he knew how to oblige him essentially without the appearance of doing him a favour. Porson had sometimes chambers in the Temple, and sometimes he lodged at the Morning Chronicle office; frequently, also, he was a visitor at Mr. Perry's house at Merton, where he had the misfortune, on one occasion, to leave several of his books at the time of a fire which destroyed them all, and among them some letters of Rhunkenius, with whom he had begun a correspondence in 1783, and who had communicated to him some valuable fragments of Æschylus, besides his manuscript copy of the Lexicon of Photius, which had cost him two years labour. Porson was wont to say that this fire had destroyed the fruits of twenty years of his life.

One of Porson's singularities was a fondness for fine penmanship, which mechanical employment, to the regret of many of his friends, tempted him to waste much of his valuable time on a trifling amusement; but, in fact, his mode of writing Greek, was fully as much calculated for expedition as for beauty, and those who

have not been in the habit of correcting mutilated passages of manuscripts, can form no estimate of the immense advantage that is obtained, by the complete sifting of every letter, which the mind involuntarily performs, while the hand is occupied in tracing it; so that if the correction of Photius was really worth the labour of two years of Porson's life, it would have been scarcely possible to employ the greater part of those years more advantageously than by copying him as he did twice over. Mr. Weston, in speaking of his "matchless penmanship,' has observed, not very intelligibly, that, "here, indeed, he thought himself surpassed by another person, not in the stroke, but in the sweep, of his letters:" what Porson really said on this subject was, that, "with respect to command of hand, that person had the advantage, but he preferred the model on which his own hand was formed." His writing was in fact, more like that of a scholar, while the method explained in Mr. Hodgkin's *Calligraphia,* exhibits more of the work of a writing master; holding, however, a middle place between the neatness of Porson, and the wonderful accuracy of the country schoolmaster who made the fac simile of the Oxford Pindar in the British Museum.

Upon the establishment of the London Institution, his friends obtained for him the very desirable appointment of principal librarian, with a salary of £200 a year, and apartments in the house of the Institution, which was then in the Old Jewry; but although the arrangement was highly honourable to all parties, the librarianship was little more than a sinecure. Porson was, however, in the habit of attending in his place when the reading-room was open, and of communicating, very readily, all the literary information that was required by those who consulted him, respecting the object of their researches. Had the inhabitants of Finsbury Square and its neighbourhood been more disposed to classical studies, and had the librarian of the institution survived to witness its completion and prosperity, his sphere of usefulness would, without doubt, have been greatly extended.

But it must ever be lamented that Porson's habits of life had unfortunately been such as to lay a foundation for a multitude of diseases. He suffered much from asthma, throughout 1808; his

memory began to fail him a little, and in the autumn he had some symptoms of intermittent fever. On Monday the 19th September, he had an attack of apoplexy in the street, and he was conveyed to a neighbouring poor-house in a state of insensibility. On the following day an advertisement appeared in one of the papers, relating the accident, and describing some manuscripts which were found in his pocket, consisting of Greek fragments and Algebraical characters. His friends at the London Institution immediately went in quest of him. He was afterwards well enough to appear in the library, and to receive a visit there from Dr. Adam Clarke; but his speech was impaired and his faculties evidently imperfect. He survived only through the week, and died in his forty-ninth year, on Sunday the 25th of September, 1808, at midnight. He was buried at Cambridge, in Trinity College Chapel, near the grave of Bentley, and the monument of Newton.

To attempt to form a correct estimate of such a character as Porson, without servilely following the dictates of common fame, or blindly adopting the opinions of others, is a task of no little difficulty. But it may be safely conceded to common fame and to partial friendship, that he was one of the greatest men, and the very greatest critic, of his own or of any other age. "Nothing came amiss," says Mr. Weston, "to his memory. He would set a child right in his two-penny fable book, repeat the whole of the moral tale of the *Dean of Badajos*, a page of Athæneus on cups, or of Eustathius on Homer, even though he did every thing to impair his mental faculties." It cannot, however, be denied, that the talents, and even the industry that he possessed, might have made him a much greater man, had they been employed in some other department of human intellect. He might probably have been as great a statesman, or as great a general, as he was a scholar; and in these capacities his acquirements would have affected the interests of a much greater multitude of his fellow-creatures, than can ever be benefited by the fruits of his erudition; and he might possibly have gained more popularity as an orator or a poet, than his refined investigations of grammar and prosody could ever procure him, although it is not by any means certain that his fancy and invention could have been rendered by any cultivation at all com-

parable to his memory and acuteness. But as far as regards the possession of a combination of the faculties which he did cultivate, he appears to have been decidedly the most successful of any man on record in the same department. On the other hand, it must be admitted, that the subjects of his pursuits were in their nature incapable of raising a man to the first rank among the permanent benefactors of the human race; and if we calmly consider the ultimate objects of prosody and metre, it will appear almost unfair to allow the discoverer of the rules of prosody adopted by the ancient poets in their melo-drames and choruses, to rank very high among the luminaries of the age in which their lot is cast.

Among the talents of Porson, however, which were so far superior to the importance of the objects on which they were employed, we ought not, perhaps, to consider his remarkable strength of memory as the most to be envied, since many persons who have been possessed of singular and almost miraculously retentive memories, have been but little distinguished by any other faculty; and it would seem to be possible for a memory to be even too retentive for real practical utility. If the matter be properly considered it will be found a wise and benevolent arrangement of a Creative Providence, that a certain degree of forgetfulness or oblivion becomes a most useful instrument in the advancement of human knowledge, enabling us readily to look back on the prominent features only of various objects and occurrences, and to class them and reason upon them, by the help of this involuntary kind of abstraction and generalization, with incomparably greater facility than we could do, if we retained the whole detail of what had been once but slightly impressed on our minds. But it must be repeated, that Porson's judgment and acuteness were really almost paramount to his memory; and with the addition of these faculties, his memory naturally rendered him capable of much that would have been impossible without it.

Although Porson was in many respects irregular and often idle, or even intemperate, yet what he did perform as a critic, may be allowed to leave a large balance, at the end of his life, in favour of his general industry, when compared with that of most of his countrymen. It has been asserted, and perhaps with truth, that

with things, Porson appears to have possessed but a very inconsiderable acquaintance, and not a trace is to be found amidst his writings of that combination of universal Encyclopædiacal knowledge with language—learning which is so abundantly found in the pages of many other great scholars, such as Bentley, Scaliger, Salmasius and Casaubon. Yet assuredly, neither Salmasius nor Casaubon, with all their learning, much less Scaliger with all his industry and parade, nor even Bently himself with all his talent and acuteness, was at all comparable to Porson in his own department, viz. as a sound and accurate and refined Greek critic.

Porson had read a good deal of French, but very little Italian: he had studied the Anglo-Saxon, but he knew nothing of the kindred dialects of the North of Europe, in which it is preserved almost entire: and he was wholly unacquainted with Oriental literature. He might have profited materially by some of these studies, in deriving from them some important information which he wanted; and he might have enlightened us in no small degree, with respect to the history of languages and of nations, by such etymological distinctions as his comprehensive mind, thus employed, would have rendered him peculiarly capable of pursuing with success.

It can scarcely be considered as an imperfection in the constitution of Porson's mind, that he wanted that amiable vanity which is gratified by the approbation even of the most inconsiderable, and which delights to choose for its objects the most innocent and the most helpless of those who are casually present in society. It is said of him that he would neither give nor take praise; and when he was told that somebody had called him a giant in literature, he remarked "that man had no right to tell the height of that which he could not measure!" In fact, having learned "to know how little can be known," it is not surprising that "he found himself without a second and without a judge," and that he was unwilling to affect a community of sentiment, and an interchange of approbation with those whose acquirements and opinions he felt that he had a right to despise. It might, doubtless, have been wiser in some instances, to conceal this feeling; but, on the other hand, he had perhaps occasion for something of the habit of retreating into his conscious dignity, owing to his deficiency in those general

powers of ephemeral conversation, which are so valuable in mixed societies; for, with all his learning and all his memory, he was by no means prominent as a talker. He had neither the inclination nor the qualifications to be a fascinating story-teller; or to become habitually a parasite at the tables of the affluent; but he was the delight of a limited circle of chosen friends possessing talent enough to appreciate his merits, and to profit by the information that he afforded them.

Independent of his numerous pieces of verbal criticism on the Greek language, Porson is known to posterity mainly by his "Letters on the Three Heavenly Witnesses," 1 John v. 7. which first appeared in the Gentleman's Magazine, in 1788, 1789, 1790, and afterwards collected into an octavo volume, under the title of "Letters to Mr. Archdeacon Travis, in answer to his defence, &c." These letters are universally allowed to constitute the most powerful attack upon the authenticity of that disputed text, that ever appeared in this country, and Dr. Adam Clarke, Dr. John Pye Smith, and most of the best Greek scholars who have succeeded Porson regard the publication as decisive of the question. It deserves, however, to be mentioned that the learned Charles Butler, of Lincoln's Inn, who was intimate with Porson, tells us, that not long before Porson's lamented death, he was in company, with him, when the coversation turning on the "Heavenly Witnesses" he said "the argument in their favour, from the confession delivered by the African clergy to Hunneric, King of the Goths, remained to be cleared up."* I shall take leave of this subject by mentioning, that the reader who is desirous of becoming acquainted with this controversy in all its bearings, will derive much assistance from a pamphlet of the late Mr. William Orme, of Camberwell, (sold by Holdsworth and Ball) who was at the pains of tracing the controversy from its rise and furnishing *a history* of it, in which the principal arguments *pro* and *con.* are very fairly given. We now resume the biography of the subject of this memoir.

It was towards the end of the year 1808, and immediately after the decease of Porson, that Dr. Clarke was enaged in purchasing

* See Life of Dr. Adam Clarke, Vol. II. p. 200.

the Diplomatic papers of Sir Andrew Mitchell, who was the British Plenipotentiary at the Prussian court, during the seven years war, 1756 to 1763. It came to the knowledge of Dr. Clarke, that these important State Papers were in the possession of Sir William Forbes, an eminent banker, in Edinburgh, who had no objection to part with them for a proper consideration. It first struck Dr. Clarke that these documents might be turned to valuable account in the Continuation of Rymer's Fœdera, on which he was then entering, and he accordingly applied to the Speaker of the House of Commons, respecting the purchase of them; but on due consideration it did not appear to the latter that the purchase of them belonged so properly to the purposes for which the Record Commission was issued, and therefore recommended that they should be lodged in the British Museum, if the terms could be agreed upon, and the funds of that institution should be adequate to the purchase. The negotiation for the papers was eventually committed to Dr. Clarke, who with the three trustees of the Cottonian library at the British Museum, purchased them for four hundred pounds, and deposited them in the library of that institution, where they remain sealed up, conformable to established precedent, for thirty years, in order that neither individuals nor states, may be injured by a premature disclosure of their contents.

In the year 1810, Dr. Clarke projected, in conjunction with the Rev. Josiah Pratt, a new edition of the London Polyglott Bible, a subject which had long pressed itself upon his consideration and wishes. That the undertaking might have all the matured deliberation which its vast importance entitled it to, and its arduous nature required, they conjointly drew up a plan, in which they embodied their views on the subject; and having communicated them to a few literary friends, a meeting was appointed to take place at the house of Lord Teignmouth, in Portman Square, which was attended by that nobleman, Dr. Burgess the Bishop of St. David's, Dr. Williams of Rotheram, Mr. Professor Shakespeare, Archdeacon Wrangham, the Rev. Josiah Pratt, and Dr. Adam Clarke.

After much general discussion on the plan, arranging the proportions of space on the page which each original text would require,

Dr. Clarke was requested to prepare a specimen sheet in royal folio, reduced also to an octave size for general distribution, among the great men of the nation, in the hope of obtaining their patronage to it. Lord Teignmouth undertook to forward one to each lay Lord; the Bishop of St. David's promised to furnish one to every lord spiritual: and Dr. Clarke, through the Right Hon. the Speaker, to put one into the hands of each member of His Majesty's government. The plan was accordingly printed and distributed; and at Dr. Clarke's suggestion, the bench of bishops were to be requested to patronize and preside over the work, having the appointment of all the scholars who should be employed in carrying forward this great undertaking. The title of the tract was, "A Plan and Specimen of Biblia Polyglotta Britannica, or an enlarged and improved edition of the London Polyglott Bible, with Castell's Heptaglott Lexicon." In this Prospectus Messrs. Clarke and Pratt insisted on the importance of Polyglott editions of the Scriptures, serving as secure repositories of the most pure copies of the Original texts and Ancient Versions, which can be formed from all the accessible sources of criticism at the respective periods of their publication, forming, in consequence, standard texts, which are followed in smaller editions, and also exhibiting the Texts and Versions in such order and connection, as to supply the best means of interpreting the Scriptures. They further remark that the Biblia Polyglotta, and Lexicon Heptaglotton has continued a monument of the erudition and munificence of the British nation for a hundred and fifty years; no other state having attempted, since its publication, any improvement on its plans or execution. "A new race of scholars" say they, "has however sprung up in this interval who have opened and freely used new sources of sacred criticism. Invaluable copies of the Originals and Versions have been discovered and diligently collected, while some Ancient Versions, not previously known to exist, have been brought to light, and these other means of connecting and illustrating the sacred text have been applied to this purpose on sound and discriminating principles of criticism. It now remains for the united British Empire to answer the wishes of scholars throughout Europe, and to confirm and perpetuate its former lite-

rary claims on their gratitude, by republishing the Polyglott Bible, in a manner worthy of the national munificence, and the present matured state of biblical learning."

The following observations with which the Prospectus concludes are worthy of notice: "In such an undertaking, besides the additions which may be made to the London Polyglott, and the correction of the Texts and Versions from all the authorities hitherto discovered, the Latin translations of the Ancient Versions, well known to be very faulty and often to have misled students, must be entirely revised, and the arrangement of the whole may be so much improved as to exhibit on a single opening of the book, all matters connected with the Texts, Versions, and Various Readings of any passage, instead of having to turn from them to different volumes, as is the case in preceding Polyglotts."

When the Prospectus was once issued and circulated, it is natural to suppose that the hopes and expectations of the projectors were raised to the highest pitch, and that they anticipated a successful issue. Some of the Lords both Spiritual and Temporal entered warmly into the project, and Dr. Clarke and Mr. Pratt corresponded with different learned men on the Continent to induce them to help forward the work by their learning and talents, engaging them to promise to undertake different departments in the execution of the whole. Several private gentlemen also, much to their honour, came forward with munificent offers of pecuniary aid in order to bring about a work, not only of such magnitude, but also of such high importance, of literary and national honour. Among these was the late Joseph Butterworth, Esq. who most liberally promised FIVE HUNDRED POUNDS as a gift towards the expences of the first volume. But notwithstanding the sound and conclusive reasonings contained in the Address: after all that was hoped, and all that was done to further the undertaking, it proved to be of too great magnitude to meet with adequate support at the moment. The country had been nearly twenty years engaged in a war, unexampled in modern times for profuse and lavish expenditure, and it was still going forward without any prospect of cessation. The best friends of the country were justly alarmed for its safety, and consequently little disposed to bring such a laborious and mighty

project forward. Had the undertaking been brought forward ten years later, it is highly probable it would have met with better patronage and support.

While the matters now narrated were in progress, Dr. Clarke was busily engaged in bringing out the first Section of his Commentary on the Holy Scriptures; which was issued from the press in the month of July, 1810, under the following title:

"*The Holy Bible, containing the Old and New Testaments: the Text carefully printed from the most correct copies of the present authorized translation; including the Marginal Readings, and Parallel Texts. With a Commentary and Critical Notes; designed as a help to a better understanding of the Sacred Writings.*"

Previous to the appearing of Dr. Clarke's Work, it cannot with truth be said that the British public were altogether destitute of valuable treatises adapted to facilitate an understanding of the Holy Scriptures. The Biblical Student who was in quest of Rabbinical learning might gratify himself with the Exposition of the learned Dr. Gill, in nine folio, or ten quarto volumes—a monument of erudition and Oriental lore. And if deterred by its magnitude or the Calvinistic complexion of the Doctor's Theological Creed, he could have recourse to the invaluable tomes of Patrick, Lowth, and Whitby, in six volumes quarto, or to the work of Matthew Henry, in the same number—or to that of Thomas Scott, which is of the same extent: and none of them without their excellencies.

Dr. Clarke's Commentary was doubtless intended more particularly for the use of the people among whom it was his lot in Providence to labour and instruct—the Wesleyan Methodists; and consequently the doctrinal sentiment which pervades it is more decidedly of the school of Arminius than is the case with any of the other works now mentioned. It was however, ushered into the world with an "ADVERTISEMENT," so modest that I have great pleasure in extracting it in this place.

"Through many delays occasioned by a variety of hindrances, the detail of which would be useless to the reader, I have at length brought this (first) part of my work to its conclusion, and now send

it to the public, not without a measure of anxiety; for though perfectly satisfied with the *purity* of my *motives*, and the simplicity of my intention, I am far from being pleased with the work itself. The wise and the learned will no doubt find many things defective, and perhaps, several incorrect. In my plan defects are unavoidable; the perpetual study to be as concise as possible, while endeavouring to get at the bottom of every thing, has, no doubt, in several cases, produced obscurity. Whatever errors may be observed, must be attributed to the scantiness of knowledge; when compared with the learning and information necessary for the tolerable perfection of such a work. To an undertaking of this kind, a man's whole life should be dedicated—to me this is impossible, having a variety of other avocations, most of which have an equal claim on my time and attention. It is true, that for many years past, I have been making collections for this work; but finding it necessary to alter my plan, I have been obliged to begin the whole *anew*, without availing myself of a single page of what I had already written.—I have re-transcribed the whole and have made innumerable retrenchments and additions throughout.

"I had at first designed to introduce a considerable portion of *criticism* on the sacred text, accompanied with illustrations from ancient authors; but after having made many collections of this kind, on some particular parts, I was induced to throw almost the whole of them aside, for two reasons: 1st, because a continuation of my original plan through the whole work, would have necessarily taken up more time than I could have well spared: and 2nd, because, having designed my notes, not for the learned, but for comparatively simple people, or those whose avocations prevent them from entering deeply into subjects of this kind; I thought it best to bring every thing as much as possible within *their* reach, and thus study rather to be useful, than to appear learned. The *criticism* which may be found in the work is of a very humble description its chief merit consisting in pointing out the force and meaning of certain expressions, which no simple translation can reach; and the doing this in such a way, as to cause the subject to be the more easily understood. By the standard, therefore, of sincere endeavour to be *useful*, I wish alone my work to be tried: and I hope

that none will look for more in it than the *title* will authorize him to expect. I do not pretend to write for the *learned*; I look up to *them* myself for instruction: all the pretensions of my work are included in the sentence that stands on the title—it is designed as 'a help to a better understanding of the Sacred Writings.' Here its claim ends. If there be but a few spots, such as may be fairly attributed to human frailty, and comparatively inefficient means, the candid will pass them by, in favour of the general principle. What is now before the reader is a fair specimen of the whole; if he be pleased, and in any measure profited by it, should God spare him and the author, he may expect further improvement. In the mean time let him remember, that though even Paul should plant, and Apollos water, it is God alone that gives the increase."

London, September the 8th, 1810. A. C.

This is placing the subject upon its proper basis; and in estimating the merits of Dr. Clarke's performance, it is incumbent on us to test it by the standard which he has laid down. The Sacred Scriptures contain a complete revelation of the will of God; as regards his fallen creature man. They make known to us the true character of God, and the duties which we owe to him, as our Creator, Preserver, and daily Benefactor. This revelation was made by degrees, but has been long since completed, and the Canon of Scripture finally closed. The utmost perspicuity is united with the greatest brevity in this wonderful book. Being the work of God, it possesses the perfection of its great author, and is able to make the man of God perfect, thoroughly furnished to every good work. Christians regard the Bible with veneration; they are jealous of its honour, and justly regard it as the foundation of all their hopes; it brings life and immortality to light, and opens up to their view the glorious prospect of never ending felicity beyond death and the grave. On the truth of what is delivered in these sacred pages, they rest their eternal all: and trusting in the Saviour whom it reveals, they are enabled in poverty and in sickness, in affliction and death, to rejoice in hope of the glory of God.

Every Christian will be ready to acknowledge that he is blind, ignorant, and liable to err at every step; he therefore takes the

word of God as a light to his feet, and a lamp to his path—he has daily recourse to it as the man of his counsel and the guide of his life; yet, how many, alas, are there who do not imagine that every part of this revelation is entitled to their most scrupulous and implicit regard. Some things which it contains they are apt to consider as indifferent and unimportant; they will even go so far as to affirm that attention to these diverts the mind from fundamental truths. But, can such persons be properly aware of the consequences to which such an opinion leads? It represents the all-perfect word of God to be inconsistent, and the kingdom of the Lord Jesus Christ to be divided against itself, at the same time that it is calculated to produce disregard to every precept that thwarts our inclination. The sentiment is highly dishonouring to God, and tends to diminish our regard for his authority. It was this that led the holy Psalmist to say—"then shall I not be ashamed, when I have respect into *all* thy commands." If we would derive from the religion of the Son of God, the blessedness which is promised to those that believe and obey him, we must take it as a *whole*, and not pick and choose *ad libitum*, as whim or caprice may dictate. The Bible is one consistent and united whole. Every part is connected; the most minute precepts are adapted to strengthen the influence of the most important doctrines. It is a system of divine truth entirely different from all human systems. Even in those which display the greatest human wisdom, we sometimes find inconsistencies; but in the revelation of God these have no existence. So great is the harmony, and so intimate the connection between all parts of the word of God, that ignorance of one part always leads to error in another.

It is freely granted that every part of divine truth is not in itself equally important, though all be sanctioned by the same authority. There are some doctrines, without the knowledge and belief of which we cannot be saved. There are others of which good men have been comparatively ignorant; nevertheless every doctrine is important. Through ignorance of one, we, in some measure, lose the beautiful harmony of divine truth. Our resemblance to God bears an exact proportion to our real knowledge of him. "It is

life eternal to know the only true God and Jesus Christ whom he hath sent." Thus Paul prayed for the Colossians, "that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of *understanding*, to the acknowledgment of the mystery of God, and of the Father, and of Christ, in whom are hid all the treasures of wisdom and knowledge."

Few things have so powerful a tendency to retard Christians in the knowledge of the Scriptures, as an undue deference to the authority of man. Divine revelation is the sole standard of truth and error in the concerns of religion; and hence the admonition "To the Law and to the Testimony; if any man speak not according to this word, it is because there is no light in him." And Christians are commanded to "try the spirits (or doctrines which they hear) whether they are of God, because many false teachers are abroad in the world." There cannot be a greater evil among professed Christians than to make human writings the standard of their faith and practice; and yet few things are more common. We too often lose sight of the fact that "to err is human," and that the best of men are but men at best. It was well said by the learned Henry Ainsworth, in the Preface to his Treatise on the Communion of Saints, "If any places of God's word be alleged amiss or impertinent, or things gathered otherwise than the text will afford, as through my ignorance or heedlessness, no doubt there are many—I humbly ask pardon for the same both of God and his people; and do desire the reader not to rely upon my judgment in any thing, but as himself, and by the wisdom of God's Spirit, he shall see agreeable to truth. For if any shall build on my words, without sure ground from the Lord, he shall first offend God, who hath given his Scriptures by divine inspiration, 2 Tim. iii. 16, 17, to teach and persuade all truth, to reprove and correct all error; to instruct in righteousnes, and make men perfect unto every good work: He shall injure me also, who have written these things to be tried and examined by Christ's law, not to be accepted for a law; and he shall injure his own soul, by relying on the word of frail man, whose breath is in his nostrils, which cannot establish the heart, nor assure the conscience in any thing. Let, therefore, the

grass wither and the flower fade, for it is the word of our God that shall stand for ever!" Isa. xl. 8.* But to return from these miscellaneous remarks to Dr. Clarke's Commentary.

The General Preface to this work, prefixed to the quarto edition, exhibits a striking proof of the author's intimate acquaintance with Bibliography—in which he was perhaps unrivalled. So much learning and useful knowledge compressed into the short compass of thirty-two pages, it is in vain to look for elsewhere. The reader has before him a succinct historical view of the labours of the learned in all languages, in every age and country, to illustrate and explain by their writings the oracles of God, commencing with the Hebrew interpreters—the Chaldee Paraphrases, or Targums—Josephus, the Mishna,—the Talmuds—the Mazoretes, &c. &c. Then follow the Christian Commentators, beginning with the Primitive Fathers and Doctors, from Tatian who wrote about the year 150, and was followed by Origen in 185, to Hypolitus, A.D 230—Chrysostom, A.D. 344—Jerome, 360—Ephraim Syrus, who was contemporary with Jerome—Augustin a laborious and voluminous writer, on whose Theological system we have some rather severe strictures, how far just and merited I stop not to inquire:—Augustin died in the year 430. He was followed by Gregory the Great, 600—Theophylact, 700,—the Venerable Bede, 780.—Rabanus Maurus, 800,—Strabo, 846, with a list of inferior names, who wrote on particular books, such as the Proverbs, or Song of Solomon, the Apocalypse, &c. Next follows a catalogue of Catholic commentators, among whom was Nicholaus de Lyra, (Eng. Nicholas Harper,) who about the year 1300 wrote very judicious Comments on the whole Bible, from which Martin Luther is supposed to have borrowed much of that light which brought about the reformation Hence the saying:

* This author, Henry Ainsworth, "made a new Translation of the Pentateuch, Psalms, and Canticles, which he illustrated with Notes, folio 1639. He was an excellent Hebrew Scholar and made a very judicious use of his Rabbinical learning in his Comment, especially on the five books of Moses. To his Notes on the Pentateuch I am often under obligation." *Dr. Adam Clarke's General Preface.*

Si Lyra non lyrasset,
Lutherus non saltasset.

"If Lyra had not *harp'd* on Profanation,
Luther had never *plann'd* the Reformation."

Lyra flourished in 1300 and was the first of the Christian commentators since Jerome, who brought Rabbinical learning to illustrate the sacred writings. Cornelius à Lapide is one of the most laborious and voluminous commentators since the invention of the art of printing. He wrote sixteen volumes folio, and was a very learned man; he died in 1637, and his great work was printed at Venice, in 1710. Father Quesnel published his well-known Moral Reflections on the New Testament in 1693-4, to which Dr. Clarke owns himself indebted, though he was a rigid predestinarian! The author died at the age of eighty-six, December 2, 1719. He is succeeded by Calmet, whose "Commentaire Literale," on the whole of the Old and New Testaments, was printed at Paris, in 1707, in twenty-six volumes quarto, and afterwards in nine volumes folio, 1719—26. Of this elaborate work Dr. Clarke says, "It contains the Latin text of the *Vulgate*, and a French translation in collateral columns, with the notes at the bottom of each page. It has a vast apparatus of prefaces and dissertations, in which immense learning, good sense, sound judgment, and deep piety are invariably displayed. Though the Vulgate is his text, yet he notices all its variations from the Hebrew and Greek originals; and generally builds his criticisms on these. He quotes all the ancient commentators, and most of the modern, whether Catholic or Protestant, and gives them due credit and praise. His illustrations of many difficult texts, referring to idolatrous customs, rites, ceremonies, &c. from the Greek and Roman classics are abundant, appropriate, and successful. His tables, maps, plans, &c. are very judiciously constructed, and consequently very useful. This is, without exception, the best Comment ever published on the Sacred Writings, either by Catholics or Protestants; and has left little to be desired for the completion of such a work. It is true that its scarcity, voluminousness, high price, and the language in which it was written, must prevent it ever coming into common use in our

country; but it will ever form one of the most valuable parts of the private library of every biblical student and divine. From this judicious and pious commentator, I have often borrowed; and his contributions form some of the best parts of my work."

"In 1753, Father Houbigant, a priest of the oratory, published a Hebrew Bible, in four volumes folio, with a Latin version, and several critical notes at the end of each chapter. He was a consummate Hebraician and accurate critic: even his conjectural emendations of the text, cast much light on many obscure passages; and not a few of them have been confirmed by the manuscript collections of Kennicott and De Rossi. The work is as invaluable in its matter as it is high in price, and difficult to be obtained. To this publication the notes in my work are often under considerable obligation."

Another class of commentators to whom Dr. Clarke refers, are those of the Protestant school; and among these we have, in particular, Tremellius, a converted Jew, who, associated with Junius, published a very literal Latin version of the Hebrew Bible, with short critical notes, folio, 1575. Hugo Grotius, who wrote notes on the whole of the Old and New Testaments. "His learning was very extensive, his erudition profound, and his moderation on subjects of controversy highly praiseworthy. No man possessed a more extensive and accurate knowledge of the Greek and Latin writers; and no man has more successfully applied them to the illustration of the Sacred Writings. To give the literal and genuine sense of the Sacred Writings is always the laudable study of this great man: and he has not only illustrated them amply, but he has defended them strenuously, especially in his treatise "On the Truth of the Christian Religion," a truly classical performance which has never been answered and never can be refuted. Grotius also wrote a piece "On the Satisfaction of Christ." He wrote in Latin, and died in 1645, aged sixty-two years.

Erasmus is well known, not only as an able editor of the Greek Testament, but also as commentator upon it. He was one of the most correct Latin scholars since the Augustan age The first edition of his Greek Testament appeared, in folio, 1516, the crisis at which Luther commenced the Reformation, and the learning

which it displayed made the German reformer extremely solicitous to enlist him as a colleague in the great work; but he appeared so indecisive in his religious creed, that he has been both claimed and disavowed by Protestants and Catholics. Of the renowned CALVIN, whose Commentary is so highly commended by the late Bishop Horsley, Dr. Clarke merely observes, that "he wrote a Commentary on all the Prophets and Evangelists" [and Apostolic Epistles also!] "which has been in high esteem among Protestants, and is allowed to be a very learned and judicious work. The decided and active part which he took in the Reformation is well known. To the doctrine of human merit, indulgencies, &c. he, with Luther, opposed the doctrine of justification by grace, through faith, for which they were strenuous and successful advocates. The peculiar doctrines which go under the name of Mr. Calvin, [Calvinism] from the manner in which they have been defended by some, and opposed by others, have been the cause of much dissension among Protestants, of which the enemies of true religion have often availed themselves. Calvin is allowed by good judges to have written with great purity, both in Latin and French. He died in the year 1564."

We are now brought near home, and the times in which our lot is cast. After briefly noticing the works of Hammond—Beza—Wells—Wetstein's Greek Testament—Hardy's ditto, with English notes—Ainsworth's Annotations—The Assembly of Divines' Annotations—Poole's ditto—Dr. John Lightfoot's Historical, Chronological, and Topographical Remarks on the Old Testament, and his Talmudical Exercitations on the New, are spoken of as "invaluable." He is characterised as a profound scholar, a sound divine, and a pious man, who brought all his immense learning to bear on the sacred volumes, and diffused light wherever he went. His works were published in two large folios, A. D. 1684 [and have recently been reprinted, with additions and a life of the author, in thirteen volumes octavo.] He died in 1675.

Our author is not so liberal in his commendation of the labours of Dr. Simon Patrick, bishop of Ely, as might have been expected; for, in the opinion of some very competent judges, his work deserves to rank among the most eminently useful of the kind in our

language. Dr. Clarke coldly mentions that Dr. Patrick began a Comment on the Old Testament, which was finished by Dr. Lowth; to which the New Testament, by Dr. Whitby, is generally added to complete the work. Dr. Whitby's work was first published in 1703, and often since with many emendations. This is a valuable collection, and is comprised in six volumes folio, and quarto. Patrick and Lowth are always judicious and solid; and Whitby is learned, argumentative, and thoroughly *orthodox!* What acceptation the Doctor wished us to attach to the word "orthodox," may be collected from his own explanation in what follows.

"The Rev. Matthew Henry, a very eminent dissenting minister, is author of a very extensive Commentary on the Old and New Testaments, in 5 vols. folio, [or 6 vols. 4to.—recently in 3 large vols. imperial 8vo.] and one of the most popular works of the kind ever published. It is always orthodox, generally judicious, and truly pious, and practical, and has contributed much to diffuse the knowledge of the Scriptures among the common people, for whose sakes it was chiefly written.—As I apply the term *orthodox* to persons who differ considerably in their religious creed on certain points, I judge it necessary, once for all, to explain my meaning. He who holds the doctrine of the fall of man, and, through it, the universal corruption of human nature,—the Godhead of our blessed Redeemer—the atonement made by his obedience unto death—justification through faith alone in his blood—the inspiration of the Holy Spirit, regenerating and renewing the heart—is generally reputed orthodox, whether, in other parts of his creed, he be Arminian or Calvinist. WHITBY and HENRY held and defended all these doctrines in their respective Comments: therefore, I scruple not to say that both were orthodox. With their opinions in any of their other works, I have no concern."

Dr. Gill is dismissed somewhat *laconically,* in less than three lines, thus;—he was, "an eminent divine of the Baptist persuasion, and author of a very diffuse Commentary on the Old and New Testaments in nine vols. folio. He was a very learned and good man, but has often lost sight of his better judgment in spiritualizing his text."

Doddridge's Family Expositor, is said to be, with the exception

of his Paraphrase, a very judicious work—long highly esteemed, and worthy of all the credit it has among religious people. Still higher is the eulogium bestowed on Dr. Zachary Pearce, bishop of Rochester, whose work has been hawked upon the book-stalls, at almost any price, and which never could reach a second edition! It is said, "we are indebted to him for an *invaluable* Commentary and notes on the Four Evangelists, the Acts, and first epistle to the Corinthians, two vols. quarto, 1777. The deep learning and judgment displayed in these Notes, *are really beyond all praise.*"

As Dr. Clarke enters his Protest against being understood to furnish a *perfect* list of all the Expositions and Commentaries that have been published in our language, on a plan similar to his own work, we perhaps have not any just cause to complain of the omission of Clarke and Pyle's Paraphrase, in four octavo volumes; nor yet of the work of Dr. Thomas Haweis, Rector of Aldwinkle, and Chaplain to the Countess of Huntingdon, in two volumes folio, or three volumes quarto; but it is to be regretted that no mention is made of Dr. Guyse's Paraphrase of the New Testament in three volumes quarto, or six volumes octavo, which, though, perhaps, not imbued with an equal portion of learning and critical acumen, is assuredly not inferior to Whitby, either in orthodoxy or useful tendency.

Some readers may smile on seeing Locke and Benson despatched in two lines, and Drs. Campbell and Macknight in three, but these works, especially that of Campbell, are acknowledged to abound "in sound judgment, deep erudition, and a strong vein of correct critical acumen"

The Expository works of Wesley and Coke—the former in four volumes quarto, and the latter in six, are dwelt upon with more complacency, and at much greater length. Dr. Clarke explains the reasons why Mr. Wesley's Notes on the Old Testament are meagre and unsatisfactory, while those of the New, are of a widely different description: "Though short, they are always judicious, accurate, spiritual, terse, and impressive."

One is surprised at the high encomium which Dr. Clarke passes on A Commentary on the Old and New Testament, published by

the "unprincipled" Dr. William Dodd, in three volumes folio, London, 1770. "Much of it" he tells us, "is taken from Calmet, whose work has been already characterised; but he has enriched his work by many valuable notes, extracted from the inedited papers of Lord Clarendon, Dr. Waterland, and Mr. Locke; besides many important notes borrowed from Houbigant. This work of Dodd's, as giving, in general, the true sense of the Scriptures, is by far the best Comment that has yet appeared in the English language." Dr. Coke's Commentary is, in the main, a reprint of Dr. Dodd's work, with several retrenchments and some additional reflections. Though the greater part of the Notes, and even the Dissertation, were republished, yet all the marginal readings and parallel texts were entirely omitted—a thing which Dr. Clarke censures severely: the deficiency, however, was supplied in a later edition.

The Rev. Thomas Scott's Commentary, which was then republishing, and has subsequently had an extensive circulation, is thus spoken of. "The author's aim seems to be, 'to speak plain truth to plain men,' and for this purpose he has interspersed a multitude of practical observations all through the text, which cannot fail, from the spirit of sound piety which they breathe, of being very useful." The circumstance of the author being an Episcopalian, has, no doubt, contributed greatly to extend its circulation among persons attached to the establishment, and his decidedly *Calvinistic* opinions have tended much to recommend it to the class of Evangelical dissenters.

The publications of a number of learned men, both in our own and other countries, who have devoted their labours to the elucidation of select portions of the Holy Scriptures, are also honourably mentioned by Dr. Clarke; such as Bochart, and Scheuchzer on the natural history of the Bible—Mr. Harmer's "Observations on various passages of Scripture," a work directed to an illustration of the difficult texts which relate to the customs and manners, religious and civil, of the Asiatic nations, by quotations from the works of ancient and modern travellers into different parts of the East, who have described these customs, &c. as still subsisting. Of this valuable work Dr. Clarke himself gave an improved edition, in four volumes 8vo., 1808.

Lowth and Vitringa on the prophecy of Isaiah, are made honourable mention of; Blaney on Jeremiah, and Archbishop Newcome on the Minor prophets. Venema and bishop Horne on the book of Psalms, are much commended; and of the former, viz. Venema's Commentary on the book of Psalms in six volumes quarto, printed in 1762—7, Dr. Clarke says, "through its great scarcity, the work is little known in Great Britain; but what was said by David of Goliah's sword, has been said of Venema's Commentary on the book of Psalms, 'There is none like it.'"

"John Albertus Bengelius, also, published an edition of the New Testament, with various readings, and such a judicious division of it into paragraphs as has never been equalled, and perhaps never can be excelled. He wrote a very learned Comment on the Apocalypse, entitled, '*Gnomon Novi Testamenti*, &c.' In him were united two rare qualifications,—the deepest piety, and the most extensive learning."

COMPILATIONS and COLLECTIONS, constitute a fourth class of helps to the better understanding of the Bible; and after specifying some of these Dr. Clarke shrewdly remarks: "Several minor compilations of this nature have been made by needy writers, who, wishing to get a little money, have without scruple or ceremony, borrowed from those whose reputation was well established with the public; and by taking a little from one and a little from another, pretend to give the marrow of all. These pretensions have been rarely justified; it often requires the genius of a voluminous original writer to make a faithful abridgment of his work, but in most of these compilations, the love of money is much more evident than the capacity to do justice to the original author, or the ability to instruct and profit mankind. To what a vast number of these minor compilations has the excellent work of Mr. Matthew Henry given birth! every one of which, while professing to lopp off his *redundancies* and supply his *deficiencies*, falls, by a semi-diameter of the immense orb of literature and religion, short of the eminence of the author himself."

Having enumerated the most considerable of the Collections of Biblical Critics, such as the CRITICI SACRI, in nine volumes folio, Poole's SYNOPSIS CRITICORUM, in five volumes folio &c. &c., Dr

Clarke observes that, " Perhaps no city in the world can boast of having produced, in so short a period, so many important works on the Sacred Writings, as the city of London;—works which for difficulty, utility, critical and typographical correctness, and expense, have never been excelled. These are, 1. The Polyglott, in six volumes folio, begun in 1653, and finished in 1657. 2. The Critici Sacri, in nine volumes folio, 1660. 3. Castell's Heptaglott Lexicon, compiled from the Polyglott Bible, two volumes folio, 1669. And 4. The Synopsis Criticorum, five volumes folio, begun in 1669 and finished in 1674. These works were printed in Hebrew, Chaldee, Samaritan, Syriac, Arabic, Ethiopic, Persian, Greek, and Latin, at the expence of a few English Divines and Noblemen, in the comparatively short space of twenty years! To complete its eminence in Biblical literature and to place itself at the head of all the cities in the universe, London has only to add a new and improved edition of its own Polyglott." This work is still a *desideratum!* for, the measures which the learned author, in conjunction with Mr. Josiah Pratt, had at that moment in contemplation, failed for want of support as hath been already mentioned, nor, since the Doctor's decease, has it again been mooted.

After briefly mentioning such works as Sir Norton Knatchbull's Observations, Hallett's Critical Notes, Bowyer's Conjectures, Leigh's Annotations, &c. he refers to the many Lexicons and Dictionaries for the Hebrew Bible and Greek Testament, which, from time to time, have appeared, a particular account of which would exceed my present limits; but he says that " Schleusner, as a lexicographer for the New Testament, is far beyond my praise." It is due to Dr. Clarke to extract the following paragraph:—" I have already apprized the reader that I did not design to give a history of commentators, but only a short sketch. This I have done, and am fully aware that different readers will form different opinions of its execution. Some will think that writers of comparatively little eminence are inserted, while several of acknowledged worth are omitted. This may be very true; but the judicious reader will recollect that it is a sketch, and not a complete history that is here presented to his view; and that the important and non-important are terms which different persons will employ in opposite senses, as

they may be prejudiced in favor of different writers. I have given my opinion as every honest man should, with perfect deference to the judgment of others; and shall be offended with no man for differing from me in any of the opinions I have expressed on any of the preceding authors or their works. I could easily swell this list with many *foreign* critics; but, as far as I know them, I do not in general like them—besides, they are not within the reach of common readers, though many of them stand, no doubt, deservedly high in the judgment of learned men."

It is possible that some persons may be disposed to regard what the good Doctor has here said respecting his deference to the judgment of others as sheer affectation, or mock humility; but to convince them to the contrary I shall take leave to lay before them a letter which he wrote at this particular juncture, and which, as serving in no ordinary degree to illustrate his character, it would be wrong to omit. The letter was addressed to the Rev. Joseph Hughes, a Baptist minister, the father of the Bible Society and one of its secretaries from the commencement of that excellent institution to the period of his death. To explain the occasion of the writing of the letter, it is proper to apprize the reader, that the Committee of the Bible Society had requested Dr. Clarke to furnish them with a list of such books as he considered might be useful to form a library for the translators in India, with which he complied; and when the list was laid before the Committee it met their approbation, and Dr. Clarke was requested to procure the whole of the books. At this time it happened that Mr. Hughes was absent, and when he had an opportunity of casting his eye over the list, he objected to two of the articles, viz. Herodotus and Diodorus Siculus, and assigned his reasons in a note to Dr. Clarke. It so happened that Mr. Hughes, at the moment of writing, had before him Dr. Clarke's Preface to the book of Genesis, in which he found certain strictures on some of the distinguishing tenets of Calvinism, which he thought severe and unwarranted, and consequently he pointed them out to the author. The following letter is an answer to Mr. Hughes's note or notes:—

" *October* 22, 1810.

" DEAR SIR,

" When I received your's concerning a passage in my Preface to Genesis, I was just going to answer your note; and shall just say that, in the list of works necessary to be purchased for the translators in India, which I sent to the Committee, I had inserted Herodotus and Diodorus Siculus. They sent back the list to me by Mr. Pratt, telling me it was approved of, and requested me to procure all that I had recommended with as much speed as possible. I have not attempted to purchase one book without their approbation. When I received your note, I sent immediately to Priestley and desired him to take those two works off the bill; for I have such a respect for your judgment, that I know few cases in which I would not prefer it to my own. I now take up your letter, which, though dated October the 11th, I only received about half an hour ago. I can say, in the fear of God, that I studied, in every part of the work in question, to avoid every expression which might give offence or pain to any man. I find I have miscarried; but it certainly is not the fault of my heart. Either I have been misinformed, or I took it for granted, that all the Calvinists in England were against what we call the decree of unconditional reprobation; and I really thought that I should displease no person by simply stating what I did, and I thought I had done it in as mild and dispassionate a way as possible, using every writer's own words, without the least comment, believing this to be the most candid way. I have now just turned to the passage, as it stood originally, and must own I can see nothing uncandid in it—no 'thrust,' no 'wound,' was designed. Yet because I heard some time ago, that some Calvinists did not like it, I altered not only it but several other things which I thought from this specimen might give offence, so that, you have not to wait for a *second* edition, which may never be called for, to see the passage freed from all to which you object, as nearly one half the copies will be found free from all offences of this kind, and I shall take the liberty shortly to send you a sheet to replace that in your's.

" My dear Friend, permit me to say, that, when the Calvinists in general speak of the Methodists, they do it without ceremony; in

many cases with cruelty, and, as I have myself witnessed, in absolute hostility to truth. Might not a Methodist, who is far from wishing to make any reprisals, say, without offence, that they hold certain doctrines, without stating that they are either false or unjust; while he lays the charge of the evils that have been produced by polemics in religious society, as much at the door of the opposers of these doctrines as at the door of those that defend them? See the passage:—This opinion (sovereign unconditional reprobation) from the manner in which it has been defended by some and opposed by others, has tended greatly to the disunion of many Christians, and produced every temper but brotherly kindness and charity. Here is no abuse, and surely nothing uncandid:—a hint, merely intended as a warning to both sides, not to betray the spirit and design of the Gospel, while they contended for what they deemed to be truth. I never wrote a controversial tract in my life: I have seen with great grief the provokings of many, and a thousand times has my heart said,

'Semper ego auditor TANTUM, nunquamque reponam
Vexatus toties'—

"But my love of peace, and detestation of religious disputes, induced me to keep within my shell, and never to cross the waters of strife. I had hoped, as I was living at least an inoffensive life, not without the most cordial and strenuous endeavours, in my little way, to do all the public and private good in my power, I might be permitted to drop quietly into the grave; but this is denied me, not by the world, from it I expect no good, but by those who profess to magnify the Saviour, whose glory and cause they cannot say I have not assisted even them to promote, while another body of religious people laid just claim to the principal services I could perform.

"Notwithstanding all this, such is my love of peace and good understanding with religious people, that there is not one sentence in my work that I would not most cheerfully efface for ever, rather than it should give offence to any *one* follower of God, though it might be calculated to please a thousand of my own way of thinking. I am fully satisfied that neither the truth nor the salvation of men can depend, even in the most remote manner, on any thing

I have written or can write. Therefore, I am as ready to blot out as to write; indeed more so.

"I have said above, that I prefer your judgment to my own; glad should I be to have the privilege of consulting it on many occasions: I think few cases would occur in which I should not most gladly follow its directions. At present I am greatly worn down by severe affliction, both in my own person and in my family. My dear wife has been apparently in the jaws of death for some time past: this added to my own great prostration of strength and spirits, has brought me nearly to the sides of the pit. Through the mercy of God she appears likely to recover. As to myself, I find I must withdraw from public life. I have been able to do but little, and that little I can do no longer. Even the blessed British and Foreign Bible Society I shall be obliged to relinquish; but this will be more my loss than that of the Society. I hope I may say that my heart is in every good work, though both my head and my hand can do but little more.

"Begging an interest in your prayers, which I assure you I shall highly prize, I am, with best respects to Mrs. Hughes, my dear Friend,

Yours affectionately,

ADAM CLARKE."

When the first part of the Commentary was fairly launched from the press, Dr. Clarke presented a copy of it to the Right Honourable the Speaker of the House of Commons, and another to Lord Teignmouth, President of the British and Foreign Bible Society; both of whom acknowledged the receipt in terms so flattering that the author may be excused for indulging a little vanity on the occasion. The former, however, very naturally took the alarm on finding Dr. Clarke embarked in so extensive an undertaking, and after thanking him for the Book, proceeds to say—"Although your unwearied exertions in the discharge of every duty which you undertake, would lead me to hope that they may be able to accomplish even this great work, in addition to your other engagements; yet I cannot but be in some degree apprehensive that the progress of our historical collection of National Records will be

necessarily retarded by so formidable a competitor, whose claims upon your time will not be easily satisfied."

Lord Teignmouth also expressed himself thus: "On my arrival in town on Friday evening, I had the pleasure of receiving your present; and although I have as yet had but little time to spare, I could not resist the temptation of perusing the 'General Preface, to the book of Genesis;' it has afforded me gratification and instruction, and I trust to derive both in a greater degree from a perusal of the whole work: I had long ago given my name to Mr. Butterworth as a subscriber.

"With the sincerest wishes for your health to enable you to complete your useful labours and praying the blessing of God upon them,

I am, dear Sir,

Your sincere humble servant,

TEIGNMOUTH.'

SECTION XVI.

Dr. Clarke's History continued from 1810 *to his removal to Lancashire, in* 1815.

As Dr. Clarke was now fairly embarked in the business of the Record Commission, it is natural to suppose he would find it very inconvenient to reside at a distance from the British Museum; and to remedy this evil he removed his residence to Harpur Street, Red Lion Square, towards the close of the year 1810, and from thence we find him dating his letters in the beginning of the following year.

In May 1811, accompanied by his friend Mr. Butterworth and his eldest son, he set out upon a journey to his native country, passing through North Wales, which, in his Journal, he describes as an interesting country in which nature appears in all its wildness and in some of her most terrific forms. Here, says he, we beheld high, rugged, and precipitous mountains, on the sides of which were vast rocks, almost pendent over our heads and apparently threatening our destruction: the rivers also were greatly swollen, and torrents came tumbling down the high mountains, dashing into foam among the rocks, and running maddening through the valleys.

In the island of Anglesea our traveller recognized the seat of the Druids and their barbarous worship, but saw no traces of their superstitions. Some of their temples, however, still exist in a ruined state, but not near the high road that leads travellers through the island from Bangor to Holyhead.

Dr. Clarke and his friends reached Dublin on the last day of May, and lost no time in repairing to Trinity College, for the purpose of examining various Diplomatic Papers, with the Corresponding Secretary of the Record Commission. He was very courteously received by Dr. Barrett, the Vice Provost and Librarian, who kindly promised to afford him every facility in the object of his journey, which was to examine the manuscripts in the College library. Dr. Barret shewed him, among other things, the *Codex Rescriptus*, containing a part of Matthew's Gospel, which Dr. Barrett had got engraved and published. It is a quarto volume of which the leaves are all discoloured by some chemical process, used for the purpose of discharging the original writing, that another might be transcribed in its place.

"From all the evidences before me," says Dr. Clarke, "I drew the following conclusions: 1. That the original writing was very old, probably of the fourth or fifth century. 2. That the parchment was originally purple, and that this was a *Codex purpureus*. 3. That the letters were probably written in gold, as some remains seem to indicate."

On this occasion Dr. Clarke examined also the *Codex Montfortii*, a manuscript of the New Testament, which contains the text of the "Three Heavenly Witnesses," a *fac simile* of which he had formerly taken off and got correctly engraved for insertion in his "Succession of Sacred Literature." The Manuscript he found to be written on paper, glazed after the Eastern manner, and it did not appear to him to be ancient. From three Greek words which he found at the head of one of the pages, he concluded that the manuscript, which was written by the same hand, was the production of a Franciscan friar; and from another inscription in the book he appears to have been named *Troyhe*—the writing referred to was—*Sum Thomæ Clementis olim fratris Troyhe.*

While in Ireland Dr. Clarke availed himself of every opportu-

nity of preaching the Gospel of peace and salvation, and for this purpose made an excursion into the interior of the country, where he spent the whole month of June and until the middle of July, visiting Boyne — Dunleer — Dundalk — Armagh — Charlemont — Dungannon—Cookstown—Magherafelt and Maghera, the place of his nativity, where he first went to school, and where he passed many of his boyish days—the scene of many youthful frolics, of which it could not fail to revive the recollection! On his way thither he and his friends went to view the celebrated scene where the battle of the Boyne was fought, July 1st, 1690, between James II. and his son-in-law the Prince of Orange, which gave the grand check to the popish interest, and followed as it was by the decisive battle of Aghrim, fought on the 12th, overthrew the *Stuart* dynasty, and terminated their reign in Great Britain. King James escaped to France, where he ended his ignoble career, and his family and court became fugitives to the great joy of the nation.

"I felt it very interesting," says Dr. Clarke, "to see the different places where the conflicting armies manœuvred: the spot where brave Duke Scomberg was killed, when fording the river:—the place where William was struck, when reconnoitering the Irish army, with a musket-ball, which took off his epaulette, but only grazed the skin a little on the shoulder. The army of James was advantageously posted on the south side of the river, and to attack it the British army were obliged to ford it—which made a diversion in favour of the foot, many of whom crossed the river a little below, wading nearly up to their necks, carrying their muskets, cartridges, &c. with extended arms above their heads. Numbers of the infantry passed over with the cavalry, each horseman taking a foot soldier behind him. To this fact the following lines, in the old song made on the occasion, allude, containing, as might be expected, a consummate bull—

> 'The horsemen they passed on before,
> And the foot came on horseback after.'"

On the 12th of June the party reached Magherafelt, where Dr. Clarke entered the bounds of his original acquaintance, but after an absence of thirty years found things in an imperfect state. The

country people hearing of his arrival flocked from all quarters to hear him preach, which he did in the Presbyterian Meeting-house, from Mark i. 14, 15, to a large and deeply attentive audience The following morning he proceeded to Maghera, where he had passed his youthful days. This was an interesting spot: he walked into the house where he had passed several years of his infancy, and found himself the subject of a number of indescribable emotions. To his great regret one half of the old house had fallen down: he walked into the grounds where he had often played, read, talked, searched for birds-nests, and caught jack-sharps, &c. "What a transition," says the Doctor, "from five years to fifty! and how difficult to connect the habits of these two distant periods! and for the grey-headed man to realize his present feelings with what pleased him when a child."

Arriving at Maghera, Dr. Clarke proceeded to view the place where he first went to school, the sight of which brought many past scenes to his remembrance. He visited the mansion where Dr. Barnard, then Dean of Derry, and afterwards Bishop of Killaloe, and lastly of Limerick, formerly resided. "What a change is here," said the Doctor? "Almost every part in a state of dilapidation—and the house let out in tenements! Nothing seems to flourish but the fine beech tree at the entrance from the road, which from its size and the beautiful arrangements of its widely extended branches, may still claim the attention of the passenger. After contemplating different parts of this town, formerly well known to me, and enquiring after its ancient inhabitants, most of whom I found had ceased to live among them, I returned to the inn, and, having dined, proceeded to Garvah on foot, a distance of ten English miles."

On the 15th of June, Dr. Clarke and his friends proceeded to Londonderry, a fortified city, and famous for the siege it sustained from our King James II. in person, at the head of the Irish army A. D. 1689, in which it was reduced to the utmost extremity; so that the inhabitants were driven to the necessity of feeding on horses, dogs, cats, rats, mice, and every species of animal, and even their shoes and horses' harness. It was, however, relieved by a supply of provisions from England, and James was obliged to

raise the siege. The walls are still entire, and several of the cannon, the carriages of which have long since rotted away, are still lying on the walls. From the inscriptions they bear, they appear to have been supplied by different companies of the Livery of London, who have still considerable property there, and by whom it was named Londonderry. Here Dr. Clarke spent the Lord's day (June 16th) and preached thrice—first in the Court-house, a large and elegant building—again, at ten o'clock—and a third time at six, to as many as could crowd into the place.

On the following day, June 17th, they set off for Coleraine, where the Doctor found himself with the people among whom he received his first religious impressions. He hurried over all the town, and pronounces it the neatest and cleanest in all the north of Ireland. He found his recollections of it perfectly correct; and the whole town appeared to him, in a few minutes, as familiar as if he had been only a few days absent: one idea gave rise to another; and, by association, link after link, became distinct and clear.

On the 19th of June, Dr. Clarke went to visit the *Giant's Causeway*, one of the most celebrated Basaltic formations perhaps in the universe. Its appearance is that of a vast pavement, of perpendicular columns, each composed of stones, some pentagons, hexagons, heptagons, octagons, &c fitted on each other in the way of ball and socket, or convex and concave. What is called the "Causeway" is divided into three parts, running out from the land into the sea. These three divisions, or causeways, run parallel to each other, and are separated by a small ridge of Basaltic matter, but not in the prisms of which the Causeway is composed. The hills above the shore are composed of the same materials, and the Basaltic pillars appear every where in their sides in a great variety of forms, which the common people designate the *Giant's Organ*, the *Giant's Loom*, &c. from some supposed resemblance assumed by these Basaltic columns to those instruments.

Among the artificial curiosities of past ages, which strike the traveller's observation in Ireland, are the round towers, of which Dr. Clarke inspected several during this preaching tour, and of more than one of them he gave a description. The first was near Antrim, standing in the garden of a Mr. Clarke, who kindly

allowed him to examine it, and furnished him with a ladder to ascend the first story. Its height was ninety feet, and diameter between fifteen and sixteen, but in the inside only nine feet clear. On the north it has a door about five feet high and two wide—standing about nine feet from the ground: and this appeared its chief entrance. He entered it by a ladder, and found the whole of this story occupied by pigeons. On the south side there were three of these doors, but the lowest was at least thirty feet from the ground. At the top, just under its pyramidal finishing, it had four of these doors or openings, placed opposite the four cardinal points of the heavens. The tower does not seem to have been raised by means of any scaffolding from without, but built from the inside, or, as bricklayers term it, overhand. For about one-third of its height it seems to have been built of equal thickness, but, afterwards, tapering gradually to the summit. There is no church near it, nor vestige of any religious building of any kind, though human bones, teeth, &c. are frequently digged up in the adjoining grounds, whence it is natural to infer, that there had been a burying place, and consequently a church-yard or some religious house, though long since utterly demolished.

Conjecture is non-plussed respecting the origin and use of these round towers: some say they were intended for watch-towers in a time of war; others that they were belfries. Dr. Clarke questions both of these opinions: That they were not designed to be watch-towers, he thinks is evident from their being situated on the low-lands, even where there are eminences and hills at hand on which they might have been placed, had they been designed to serve this purpose. And it appears equally unlikely that they should have served for belfries, the apertures not being adapted to emit the sound to any distance. The Doctor's opinion is, that they were raised for the purpose of admitting the watch or crier to announce the hour of the night, and summon persons in all directions to repair, at the hour of prayer, to the worship of God—the probability of which is strengthened by the circumstance of their being built near some church, abbey, or religious house—proved by the bones found near them. Such is Dr. Clarke's opinion—but on the other hand it must strike a reflecting mind as remarkable that if such were their

use none of these places of worship should have escaped the ravages of time. The Doctor found another of these round towers at *Minster Boyce*, corresponding with the one he had seen at Antrim: and near this were the remains of some large and extensive edifices long since perished. Here he met with three of the finest crosses he ever beheld, and very finely ornamented. A third of these towers presented itself to view as the party journeyed towards Dublin.

"At a place called *Swords*" says Dr. Clarke, "about seven miles from that city, I went to inspect another round tower, and found the remarks on the preceding ones equally apply to it. There are here the ruins of an extensive Monastery, out of one part of which there is a church formed: there are also the remains of a castle, which in former times was doubtless of considerable repute. I was much struck with the appearance of several new graves in the churchyard, rudely ornamented with crosses, garlands, curiously cut paper, &c., &c., and interspersed with flowers, aromatic herbs, myrtle, &c. I believe these were tokens of affectionate regard to young women and children. The rude blasts were scattering these proofs of love-after-death; and the flowers and herbs, like the cheeks of the once lovely deceased, were faded and withered, to blush and smile no more. One grave was adorned in this way far beyond all the others. A frozen-hearted-formalist may condemn all this and call it superstition: true religion and pure affection would give it a far different name. I felt affected and edified by these dumb remembrances of life, youth, beauty, and affection of death, disappointed hopes, broken bonds, keen sorrow, and lasting distress. I felt, and could have wept, with the disconsolate parents and survivors; and kissed the fingers that composed those garlands, the tokens of pure affection; and the crosses by which the meritorious death of our most blessed Saviour was held out to public view as the only foundation of the survivor's hope that death, the last enemy, should be finally destroyed; and that those hearts, knit together here in pure and honest love, should be re-united in eternity, where bonds can no more be broken, and death can never enter."

The Conference was held at Dublin, about the middle of July, and Dr. Clarke presided as matter of course. When over, July 17th, it was proposed by some of his friends that they should visit

the Catholic College at Maynooth, of which we have heard much in this country. Having arrived there, the party alighted at the inn; and while standing in the street, just opposite they saw a troop of horse entering the town, escorting a chaise; some preceding, some following, and others riding on each side the chaise: they went to the spot and enquired what was the matter. The answer was, "These soldiers are escorting the terrible *Gibbon*, one of the rebel generals, who has been lately taken after having been outlawed for thirteen years." A police officer was with him in the chaise, and he soon alighted, heavily shackled both on the legs and hands—wretchedly clothed. By favour of the landlady, Dr. Clarke and his friends got into the room, where the prisoner and his guard were. He walked frantically to and fro in the room, dragging his long bolts after him, and talked very wildly, at one time cursing the king, at another awfully obtesting his incapability of being a traitor. He desired one of the soldiers to go and get him a pipe of tobacco, which was done and brought to him lighted. He took it, and, putting it into his mouth, said, "Now I shall smoke the King's health, and if his health were in the pipe, by the holy Father, I would SMOKE IT OUT." His language and appearance were awful. He had been several times in France; and had hid himself in the bogs and mountains of Ireland, by which means he had so long escaped. So terrific and appalling was he, that no one durst approach him, and he was at last taken while sleeping in a dry ditch, having a loaded blunderbuss, and six brace of loaded pistols about him.

Dr. Clarke thus describes the Maynooth College: "It is a fine plain building, and costs the British government £9,000 a year for its support. The students, three hundred in number, were absent, it being vacation time. Father de la Hogue, one of the professors, received and treated us very politely. One wing of the college is three hundred and thirty feet in length, divided in each of its stories into thirty-three rooms, ten feet long, for the students: the library is not a very good one, and the chapel not elegant. On coming away I offered my hand to father De la Hogue, but he declined receiving it; he had treated us with the utmost civility

and politeness, but I was a Heretic, and therefore he would not give me the right hand of fellowship!"

Dr. Clarke returned to London towards the end of the month of July, when he found a letter from Bristol communicating the painful tidings of the death of his mother. This was a heavy stroke and affected him much, for his mother's image was always dear to his heart and memory; her sayings and maxims often guided and influenced his conduct and opinions through life: her strict conscientiousness, her abhorrence of every kind of deceit; and, above all, the sacred precepts she on all occasions inculcated on the minds of her children, that "the eye of God was every moment on them," was a check felt throughout life, and was powerfully operative in hours of temptation, as well as its balm of consolation in seasons of distress and heaviness.

Dr. Clarke was at this time deeply engaged in bringing out his great work—the Commentary on the Holy Scriptures, of which Part I. on the book of Genesis had been some months before the public, and given rise to no small portion of animadversion and critical remark. In particular, what he had said concerning the "Serpent which beguiled Eve," Gen. iii. gave ample scope for both criticism and hyper-criticism. The Hebrew word "*Nachash*," which in the authorized Version is rendered "Serpent," Dr. Clarke contends "that it is at least very probable, was neither the serpent, nor any kind of serpentine genus, but rather a creature of the ape, or satyrus kind—such as the Oran-outang!" It is due to the Doctor, however, to say that he was far from dogmatizing on the point. On the contrary, he says, "If any person should choose to differ from the opinion which I have stated he is at perfect liberty to do so: I make it no article of faith, nor of Christian communion. I crave the same liberty to judge for myself that I give to others—to which every man has an indisputable right; and I hope no man will call me a heretic for departing in this respect from the common opinion, which appears to me to be so embarrassed as to be altogether unintelligible." The hypothesis gave rise to a great diversity of remark; and while it amused many by its singularity, not to say whimsicalness—it was treated by others with banter and

ridicule: an example of the latter appeared in one of the public prints, and ran thus:

LINES ON THE NACHASH OF DR. ADAM CLARKE.

The Rev. Dr. Adam Clarke asserts,
It could not be a Serpent tempted Eve,
But a gay monkey, whose fine mimic arts
And fopperies were most likely to deceive.

Dogmatic commentators still hold out,
A *Serpent*, not a *monkey*, tempted madam;
And which shall we believe?—without a doubt,
None knows so well what tempted EVE, as ADAM.

(Signed) R. R.
Lake of Letter-Kenny.

About the end of the year, 1811, Dr. Clarke proceeded to Cambridge in pursuit of materials for the improvement of Rymer's Fœdera and the Record Commission; and while there he had the opportunity of attending a branch meeting of the British and Foreign Bible Society, which interested him much. Lord Hardwicke took the chair, supported by Lord Francis Osborne, the Dean of Carlisle, and several of the professors and others of the University. The meeting lasted from eleven to four o'clock, and such speeches, Dr. Clarke declared, he never before heard. The Rev. John Owen, one of the Secretaries, who had gone thither for the purpose of organizing this Auxiliary Society, excelled his former self: Mr. Dealtry spoke like an angel of the first order: and Dr. Daniel Edward Clarke the celebrated traveller, like a seraph. Every man seemed to vow that he would carry the Bible to all who never knew it, as far as the Providence of God should permit him to go, and thus act up to his precept, in publishing "Glory to God in the highest, and peace and good will among men."

The following letter, written to the Rev. Thomas Roberts of Bristol, under date of January 23rd, 1812, gives us an interesting view of Dr. Clarke's literary occupations at that juncture.

" My very dear friend and brother :

" Most heartily do I thank you for your kind notice of one who has loved you long, and loves you still as much as most friends you have, or can have upon earth. To hear of your happiness will ever increase mine ; and I can say that I never hear of your sorrows without sympathy.

" We are, through mercy, in a measure of health. I go on fagging at my almost endless work, as usual. Deuteronomy is almost finished : they have the last sheet at press. Of Joshua, fifteen chapters are ready to go to press ; I think I must join both these books together in one part. At the conclusion of Deuteronomy you will find a variety of highly useful and curious tables, which cost me not a little trouble. I have also inserted a Dissertation on the Pentateuch, of my own composing, and another on the character of Moses : but as I was confined for room in both cases, I could not make them what I wished. Joshua's sun and moon standing still kept me going for nearly three weeks. That one chapter has afforded me more vexation than any thing I ever met with. And even now I am but half satisfied with my own solution of all the difficulties, though I am confident I have removed mountains that were never touched before. Shall I say that I am heartily weary of my work :—so weary that I have a thousand times wished I had never written one page of it, and am repeatedly purposing to give it up. No man should undertake such a work alone ; and I have no soul to help me.

" Yours, most affectionately,

" Adam Clarke."

In the month of April, 1812, Dr. Clarke again visited Cambridge, for the purpose of examining the contents of the different libraries, especially the University library, and those of Corpus Christi, and Magdalene, for state papers, for the use of the Record Commission. On this occasion he undertook to collate the allegorical poem, called *King Hart,* written by the famous *Gawin Douglas,* bishop of Dunkeld, and brother to the Earl of Angus. This he did at the request of Lord Glenbervie, and he found it one of the most difficult things he ever attempted. The poem is in

what is called "The folio Maitland MS." and so ill written, in a very bad hand, and withal the ink so pale, that in many places it was scarcely legible, and required such attention as almost distracted him. Mr. Pinkerton, who copied and printed it in his first volume of "Ancient Scottish Poems," has made many mistakes and arbitrary alterations, though he is entitled to great praise for what he has done. The original writer also committed many mistakes and blunders, leaving out some whole lines. Dr. Clarke pronounces it a beautiful, correct, and well-supported allegory. The thought struck him while engaged upon it—that John Bunyan seems to have borrowed his Pilgrim's Progress from Bernard's Isle of Man—Bernard, his Isle of Man from Fletcher's Purple Island —Fletcher took his plan from Spencer's Fairy Queen—Spencer, his Fairy Queen from Gawin Douglas's King Hart—and Douglas, his plan from the old mysteries and moralities which prevailed in and before his time.

"This curious poem," says Dr. Clarke, "as it exists in the Maitland MS. which I have carefully collated, appears to have been ill-preserved in some sooty cabin, where it has been exposed to wet, which has rendered much of the writing almost illegible. Mr. Pinkerton has introduced a new personage into the Prosopopeia, which neither appears in the place it now occupies, nor in any other in the original poem. In the MS. there is neither preface nor argument, nor is it divided into cantos—these are all of Mr. Pinkerton's own adding. There is also a line omitted in the MS. but what it was, who can tell? Mr. Pinkerton has, however, made one to supply the place; but if he has made some mistakes, it is not to be wondered at; few men in England could even have assisted him in the work; and perhaps not one in the kingdom could have copied it with a tenth part of his accuracy. I have collated the whole of this poem with the original, word for word, and generally letter for letter, so that I hope the collation may now be considered as complete."

This collation of the poem of King Hart, Dr. Clarke copied and sent to Lord Glenbervie, on his return from Cambridge. His lordship claimed to be a descendant of the famous Gawin Douglas, and of course to him the collocation possessed peculiar interest.

His lordship was one of the Lords Commissioners on the Public Records, and always retained towards Dr. Clarke a high degree of esteem and regard, which is testified in his numerous letters to him.

While engaged in his work at Corpus Christi College, Dr. Clarke met with a MS. of the thirteenth century, entitled *De Mirabilibus Britanniæ*, in which, among other things, the writer mentions *Stone-Henge*, and the manner in which the stones are poised upon each other, corresponding with their present actual state. He also mentions the *White Horse*, near Devizes, which is made on the side of a hill, on which no grass grows; this also continues to the present day: and, by this MS., we know that that figure of a horse has lasted at least five hundred years!

Having finished his examinations at Cambridge, Dr. Clarke set out, on June 9th, 1812, on a second trip to Ireland, to prosecute further researches under the Record Commission. Passing through Liverpool, he stopped there several days among his old friends, and preached repeatedly to large congregations. On the 14th, they set sail, and had a tempestuous night; one of their masts was split, and the breeze blew stiff, quite against them; however, through a merciful Providence, they reached Dublin in safety, where Dr. Clarke was greeted by many friends.

During his abode in Ireland, at this time, Dr. Clarke visited Minster Boyce, a second time, and examined it more minutely. He then proceeded to Drogheda, where, by permission of the Mayor, he preached in the New Market, a very large and spacious square to about a thousand people, among whom were some Clergymen, three catholic priests, and the chief inhabitants of the place. On the following day he returned to Dublin, attended the sittings of Conference, despatched his other business, and on the 16th July, sailed from Dublin to Holyhead on his return homewards, and arrived in London on the 26th. About ten days afterwards he proceeded to Oxford, for the purpose of collecting papers for the Fœdera, by desire of his Majesty's Commissioners, and having delivered to the Rev. Mr. Gaisford, Regius Professor of Greek in Christ church college, the Speaker's letter, he was very politely received, and promised every assistance in examining the Bodleian

library, of which that gentleman was curator. One of the highest gratifications which Dr. Clarke experienced on this occasion was in his being permitted to dine, and to sit on the same seat and eat at the same table, where Charles Wesley, Student of this College, often sat and dined. For several days Dr. Clarke spent from nine in the morning to three in the afternoon in the Bodleian, collating the transcript of the Boldon Book with two Manuscripts in that library; one among those of Archbishop Laud; the other among those of Rowlinson. The work he found to be tedious, exhausting, and perplexing; the various readings being numerous, and of very great consequence in a work of that kind.

Whilst Dr. Clarke was thus intently prosecuting the business of the Record Commission, his Commentary on the Bible was advancing *pari passu*. The fourth part of that work, which brought it down to the end of Joshua, and completed the first volume, made its appearance in the summer of the year 1812, but it is evident he began most sensibly to feel that he was inadequate to the discharge of the many and laborious engagements which pressed upon him. He still continued to discharge his ministerial functions, preaching once on the sabbath and visiting the sick; answering all letters as soon as he received them, that they might not accumulate, and none be overlooked, however simple their claims to attention, provided their inquiries were such as entitled them to an answer. Who can wonder that thus immersed in business he sighed for retirement, and longed to quit the metropolis, where, he well knew, it could not be obtained. Writing to the Secretary to the Record Commission under date of December 2nd, 1812, he says,

"I feel now that I am inundated with work, and really cannot tell what to do, or at least what (among a variety of things to be done) should be done first." And then follows a list of six different projects, all relating to the improvement of the Fœdera, the first item of which was "An examination of FIFTEEN THOUSAND instruments in the reign of Henry III. Edward I. &c. in the Tower!" The second, "The full examination of the chests of perishing treaties &c. in the Chapter House, which do not appear to have been noticed by Rymer." After proceeding in this way to a frightful extent, he adds, "I request you to say, which, of all the

measures now remaining to be executed, I should execute first. I own I now feel myself fairly distracted, and almost discouraged. No person can work without time and means; sometimes I seem destitute of both."

That Dr. Clarke's health should suffer materially under these numerous and important engagements can be no cause of wonder. He sighed for quiet, and besought his friends to get him out of London, and away from all its hurrying concerns. They judged that he could not be spared from the active post at which he was placed; for while there he not only could work well, but he prosecuted it without intermission while the responsibility was upon him, never trusting his duties to another when it was within his own power to perform them. He still retained his connection with the Committee of the British and Foreign Bible Society, the meetings of which were very frequent, and the work connected with them arduous. During a short absence from home in the summer of 1815, he thus wrote to Mrs. Clarke:—

"My friends, my dear Mary, will not find a place for me where I may have some comfortable rest; they think I cannot be spared from London and from the turmoil of public life; but I feel that matters are come to this issue—if I do not at once get away from many of my avocations, I shall soon be incapable of prosecuting any; I must hide my head in the country, or it will shortly be hidden in the grave."

This is truly affecting, but such is the selfishness of mankind *in general*, that they have no bowels of compassion for those who serve them. If Dr. Clarke's avocations called him from home, he must gratify his friends by incessant preachings, when worn-out nature demanded relaxation and rest. Of the truth of this remark he gives a fine exemplification in the following paragraph. Being in Ireland on the business of the Record Commission, he visited Lisburne: "Though I had been almost totally exhausted," says he, "with my yesterday's work, yet they insisted on my preaching at Lisburne (on Monday) at eleven, as it was their quarterly meeting. In vain I urged and expostulated. They said, 'surely you came out to preach, and why should you not preach at every opportunity?' 'I must have rest.' Surely you can rest after preach-

ing.' I replied, 'I must preach to-morrow at Lurgan, and shall have but little time to rest.' 'Oh! the more you preach the more strength you will get.' 'I came out for the sake of health and rest.' 'Oh! rest when you return home.' 'I cannot rest at home as I have got more work to do there than I can manage.' 'Then,' said they, 'you shall get rest in the grave.' I give this specimen of the inconsiderateness and unfeelingness of many religious people, who care little how soon their ministers are worn-out, because they find their excessive labours comfortable to their own minds; and should the preacher die, through his extraordinary exertions, they have this consolation, 'God can soon raise up another.' Though not convinced by this reasoning, I nevertheless preached to a very crowded congregation."

It has been seen in a former Section that Dr. Clarke had to tender his resignation no less than three times to the Commissioners of the Record concern, before they could be prevailed on to accept it. The case was much the same with the Committee of the British and Foreign Bible Society, as the following letter from the Rev. John Owen, one of the secretaries, and written at the desire of the Committee of that Society, will show. They had heard of his fixed determination to retire altogether into the country, and their regret is thus feelingly expressed.

"*Fulham, April* 22, 1815.

"My Dear Sir,

"I am instructed by the Committee of the British and Foreign Bible Society, to express their deep concern at the intimation you threw out on Monday last,—an intimation too strongly corroborated by general report, of your intention to retire from the metropolis, and thereby to withdraw from the Society the continuance of those services which you have hitherto rendered them in administering the affairs of the Institution. On the extent and the value of those services it would be superfluous in me to expatiate or insist: they are of a nature so distinct from any which others among us have performed, or are able to perform, that you cannot be insensible to their great utility, however your modesty may restrain you from allowing them the estimation they deserve.

" But permit me, my dear Sir, to observe, that the case which I am instructed to urge upon your consideration, is one wherein your personal humility, the greatest indeed, and most honourable of endowments, must be subordinated to a just appreciation of those literary acquirements, which fit you so eminently for the service of God in promoting the correct publication of his Word.

" I need scarcely acquaint you that there is a department in the business of our Committee which no one but yourself is competent to direct. In that department we can work with you, or rather under you, but we can do nothing without you. Reflect on the Arabic, the Ethiopic, the Abyssinian, and the Syriac; in all which languages we stand pledged to the world for something which has not yet been executed; and then ask your own heart what you think we shall be able to accomplish in either if you should resolve to abandon us. I say nothing of the assistance which we have been in the habit of receiving in all our transactions, both literary and mechanical, from your general knowledge of business, and particularly from your extensive acquaintance with the practical details of typography.

" A slight examination of the minutes of our printing and miscellaneous committees, would show how much the ordinary concerns of the Society have profited by your exertions, and how ill we can afford to spare you from the lowest department of its services.

" I am aware I am using a liberty for which I ought to apologise. It is not I know, for the British and Foreign Bible Society to interfere with those arrangements which you may judge it expedient to make in disposing of yourself and family; but having witnessed and anticipated their regret on the occasion to which I have referred, and been charged with expressing it in terms as strong as decorum would allow; I have felt it my duty to speak in such a manner as to leave no doubt on your mind, how great importance the Committee attach to your continuance among us, and with how much pain they contemplate the possibility of your removal.

" I am, dear Sir,

" Your's, faithfully,

" JOHN OWEN.'

It would be unjust to the memory of Dr. Clarke to withhold, in this place, the answer which he returned to this kind and interesting letter. The British and Foreign Bible Society was an object ever dear to his heart, and he never spake of it, in any of his letters, but in rapturous strains, calling it that "blessed" institution. To further its progress and promote its interests by every means in his power, was indeed his "meat and his drink." But, let us hear himself.

"Rev. and Dear Sir,

"After having, as far as I could, transacted the Society's business, in ultimately settling the mode of proceeding with the *Syriac*, as I informed you in my letter last evening, I come now to my own business in answer to the very kind letter which you have written by desire of the Committee.

"It is certainly an honour to me that I have been at all able, in any respect, to help on so good a work; and the estimation in which the Committee has held my endeavours could not but be gratifying. Pleasing as this may be, I neither sought nor expected it. I was, I believe, actuated by the same mind that has invariably ruled in the Committee, which never had but one object in view —to glorify God by doing good to men; and that God has approved of their work, the result demonstrates, as a most extraordinary blessing has rested on all their labours. Through this especial blessing of God, the institution is in such a state of prosperity, that we may fairly suppose, that, as nothing but the hand of the Almighty could have reared it, so nothing but that Hand can demolish it.

"I can contemplate and anticipate your future success. You have now sailed round the world, and well know how to work your vessel in every kind of sea. Your enemies have been serviceable; and they have been the means of preserving you from rocks, shoals, and quicksands. Thus the wrath of man has praised God; and if there was a remainder which might have been injurious to the institution, that has God restrained. The Society has nothing but God to fear, and that very fear will be the means of its preservation and success.

"But on this Bible business I am apt to forget myself; and have strangely so done in the present instance, having merely sat down to return you and the Committee my best thanks for this strong expression of your kind regards; and to assure you, that I have had, in common with yourselves, my reward in my labour.

"As to my continuance in the work, however grateful this has been to my feelings, a variety of causes combine to direct my way, and that of my family, from the Metropolis. To specify these is unnecessary: they exist, and they are imperious, and that is enough. Though distance will prevent my hands from being employed in your behalf, yet my prayers shall not be hindered; they shall be frequent and fervent at the Throne of Grace, for your support and success: nor shall my mind be wholly precluded from some share in your very high gratifications.

"Though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order and the steadfastness of your faith in Christ."

I Your most sincerely,

"ADAM CLARKE."

Every candid mind will readily admit that these letters place the character of Dr. Adam Clarke in an elevated point of view—pre-eminent in learning, and in labours more abundant; remarkable for his zeal in promoting the interests of his fellow-creatures, both temporal and spiritual,—and entitled to the highest honour for his noble disinterestedness. His superior in all these respects we in vain look for—and his equal in any of them is not easily found. So useful and valuable a life deserved to be nourished and cherished by every possible means: and the experience which he had of London amply justified him in his determination to retire from its bustle and noise. His health was rapidly giving way under his accumulated, and constantly accumulating, engagements and labours, and it became apparent that he must, in order to preserve life, retire from many of its pursuits. Though in preaching he was obliged to relax, owing to the severe spasmodic attacks from which he frequently suffered after speaking in a crowded chapel, and then immediately exposing himself to night air; while he remained in London he saw no pos-

sibility of escaping from his too many and too severe avocations. The Wesleyan Mission claimed a considerable portion of his time and attention from the period of Dr. Coke's decease. During that gentleman's life, he stood prominently forward in the conducting of this department, and for many years laboriously exerted himself in behalf of the religious instruction of the heathen, and especially of the Negro population in the West Indies. At an advanced period of life Dr. Coke embarked in a voyage to the island of *Ceylon*, accompanied by six young, intelligent, and zealous missionaries, when he was seized with illness on board the vessel that was conveying them thither, and in a few days it terminated his life. From this time, it was found expedient, in order to extend the Missions, to generalize the plan, and accomplish by multiplied agents, what had previously almost entirely been committed to the management of Dr. Coke. From henceforth the Wesleyan Missionary Society began to shoot out its branches in all directions under the excellent superintendence of Mr. Richard Watson, who for many years filled the office of Secretary with distinguished ability; and by his brilliant speeches, eloquent sermons, and luminous reports, powerfully seconded the interests of the various Missions.

On the 1st of December, 1814, a meeting of the friends of the Wesleyan Missions was held, for the first time, in the City-road Chapel, on which occasion Dr. Clarke took the chair, and delivered an address, which he was requested to publish; and it accordingly appeared under the title of "A Short Account of the Introduction of the Gospel into the British Isles; and the obligation of Britons to make known its salvation to every nation of the earth: in an Address delivered at the formation of the Missionary Society, among the people called Methodists."

SECTION XVI.

Dr. Clarke takes up his residence at Millbrook, in Lancashire.—Makes a tour through part of Scotland and Ireland.—Receives under his care and tuition two Priests of Budhoo, *young men from the Island of Ceylon.—Repeats his visit to Ireland.—And makes an excursion into Lincolnshire,* &c., &c., A.D. 1815—21.

THE period at length arrived for which Dr. Clarke had earnestly longed—and certainly it was "a consummation devoutly to be wished"—when he should get exonerated from some portion, at least, of the burden which pressed so heavily upon him, and which scarcely any human strength was adequate to sustain. The man who has only one head, one pair of hands, and one pair of legs, must necessarily be limited in his exertions, and whatever his knowledge and attainments may be, however capacious his intellect, or expansive his benevolence, he cannot be in two places at one and the same time, nor can he do two things at once, and do them well.

In the year 1815, the Providence of God paved the way for his removal from London to a country residence, a few miles distant from Liverpool, which from local circumstances and situation he named *Millbrook,* to which place he took his family in the month of September.

The circumstances attending this part of the Doctor's History, have been the subject of some little controversy between the family and certain of their friends; but the truth of the following facts seems to be ascertained by the discussions that have taken place in the CHRISTIAN ADVOCATE newspaper.

Mr. Jonas Nuttall, a successful printer and publisher in Liverpool, who had been for many years well acquainted with Dr. Clarke and was very desirous of serving him, had purchased an estate, which he thought might form an eligible residence for his estimable friend, whither he might retire from the hurry and bustle ever incident to the Metropolis, and in the bosom of his family prosecute his literary labours without molestation, recruiting, also, his health and spirits with the salubrity of a country air. It seems probable that Mr. Nuttall offered this estate to Dr. Clarke for the money it cost

him; and to tempt him to remove his residence into his own neighbourhood, Mr. Nuttall, with a liberality that did him credit, offered to deduct a thousand pounds from the purchase money. And as a further inducement to accept the offer, Mr. Henry Fisher, the present proprietor of the Caxton Printing Office, then a partner with Mr. Nuttall, handsomely gave £300 more towards the purchase.* Deducting these two liberal donations, the sum which Dr. Clarke paid for the estate was two thousand five hundred pounds. During the ten years that he resided at it, there can be no question that great improvements were made by its owner, both in the cultivation of the land, and beautifying the Mansion, to which he gave the name of Millbrook; but that it was a very advantageous bargain for Dr. Clarke needs no other proof than a simple statement of the fact; that after occupying it for ten years, he sold the estate, on leaving it in 1824, for five thousand four hundred pounds.

Being now seated about midway between Liverpool and Manchester, the Conference appointed him to the latter circuit, but with the privilege of preaching there only once a month—generally filling up the other Sabbath mornings, either by preaching in Liverpool, or in one of the Wesleyan chapels contiguous to his own home, several of which were within the distance of two or three miles. This however, being too distant for the regular attendance of his own family, and the population around Millbrook being mostly Roman Catholics, he had a place of worship erected on his own grounds, and it was supplied by Methodist preachers at times when he himself was absent. At first only a few Protestant colliers and their families attended; and these, with his own family, the village

* Indeed it is due to Mr. Fisher to say, that he was, not only in this instance, but in many others, a liberal and munificent patron of Dr. Clarke, more especially while the latter resided at Millbrook. For in addition to what is above mentioned, he sent his two sons to be educated by the Doctor, allowing him a handsome sum of £200 per annum for their board and tuition. This, however, liberal as it was, formed only a small part of the pecuniary advantages which Dr. Clarke derived from his connection with Messrs. Nuttall and Fisher. They employed him to edit several works which issued from their press, and for which they paid him like princes! In fact, were an amount of the sums stated, which the Doctor received from that house at different times, it would startle some persons and surprise the public.

school-mistress, shoemaker, and blacksmith, formed the congregation at Millbrook.

In this quiet retreat Dr. Clarke not only breathed pure air, but he engaged himself in agricultural pursuits which had a most beneficial effect upon his constitution. He had now a farm under his management and superintendence; and watching over his young plantations, and making agricultural experiments, he in some measure lived over again the scenes of his youth. In these occupations he found sufficient amusement to relax his mind, and in them he took a lively interest. He was always an early riser, and took great pleasure in feeding the poultry, and supplying the wants of other hungry claimants, from the barn door fowl to the cattle that drew the team, or supplied the family with milk and butter.

To the poor of the neighbourhood he was religiously attentive; he furnished them with Bibles and Testaments, and instituted a Sunday school which was conducted by the members of his own family. Their number, male and female, averaged from sixty to seventy, and these were taught to read, and instructed in the first principles of Christianity—the naked or ill-clad were clothed and made comfortable, either through his own munificence or the liberality of others. Of these Sunday scholars many were the children of Roman Catholic parents; and these, as soon as the morning school closed, returned home, while the Protestant children remained during the time of public worship, assembling again in the afternoon which was entirely devoted to their instruction, which could not but prove beneficial to them.

The commencement of the year 1816, was unusually severe, owing to a long and intense frost, during which many hundreds of sailors were thrown upon the benevolence and compassion of the inhabitants of Liverpool. Their case was taken up by the principal merchants and trades-people there, and much was done to relieve them; but their numbers made it a matter of extreme difficulty to provide shelter and food for them. Dr. Clarke on being made acquainted with their situation, resolved on lending his relief to these perishing strangers. He had some cottages untenanted, and into these he put a quantity of straw and blankets. He then sent into

Liverpool inviting twenty of these poor fellows to come to Millbrook, where he found them employment during the day-time, in mending the roads about his house; and at set hours they assembled in his kitchen to their meals, one always remaining in-doors to cook for the rest—a task which they took alternately, as agreed in the morning among themselves. In this way he supported them for a period of three weeks until a change of wind and weather enabled them once more to put to sea

About midsummer of this year, 1816, Dr. Clarke, accompanied by his friend Mr. Henry Fisher, and Mr. Thomas Jones, of London, stationer, made a tour through part of Scotland and Ireland, which does not appear to have occupied them more than about three weeks. Their route was through Lancaster, Burton, Kendal, the Lakes, Keswick, Penrith, Carlisle, "Gretna Green, where young *English fools* who disgracefully elope from their parents and guardians, and at a considerable expense, go, in order to be, what they term, married"———Dumfries, the birth-place of Robert Burns, the Scottish poet—Castle Douglas, where, says the Doctor, "I saw a family of young mendicants, nearly half naked; they were five in number, three girls and two boys. The eldest girl was about eighteen, and the next twelve years of age; the first was a real beauty, the second little inferior,—the whole a lovely family: had they been at Millbrook, I would have served them by removing them from temptation and ruin."

"June 20th.—We set off for Newton Douglas, and passed along the bay of Wigton, which is one of the most beautiful I have seen, but the country is poor and barren; yet here and there you will meet with a cultivated spot; for, to the honour of the Scottish gentry, they spend the money which they receive from their dependants and tenantry, among those from whom they get it. Were this same ground in Ireland, it would be a perfect desert, as the Irish gentry, to their eternal disgrace, spend all the money they receive in the kingdom, in places of public resort in England &c."

Proceeding to Portpatrick, they embarked for Donaghadee, and thence to Belfast, where Dr. Clarke preached twice on the same day in the large Methodist chapel to very attentive congregations. The party now hired a jaunting car at half a guinea per day: but

their driver was so wretchedly clothed, that they had to provide him with a change of raiment before they could think of proceeding with him. They now set off for Carrickfergus—thence to Larne, a straggling, low-built, despicable place. Here Dr. Clarke was put into a damp bed, but happily discovered it in time to escape the baneful effects! They proceeded to Glenarm, a delightful place, the residence of lady Antrim—the inn where they changed horses was as neat and clean as any seen in England—every thing was to be had in great perfection and very cheap—which the Doctor attributed to the influence which the residence of a genteel or noble family invariably has upon a whole neighbourhood.

Their next stage was Cushiondall, where all the party narrowly escaped poisoning. The facts are thus related by Dr. Clarke himself: "While our horses were baiting at a poor inn, though the best the place afforded, we asked for some refreshment, but scarcely any thing could be procured. On desiring some wine, the landlord told us he had none bottled, but he had some good draught. We requested him to bring us half a pint to taste it; it was brought, and, on trying it, I observed to my companions it had a different taste to any thing I had ever known. They both, on tasting it, bore the same testimony. We called the waiter, and desired her to warm it with some sugar and nutmeg. She soon returned with it, but it was still so unpalatable, that I could not take more than half a wine glassfull. Each of them took a full glass. We proceeded on our journey, and were all soon taken ill. My companions complained of giddiness and sickness at the stomach, resembling, as they termed it, sea-sickness. My head was but slightly affected, but I was seized with a bowel complaint. On coming to our next stage, my companions were too ill to proceed further; they both began to be exceedingly sick, and continued sick for several hours. This circumstance probably saved their lives; but, owing to my not having taken so much of the pernicious fluid, the poison stole into my system, instead of producing sickness—but we were all sorely ill."

Dr. Clarke was now once more approximating the land of his nativity. From Cushiondall the party proceeded on their way to Coleraine. "We spent a few hours at Port-Stuart," says he,

" where I saw many of my old friends. At a little village near this place, called Burnside, I visited the Old Barn, where, for the first time, I heard a Methodist preacher:—the house in which my father had for several years resided;—and the field where, after earnestly wrestling with God for mercy, I found His peace, after having endured a great fight of affliction, and sore distress of soul. These places are all interesting to me, and in making this record, I am in some measure recording the mercy and loving-kindness of the Lord to myself; I visited the house of a Mr. Patterson, a family who had, in my childhood, shewn me paternal affection; but all, except one member of the family, are dead, and the house itself is in comparative desolation. As I gazed, I remembered the words of the Persian poet, Kosroo—' I walked by the churchyard and wept, to think how many of my friends were numbered with the dead; with a throbbing heart, I asked, Where are they? And Fate in a mournful accent re-echoed, Where are they?'

" June 29.—We left Coleraine and proceeded to Garvagh, where, having bespoke dinner, we went on to a place called Grove; and leaving our chaise on the side of the road, we ran across the field, to a place where I had lived from my tenth year. The house is partly fallen down, and the rest is in a most miserable state. It is inhabited by a family wretchedly poor. I observed several changes had taken place in the neighbouring grounds. Having made this poor family happy by giving them a little silver, I proceeded to see the school where I had my classical education. Formerly it was situated on the skirt of a wood, and commanded a fine prospect of the neighbouring fields; and the boys who could be trusted, were permitted in the summer to go out among the trees to learn their lessons. In this wood I read the Pastorals and Georgics of Virgil; and had almost every scene of these inimitable poems exhibited to my view from this spot. With no common satisfaction do I recollect the several rural scenes which my author described, and which, at the same time, I saw exemplified in active life. But, what a change is now here! the beautiful wood is entirely cut down; not even the brambles are left. Sheep, goats, and larger cattle, no longer browse on the adjoining hills; and the fields are rudely cultivated, and the school-house itself is become

the habitation of two poor families. I searched about to find, if possible, some of my old school-fellows and class-mates, forty years ago. Some of them had been bred up for the church, some for the law, and some for the practice of physic: a few I found now old men, who, by various providences, had been disappointed in their views of secular establishments, and reduced to the cultivation of their paternal soil. Having been much younger than any of these, they had lost all recollection of my person, though I could perfectly recognize their features; as, from their age, when my school-fellows, all the characteristic marks of their countenances had become determined, fixed, and permanent. While thus going over the scenes of my boyhood, and observing the ravages time had made among persons and things, my mind was alternately affected with pleasing sensations and melancholy gloom; but, as the objects which produced the agreeable emotions were all either gone, or essentially changed, the melancholy predominated, and at last became the sole feeling. On the whole I received little pleasure from this visit, and returned to Garvagh: and having dined, set off for Maghera, where, as in 1811, I stopped to visit the places of my earliest infancy, and where I learned my alphabet. Now, persons, houses, trees, enclosures, &c. are running rapidly to decay! and here the tooth of time has been peculiarly destructive: Economy and industry have not been exerted to counteract its influence, and consequently, that influence has been ample and extensive. I witnessed several things here which tended to deepen the gloom which the former objects had diffused; besides, I was not well; so I rode to Magherafelt, revolving in my mind a multitude of ideas, produced in various assemblages, none of which tended to relieve the pressure on my spirits."

In the spring of 1817, Dr. Clarke had occasion to make some alterations in his house at Millbrook, when an accident occurred which greatly endangered his own life, as well as the lives of his whole family. In making a *sough* to take off the water from the buttery, the entire wall of the breakfast room over it gave way, and for several yards fell in: the old part of the house separated a considerable space from the new part, and the drawing-room and dining-room were split from top to bottom. Expecting the whole

building to fall into ruins momentarily, with great difficulty the females were removed out of the house, together with every living thing. Dr. Clarke, who was present and perceived the danger, was constant in warning the workmen; for he perceived they were digging away the foundation, without supporting the superstructure by suitable props; but they disregarded his warning, and nothing could make them listen till they had nearly lost their own lives. When the catastrophe came, they were all consternation and dismay—the bricklayer excepted, "they were like a rope of sand." Props, however, were procured, and at the imminent risk of his own life, the Doctor had to direct where every prop should be placed, and regulate the whole manner of proceeding for preventing the total destruction of the whole building. Happily he retained great calmness and self-possession during the whole scene. They dared not to go into any room to save the property, not knowing but the motion, or the least additional weight, might bring down the whole. The Lord mercifully interposed for their deliverance, and put a song of praise into their mouths: the building stood until the foundation was restored.

Dr. Clarke came up to town to attend the Anniversary Meetings of the Wesleyan Missionary Society, in May 1818, when he preached two of the sermons in aid of the funds of that institution. While on the platform, during the meeting convened for delivering the Report, he was presented with a letter from Sir Alexander Johnstone, who was then within sight of land on his return from the island of Ceylon, requesting an interview with as little delay as possible, which took place on the following day. Sir Alexander now informed him that he had brought with him two High Priests of Budhoo, who had left their country and their friends, and put themselves before the mast, exposing themselves to all kinds of privations, in order that they might come to England to be instructed in the principles of Christianity. To put their sincerity to the test, Sir Alexander Johnstone had, during the voyage, kept them in the meanest place, and at the greatest distance from himself, though he had paid their passage.

Dr. Clarke thus described these two Singhalese youths, at the time of their first arrival in England: "*Munhi Rathana* is twenty-seven

years of age, and has been high-priest eight years; but he was educated, as was also the other, from their youth for the priesthood. *Dherma Rama* is twenty-five years old, and has been between six and seven years in the priesthood: they are cousin-germans, and are about five feet six inches in height—in complexion, quite black. They have fine eyes, particularly the eldest; regular features, and the younger has a remarkably fine nose. There is a gentleness and an intelligence in their faces which has greatly impressed me in their favour: in short they are lovely youths, for whom I already feel deeply interested. Their hair, which is beginning to grow, (for as priests they are always shaven) is jet black: their clothing is imposing in appearance—it consists of three parts; first, a sort of *tunic* of brocade, with gold and silver flowers; second, upon this they have something like an officer's sash, which goes round their waist; and third, over the whole, they have a yellow garment. They have no kind of hat or cap; and their garments are thrown loosely over the left shoulder, so that, in general, not only the head but also the neck, breast, and right arm are entirely bare. They have now European shoes and stockings, in order to preserve their feet: one of them has a sort of screen made of silk to which there is a large massive handle of turned ivory, nearly eighteen inches long: this, as High Priest, he used in the Temple before his face, while performing the recitations from their sacred books. They eat sparingly, but refuse nothing set before them of solid food: they take no kind of fluid but milk or water."

How they came to know any thing of the Wesleyan Methodist Missionary Society is not explained; but it was probably through the medium of some of their Missionaries stationed in Ceylon. But they were recommended to the Committee, who prevailed on Dr. Clarke to take charge of them, and afford them all the instructions he could in the knowledge of divine things. It would have been gratifying to know that previous to their leaving home they had heard the Gospel, and that it had entered their understanding through divine illumination, and produced some salutary and saving effects upon their hearts, so as to afford evidence of a work of Grace; otherwise their coming to England for education seems a very strange affair. Every Christian must know that the *saving* knowledge of Christ is

not to be learned like logic or rhetoric or any human science; it is known only through divine, supernatural, teaching. "The *natural man* receiveth not the things of the Spirit of God, neither can he know them because they are spiritually discerned." An apostle may plant the seed, and an evangelist may water it, but unless the Lord open the heart and so give the word an entrance into the understanding—unless HE who at first commanded the light to shine out of darkness shine into the mind, and so give the light of the knowledge of the glory of God as it shines in the face of Christ—the sinner will remain in nature's darkness, even under the best possible human tuition! "Unless a man be born again he cannot see, or enter into the kingdom of God:" and this new birth, or regeneration, is not of man, nor of the will of man, but wholly and solely of God. HE, of his own sovereign will begets men to the faith by means of the word of truth; causing them to understand and believe and obey the Gospel, as the reader may see by consulting the texts below.* But this is a digression; from which I return.

When the Anniversary Missionary meetings were over, Dr. Clarke proceeded with his sable pupils, not to Millbrook, in Lancashire, but to Bristol, where he was engaged to preach in behalf of the Missions.

When they reached Bristol, they naturally enough concluded they were at their journey's end, especially on seeing Dr. Clarke so cordially received by his friends; and were sorely disappointed when they were told they had two hundred miles farther to travel However, they reached the place of their destination in due time and commenced their course of study.

The account that is given of the manner in which they were affected by the appearance of frost and snow is very amusing. They had been told in their own country that water could be con-

* John i. 13. ch. iii. 3, 5. James i. 18. Acts xvi. 14. 2 Cor. iii. 18. I am aware that it comports with Dr. Clarke's creed, to suppose that God gives a measure of grace to every intelligent human being, whether they have ever heard of Christ and his salvation or not—a sentiment founded on a mistaken view of John i. 9.—and that their salvation depends on the use they make of this grace; but that is a wrong plan of doctrine, as it were easy to show, were this the proper place for doing it.

gealed into a solid body, but they regarded this and all such accounts as idle fictions, or tales of the marvellous; but when assured that they were matters of fact, and that they would be able to stand on the surface of the large fish-pond before Dr. Clarke's house, they almost grew impatient for the time to come when the thing should be realized. It so happened that during the first winter they were in England the first snow fell during the night, and it fell in abundance: their bed-room looked into the garden, and when they rose in the morning and drew up the blind to look out, they were petrified with surprise and astonishment, at beholding a white world before them. They ran into the study quite amazed, and from thence proceeded with Dr. Clarke into the garden, to take a closer survey of this wonderful phenomenon. They took it in their hands, trod it under their feet, and were enchanted with its dissolving particles. In this way surprise yielded to pleasure, and it was found difficult to refrain them from exposing their uninured bodies to the severities of an English winter. Presently the fish-pond was so completely frozen over, that they had an opportunity of witnessing what they long wished to behold—viz. "Solid water." Its surface, however, was so smooth that they still had their fears and doubts. To remove these, Dr. Clarke got on it, and walked to the middle of the pond! They still hesitated; for it occurred to them that this might be owing to the Doctor's faith, and therefore, though it supported him, it did not follow that it would support others, and it was not till they saw the other members of the family, males and females, follow his example that they would be convinced. One youth in the family then put on a pair of skates, and when he began to pass over the surface with a celerity equal to flying, and they yet found that he was every where in contact with theice, their doubts gave place to ecstasy: they ventured on the "solid water" themselves, not less delighted than amazed. They would then have a piece of it, which, on account of its thicknes, was not easily procured; and were not contented till they had melted it by the heat of the fire, and so reduced it to its own natural state. They were thus instructed and delighted and benefited by what fell under their observation and experience.

They were young men of an inquisitive turn of mind, taking a

lively interest in all matters of science, and manifesting a remarkably quick apprehension. Dr. Clarke gave them lectures on Natural Philosophy, the subjects of which he illustrated by experiments, and simplified them to the utmost of his ability. On all such occasions their joy was extreme. At first they looked to ascertain the fact and then burst out into a rapturous exclamation of applause, testifying that their understandings were instructed as well as their senses gratified. *Munhi* discovered considerable taste for the study of history and jurisprudence, in which he made some progress; and on every occasion they thirsted for knowledge, and were always grateful for its communication.

There cannot be a doubt that Dr. Clarke entered upon the task of educating these young men with all the kindness of heart for which he was distinguished, and which was so necessary for its due discharge; but he probably was not fully aware of the difficulties, solicitudes, and labours of the task, when he first engaged in it. He had not only to instruct them in the right way, but he had also to obviate prejudices, and combat the former opinions and false learning of the Priests of Budhoo. In whatever regarded the Christian doctrine they are said to have been wholly uninstructed, but they were teachable, and listened to their instructor with fixed attention while he poured into their minds the truths of revelation. The history of the Redeemer's sufferings, and above all his death upon the cross, arrested their attention in a remarkable manner; they would have it repeatedly read over to them, and it frequently drew tears from their eyes. To them, indeed, "Great was the mystery of godliness; God manifest in the flesh." They continued with Dr. Clarke two years, in the state of Catechumens, and previous to their leaving England they applied to be admitted, by baptism, into the Christian church, which took place, on Sunday, March 12th, 1820, at Brunswick chapel, Liverpool, in the presence of a large congregation of interested and deeply affected persons—the rite, probably that of sprinkling, was performed by the Doctor in person

During the time they were under Dr. Clarke's care at Millbrook, Sir Alexander Johnstone, who brought them to this country, paid

them a visit, accompanied by lady Johnstone, both of whom expressed their highest satisfaction at the progress they were making in learning and knowledge under their amiable and eminent instructor, and which they expressed their confidence would ultimately turn out to be of essential advantage to their countrymen on their return to Ceylon. The elder of the young men translated into the Singhalese language a piece of poetry on the emancipation of slaves, written by Mrs. Hannah More, at the request of Sir Alexander Johnstone who was much delighted with it, and presented it to Mrs. Moore; he also begged to be favoured with another copy for himself which he proposed to forward to the island of Ceylon.

We may easily imagine that the arrival of these two Budhist priests in England and their residence under Dr. Clarke's roof, would become a popular topic of conversation, especially in the neighbourhood of Millbrook, and would excite great curiosity to see them; which was certainly the case. Among others the Earl of Derby and his Countess, who, during the summer season, generally took up their abode at Knowsley Hall, in the immediate vicinity of Millbrook, were of that number. In the beginning of August, 1819, these noble personages sent a message to Dr. Clarke, stating, that if agreeable they would wait upon him, for the purpose of inviting him to Knowsley Hall. He accordingly fixed the next day at twelve o'clock, when they came, thirteen in number, all of the nobility. The Doctor and Mrs. Clarke received them as became their quality and his own character. Being introduced they commenced a variety of questions about the state of the Methodist Missions—what success attended them—the two priests, of whom they had heard—their motives in coming to England—the progress they had made in the knowledge of Christianity—their object on their return, &c., &c., to all which questions Dr. Clarke returned suitable answers, with which they were both interested and delighted. The Countess—once the celebrated Miss Farren, the actress, and than whom no one better knew how to play her part—was particularly inquisitive, asked a variety of questions, and made such observations as indicated a mind highly cultivated and informed. The two young foreigners were introduced and acquitted themselves so as

to give general satisfaction. The party continued at Millbrook about three hours, and, on leaving, declared that " they had never spent a morning more to their satisfaction."

While Dr. Clarke was shewing his noble visitants some of his rare and curious manuscripts, the Countess took occasion to say, " Dr. Clarke, I am delighted with these; but there is one thing of which I have heard, which I do not see here." " Of what," said Dr. Clarke, " does your ladyship enquire ?"—" A Sermon published by yourself on Salvation by Faith; for a copy of which I shall feel highly obliged." The Doctor presented her ladyship with it and also his sermon on the *Love of God*, both of which she received most courteously.

About three weeks afterwards, the Earl and Countess called again privately, for the purpose of ascertaining whether they might have the pleasure of introducing, at a convenient opportunity, Lord Dartmouth and some other friends who were then at Knowsley, to which the Doctor readily consented, and on the following day, the party came, so numerous as to fill his house. Besides the Derby family and Lord Dartmouth, there were the two ladies Legge, Lady Essex, Bootle Wilbraham, Esq. M. P. and his lady, with several others whose names could not be catched. On this occasion, also, the Singhalese young men were introduced as an object of curiosity, and they acquitted themselves so very well as to excite great interest and afford a high gratification. Mr. Bootle Wilbraham and his intelligent lady were particular in all their enquiries, and received such answers as appeared to please and gratify them not a little. All seemed to think that their coming over was a singular and remarkable Providence, which might possibly lead to much good, and expressed their high satisfaction that these interesting strangers had been placed under Dr. Clarke's care.

The following anecdote respecting these two Singhalese youths is too good to be omitted. Dr. Clarke had promised that he would make each of them a present of a copy of his Commentary, then in a course of publication, with which they seemed greatly pleased; because, they said, it would enable them to meet and combat the objections of Mohammedans, Brahmins, and their own priests. One evening Dr. Clarke received a note from Robert Sherborne, Esq.

Director of the great Plate-Glass-Manufactory at Ravenhead, near St. Helens, (the gentleman who had introduced Lord and Lady Derby to Millbrook) accompanied by a present to the two young priests, of two fine plates for toilette glasses, each seventeen inches long, by fifteen wide. The young men received them, enquired about the silvering, admired the workmanship; but seemed to take no other interest in them: they were both silent, and appeared very pensive. Dr. Clarke pressed the subject on their notice, and spoke of the kindness and attention of Mr. Sherborne who had frequently visited them. At length one of them broke silence and explained the sentiments of both. "We are obliged to Mr. Sherborne," said they, "but we will not accept them. We came to England without money, without goods, without clothes, except our Priests' garments; we will take nothing back with us but one coat a-piece, the Gospel of Jesus Christ, and the books you have promised us. No, God being our helper, we will take no presents, and carry nothing from England except what covers us, your Bible, and the Gospel of Jesus Christ." It was in vain that Dr. Clarke told them they might receive a present without the slightest imputation on their disinterestedness. "No," said they, "we will receive nothing but the Gospel of Christ;" and Dr. Clarke had to return the two elegant plates, with an explanatory letter to the Donor.

About May 1820, it was resolved that the Singhalese priests should return to their own country, and Sir Richard Ottley being about to sail to Ceylon in the capacity of Judge, it was thought advisable that these young men should take advantage of the opportunity of his company to return home. Accordingly Doctor and Mrs. Clarke accompanied them to town, after taking a melancholy leave of Millbrook, and being solemnly recommended to the care and guardianship of their heavenly Father by Dr. Clarke, in solemn prayer. Lord Bathurst was at that time at the head of the Colonial department, and, on their being transferred to his official custody, his Secretary, Mr. Henry Goulburn, at his lordship's request gave particular instructions to have them taken proper care of during the voyage; and that they should receive every accommodation that

could be afforded them. In his letter, Mr. Goulburn thus expresses himself.

"Lord Bathurst so strongly feels the advantage which the Singhalese inhabitants of Ceylon may derive from the instruction of any of their countrymen in the Christian faith, by giving a wider range to the dissemination among them of the true religion, that he is more than commonly anxious to recommend these young men to your protection; and should Sir R. Ottley be able, on his arrival, to assure you that their conduct during the voyage has not disappointed the expectations which their previous character has led Lord Bathurst to form, he has desired me to express his wish that they may receive every encouragement, which you will, I am sure, under those circumstances, consider them entitled to."

Having taken their passage and gone on board, the ship dropped down the river, and coming to anchor, as usual at Deal, on the 22nd of May, the younger of the two priests, addressed a letter to Dr. Clarke which discovers such admirable traits of character that it deserves publicity: thus he wrote:

"My dear Father,

"I did write to you a letter at Gravesend—I thought that my last; but now I got time, I write you a few lines more, because I know you very glad to hear how we get on. Our ship did put anchor here two days ago, but I cannot hear from you—but in a few months I hope you will send me a pleasant letter to be happy to my heart, and I constantly pray to God for you live long, and be all sort of happiness to you. Dear Sir, believe me I will work hard: I intend to do ten years work in five years, and after that five years, if you live, then I will come and see you; and if you be in Glory before that my coming, then I will not come to England but I will come to see you in glory, Amen.

"God be with you, and with your family, because when I rejoice, you was rejoice with me; when I did laugh, then you did laugh the same with me; when I question you, you did answer me for all: for these your grand glorious manner, I could not keep myself, because so heavy when I had to leave you.

"Sir, I will try to be Englishman long as I live, and if any try

to make me Singhalese man, that I not like.—Give my love to all; now we are going: Farewell; God bless you and your family:

"Your very humble Servant,

"ALEXANDER DHERMA RAMA."

I must not take leave of the narrative of these Budhist Priests, without subjoining the following letter, from the eldest of them, to Dr. Clarke, written after their safe arrival in Ceylon.

Colombo, Dec. 19, 1820.

"My dear Father:

"Here I am, comfortable and happy; however I will tell you my good generally. Since we sailed from England, we have every Sunday read prayers, and sometimes had a sermon: every morning and evening we have met in Sir Richard Ottley's cabin to read the Bible and pray, indeed, sometimes, bless God, some of the other passengers have joined. We have three Sundays had the Lord's Supper, indeed my mind sometimes rejoice concerning my soul.

"Every day Judge Ottley order us to go to him for our improvement; indeed by his teaching we have got great knowledge—also he is very kind to us. Your book teaches us great knowledge: he talks to us out of it, and my mind is greatly satisfied with him all the time. I now better understand what you wrote to us in your little book (*Clavis Biblica)** and I am now sorrowful in my mind, when I read your excellent teaching, seeing my great danger of everlasting death, but I have often after reading, much satisfaction in my mind: you have done great kindness to me, and I feel much as I can for your sake.

"On the 30th of October we arrived at Colombo: the Governor very kind to me, and put me under the Rev. Dr. S——, who came from England, colonial chaplain. With him I study Christian

* A Tract written by Dr. Adam Clarke for the instruction of the Singhalese priests, and subsequently published under the title of "Clavis Biblica, or a Compendium of Scriptural Knowledge; containing a General View of the Contents of the Old and New Testaments; the Principles of Christianity derived from them, and the Reasons on which they are founded: with Directions how to read most profitably the Holy Scriptures. Originally drawn up for the instruction of two High Priests of Budhoo, from the Island of Ceylon."

religion, and I hope in a very short time I will be able to preach the Salvation of the Lord Jesus Christ. When I was with you, I told you I wish to have some power to preach the Gospel to Heathen people; my wish I thank God, He has done for me, and I have exceeding happiness in receiving this great blessing, and in seeing my welfare in this respect. My dear father, I will never forget you; you cut me some of your hair, and when I think of you I take it in my hand, and seeing that, my mind is full of sorrow, wanting you. Hereafter, I hope you send me your likeness: what you have done for me makes me feel highly; and my daily prayer is for you and your family.

"I am, dear Sir,

"Your obedient Servant,

"Adam Munhi Rat'hana."

It has been inaccurately stated that these two *quondam* Budhist priests, on returning to the island of Ceylon, gave up their Christian profession, and resumed the functions of Teerunanxies, or high priests of that island; but the report is without foundation. Neither of them ever returned to Paganism, or ever entered an idol temple again. On the contrary, their religious and moral character is said to have been without a stain. One of them was raised to the office of magistrate, and the other a licensed teacher under the Church establishment.*

In the year 1821, Dr. Clarke paid another visit to Ireland, accompanied by Mr. and Mrs. John Forshaw, of Liverpool; Joseph Carne, Esq. of Penzance; and his second son, Theodoret Clarke. The party sailed from Liverpool on the 31st of May. The passage across the channel was far from being a pleasant one, arising from the filthiness of the packet and the disagreeable company; but they got into Dunleary Bay on the following morning, where they landed, and proceeded to Dunleary to be further annoyed by surly Custom-house officers, who tore all their packages to pieces, and minutely examined their very slippers and shaving apparatus! But, dismissed from this inquisition, they hired a light covered

* See the Christian Advocate for September 10, 1832.

waggon, drawn by two horses, into which twelve of the passengers were packed, with their luggage, and in about an hour they got safe to Dublin, where they were affectionately received.

On the 3d of June, Dr. Clarke opened a new Wesleyan Meeting, situate in Lower Abbey Street, and which probably was among the reasons of his visiting Ireland at this time. It is described as a commodious and fine building, and was crowded to excess with nobility, gentry, and others, who gave him a collection after the sermon, amounting to one hundred and forty pounds. On the following day the party set off for Belfast, where they only stopped one night, and to get lodged at all, they were obliged to separate into three divisions—the Doctor himself being accommodated in a three-bedded top room, all of which beds were occupied.

As some of the company wished to see the Giant's Causeway, they determined to gratify their curiosity, and accordingly proceeded by sea, round what is called Plaiskin, by which means they had a full and pleasing view of all the Basaltic columns which face and form that highly interesting promontory. The causeway they afterwards examined by land, and found Basaltic trigons and enneagons—three-sided and nine-sided columns. The following morning they took a boat round Fair Head, "the most astonishing promontory," says Dr. Clarke, "I ever beheld: it is faced by the most gigantic and tremendous Basaltic columns, which arise to the height of five hundred feet above the level of the sea; neither pen nor pencil can trace this case: it must be seen, and that too from the sea, to be properly esteemed and admired, and unless the spectator row close by the land, a great part of the effect is lost. When under these columns. and close in by the shore, they exhibit the highest example of the sublime and the terrible. Many of the columns are fallen down, and this, within a short space of time, and many more, will follow their predecessors: and much must have fallen, which the sea now covers. I returned from this spectacle, with a mind deeply impressed with the majesty and power of the Supreme God."

There is something very pleasing in the following narrative, which I give in Dr. Clarke's own words:—"In the way, to-day, from Ballycastle to Coleraine, a journey of sixteen miles, we

stopped at a village called Moss-side, to feed our horses; as there was no stable in the place, we fed the horses in the street. Curiosity led me to step into one of the cabins—it was a small one, where I saw nine persons, chiefly young women, spinning, and one reeling the produce of their labour. There was a bed in the place, in which a young lad lay of about fourteen years of age, who had received a hurt in his ancle several weeks before, and was still confined to bed. On asking them if they all belonged to one family, I was answered, 'No.' One, who spoke for the rest, said, 'We are only neighbours of this poor woman; her son has got a hurt several weeks ago, by which he has been rendered unable to work; our neighbour being distressed, and getting behind-hand (that is, incapable of maintaining herself and family,) we have agreed to give her a day's work.' They were all spinning as hard as they could, in order to make the utmost possible profit for the poor family by the day's work. There was not one of the nine, who did not herself appear to be in the most abject poverty, and they now conjoined their labours to relieve one who was only more miserable than themselves. This was the finest specimen of philanthropy I had ever witnessed! I had admired the ruins of Dunluce castle—the wonders of the Giant's Causeway—the impressive appearance of Plaiskin—and the sublime grandeur of Fair Head; but all these were lost in the scene now before me: these were the wonders of the God of Nature—these the works of the God of Humanity and Mercy. And to witness this sight—the poor labouring for, and in order to relieve the poor, and those to whose poverty was added affliction, read me a lesson of deep instruction: all was voluntary, all was done cheerfully; and as the day was dedicated to the relief of deep distress, they endeavoured to make the most of their charity, by labouring with all their might. Myself and companions said, 'Verily, these shall not lose their reward:' We therefore gave them each a piece of silver, equal to double what they could have obtained by their day's labour at home. We gave some also to the poor woman herself, and to several others who came in to see the strangers from another country; reaping ourselves tenfold advantage in the high satisfaction we had in viewing

this delightful scene of humanity, in the most diligent exercise for the relief of distress and misery."

It would be tedious to attend on this travelling party throughout their whole excursion; but it gave rise to various reflections in the mind of Dr. Clarke, some of a cheerful and many of a gloomy nature. The first of these was, to see the women every where in a state of great degradation, the peasantry of this sex almost universally bare-legged and bare-footed, without caps, hats, or bonnets, with a thin short jacket, or bed-gown, and one short petticoat; and even in this slender clothing, employed in the severest labours of husbandry, digging in the stony fields, with the long spade, which they trod with the bare-foot. Through the county of Antrim, especially near the coast, he could not but observe that the women were surprisingly well formed, and graceful in their motions, particularly when walking. And, notwithstanding their exposure to the air, their complexion was in general fine, and their whole deportment exhibited an indescribable natural elegance, unassumed and unaffected. Their chief personal draw-back is their feet, which are very broad, owing to their going bare-foot. The foot is there in its natural state, for the purpose of laying firm hold on the ground, and enabling them to walk steadily, or to spring from place to place when necessary: the toes are long and spreading.

Dr. Clarke tells us that the men are well enough clothed for their circumstances, being all well shod, and with a sort of surcoat, which, when on, covers them to the calf of the leg. Of all such coverings and defence the women are mostly destitute, while working in the same fields, and at precisely the same labour, as their fathers and husbands. Surely that man would be furthering the cause of humanity who would excite the tone of public feeling to examine and remedy this appalling evil. The peasantry without scarcely any kind of advantages are well-bred, and their civility partakes of a politeness which is rarely witnessed in England, among those who occupy far superior situations in life, and have had the advantages of a much better education. In illustration of this remark Dr. Clarke mentions, that one day himself and his five companions took shelter in a poor cabin, to enter which they had to

stoop considerably. On apologising for their intrusions the peasant immediately replied: "Gentlemen, you are heartily welcome; I wish I could accommodate you as you require, but you are welcome to the best that I have." The manner in which this was expressed—the grace of the body and stretched-out hand and arm, while the words were uttered—and the openness of the countenance, while at the same time an indescribable pleasure looked out at the eye, gave our travellers the highest assurance that they were really welcome; and that they were considered not as receiving, but as conferring obligation.

It is necessary however to apprize the reader that it is of the *Protestant* inhabitants of the north of Ireland, that Dr. Clarke predicates these pleasing traits of character: the simple inhabitants of that Protestant part of the country appear universally happy and cheerful: they know no better state, and envy has not been permitted to taint the sweets of their contentment. But, alas! widely different indeed is the scene exhibited in those parts that are under the influence of Popery!* Here the land is ill-cultivated, hedges and fences universally neglected, the inhabitants worse clothed, worse fed, discontented, gloomy, and suspicious. But, unfetter their minds, educate their youth, and they will soon arise from their present degraded state, and assume their native character; for they are radically the same men, and worthy of a better creed and a better fate.

The Irish, Dr. Clarke tells us, as far as his observations have extended, are utterly averse to improvement in every thing relating to domestic economy. They build houses, and for want of proper repair, permit them to fall into ruin; they will suffer the rain to fall upon their very beds, rather than put themselves to the trouble of mending the thatch. When a window is broken, they thrust in a rag, or a wisp of straw; when farther broken, they put up a slate, or thin stone against the aperture; when farther broken

* Dr. Clarke resumes this topic on a subsequent occasion, as the reader will presently find, and furnishes a more detailed account of the misery and wretchedness which Popery has inflicted on the Irish people, as particularly exemplified in the inhabitants of the southern part of the island—the neighbourhood of Cork. *See the next Section.*

still, they supply the place of the glass with mason work; and thus they proceed till often not one vestige of the window remains.

Dr. Clarke sums up his estimate of the Irish character and manners in these words: "I have remarked this procedure of indolence and carelessness in all its stages. I have seen the windows in the process of gradual abolition: and in perhaps a thousand cases, I have seen the whole window blocked up and this even in cabins, and where there was no taxation, and the window was essentially necessary both to the light and comfort of the inhabitants. It is the same with the house itself: if the wall be shaken it is scarcely ever repaired, and the ruin proceeds, till at length the house falls: hence there are more ruins of houses in Ireland than perhaps in any country in the world. The same reprehensible spirit appears in their clothing; there is no "stitch in time to save nine." But notwithstanding all these things, it is impossible not to esteem and love this people: their frankness, simplicity, cheerfulness, good nature, friendly disposition, unparalleled hospitality, and enduring patience under privations of various kinds; together with their love of learning, or rather their desire to learn; and their hunger after literary information, render them amiable in the sight of all who have any intercourse or connection with them.

'Ireland, with all thy faults, I love thee still!'"

We cannot hesitate to subscribe to the truth and justness of what is here said of the Irish people: it is substantiated by the concurrent testimony of so many and competent witnesses that scepticism itself will scarcely venture to doubt it. And may we not indulge a hope that the evils which have so long and so grievously afflicted that fine country are in a state of amelioration. Dr. Clarke wrote his account of the country a dozen years ago; it is gratifying to recollect what has been done, with a view to its improvement, during the interval, both by the British Goverment in the way of legal enactment, and also by private liberality and munificence. The repeal of the penal laws against the Catholics, and restoring them to their just rights as citizens and fellow-subjects, has removed one crying grievance, and healed a deadly wound. Since that boon was granted, and

he present administration came into office, several other important measures for the relief of the country have been carried into effect: among which are "a Bill for consolidating and amending the laws relative to Jurors and Juries in Ireland,"—also—"The Subletting Act,"—the "Civil Courts Bill,"—the "Post Office Bill,"—The virtual abolition of Tithes, and Church Reform, during the last Session—these are all measures of momentous interest, and must in a little time be productive of most salutary effects; and when to all these we take into consideration that "the schoolmaster is abroad," in that benighted country, acting too under the sanction of the "Irish Education Bill," assisted by various benevolent societies formed in England and supported by the voluntary contributions of the religious public—we hail the day as rapidly approaching when long neglected and grievously oppressed Ireland shall loose herself from the dust, shake off her shackles, and rise into liberty and life.

Dr. Clarke returned to Lancashire about the middle of June, when he set himself in good earnest to prosecute his great undertaking, the Commentary on the Holy Scriptures, which he now began to be very solicitous to bring to a close. It had been ten years or more in progress, and his large body of subscribers began to be frequent in their enquiries and eager in their solicitude for its completion; but few gave themselves the trouble to estimate the amount of labour that such an Herculean task demanded. He was himself heartily tired of it, and bitterly repented that he had ever embarked in it.

On the 13th July, 1821, Dr. Clarke was elected a member of the Royal Irish Academy; an honour peculiarly gratifying to him, proceeding as it did from his own countrymen. Thus his name became enrolled among the chief literati of the country.

In the autumn of this year. Dr. Clarke received a pressing solicitation from the Methodists at Epworth, in Lincolnshire to give them a collection sermon; and venerating the place as having given birth to Mr. John Wesley, the founder of Methodism, he consented to go, and appears to have been not a little gratified with the affectionate people, and a sight of the parsonage house. "I trod the ground with reverence," says the Doctor, "and with strong feelings

of religious gratification. Mr. Nelson, the present curate, led us into every room and apartment of the house up and down. I was greatly delighted." He then details the particulars of this venerable mansion, which he says is "a complete old-fashioned family house, well suited for nineteen children, (of which the offspring of the venerable Samuel Wesley consisted.) Having looked a little about on all things, we went into the church-yard to see a sycamore tree, which was planted by the hand of old Samuel Wesley: I measured its girth, which was exactly two fathoms in circumference. I brought away a piece of the outer bark: the tree is become hollow at the root, and is fast decaying: it is well grown, and fowl of many a wing have lodged under its branches; it has shot out strong and powerful boughs; some of which have already dropt off, and after a few more years, it will have neither root nor branch. We marked also, old Mr. Wesley's tomb-stone."

SECTION XVIII.

Dr. Clarke's biography continued from A. D. 1820 *to* 1825.—*Is introduced to the Duke of Sussex.—Interests himself in behalf of the Shetland Islands.—Again visits Ireland and Scotland.—Leaves Millbrook, and takes up his residence in Middlesex.*

Dr. Clarke, about this time, was called to mourn the loss of several valuable friends, whose death succeeded each other in rather quick succession, and which could not but tend greatly to depress his own spirits. One of the foremost of these was the youngest sister of Mrs. Clarke, namely, Mrs. Butterworth, whose decease took place in the month of June, 1820. If the writer is not mistaken, for he speaks solely from recollection, this amiable lady fell a martyr to cancer in the breast, occasioned by the fall of a book from a shelf in the library, and from which probably she anticipated no inconvenience at the moment. She lingered under this painful affliction some time, and was happy in the prospect of being released from it. She was a woman of superior understanding, and took a lively interest in several benevolent institutions, among which was the Female Penitentiary at Pentonville, of which she was a leading Mem-

ber of the Committee. Her affection for Dr. Clarke was great: the regard created by the relationship being deepened by his having been to her the instrument of great spiritual good: and the love which she felt for Mrs. Clarke shewed itself in constant kindness, not only to her, but to each member of her family. Her husband, who was the principal law-bookseller, was a very successful tradesman, and from his ample resources, having a very limited family of their own, she drew the means of contributing liberally to benevolent institutions, and consequently of being extensively useful, in her day and generation.

In February 1821, while Dr. Clarke was on a visit to London, he was informed of the illness of his highly esteemed friend and colleague, the Rev. Joseph Benson, who then lay at the point of death at the preacher's house adjoining the City Road chapel. Mr. Benson is well known to have ranked among the ablest and most judicious preachers of the Methodist connection. Though inferior to Dr. Clarke in general learning, he was much his superior in solidity of judgment, and in powers as a theologian. In fact, Dr Clarke himself did not hesitate to yield him the pre-eminence in these respects, and to acknowledge him as among the greatest divines of his day. While he honoured Dr. Clarke for his extensive learning and indefatigable zeal, no one regretted more than Mr. Benson the Doctor's eccentricities, which he has feelingly lamented to the writer of these lines. Nevertheless, hearing that Dr. Clarke was in town, he expressed a desire to see him, and his wish was gratified. The interview was solemn and affecting. As it was evident that a few hours would close the mortal scene, Dr. Clarke kneeled down by the bed-side, which was surrounded by several members of Mr. Benson's family, and in fervent prayer commended his brother to the especial support and protection of his heavenly Father. Mr. Benson died soon afterwards; and before he left town, Dr. Clarke had the melancholy task of performing the last sad office of friendship to his mortal remains, by speaking over his corpse, in the City Road chapel, before an immense crowd of the friends of the deceased, and pronouncing a tribute of praise to his talents and ministerial usefulness. It fell to the lot of Dr. Clarke to perform a similar service over the remains of Mr. Samuel Brad-

burn, who deservedly ranked high among the Wesleyan Methodist preachers, and for whose kind heart and disinterested disposition he always entertained sincere regard.

The subject of a republication of the London Polyglott Bible, with improvements, has been already adverted to, as a matter which Dr. Clarke had much at heart, previous to his leaving London, and taking up his residence at Millbrook; but it had lain dormant for several years, and now became once more revived, in the following manner.

That work was first undertaken by Bishop Walton during the protectorate of Oliver Cromwell; and to him, Walton wrote the Epistle Dedicatory. Cromwell, however, died, before the actual publication of the work, and the Dedication was consequently suppressed, and a new one drawn up addressed to his successor, King Charles II. Many of the Republican copies of the Polyglott had, however, found their way into the world, and their very suppression rendered them both scarce and valuable, on account of the Republican Dedication. Dr. Clarke happened to be in possession of both these editions; and anxious to accommodate many of his literary friends, who could not procure the same, he got a few copies of the first or Republican Dedication, printed off, in exact imitation of the original, and to make the *fac-simile* perfect he took the trouble of staining the paper to the precise shade of the Polyglott. His Royal Highness the Duke of Sussex, hearing of this, requested Mr. Blair, an eminent surgeon who was intimate with both parties, to procure him a copy, if possible, to complete his Polyglott. To this communication, Dr. Clarke replied in a handsome letter addressed to the illustrious Duke, dated Millbrook, February 11th, 1822, expressing the high gratification which he had in transmitting the Preface which he accompanied with the little Tract on Polyglott Bibles, in which he described the nature, circumstances, and extent of the Bishop's cancel and reprint. The Doctor then adds—

"It has doubtless occurred to your Royal Highness, that no volume of the Polyglott has a Title Page except the first. To supply this pitiful defect, and to make my own copy complete, I printed a few sets of Titles to the whole six volumes; a set of which I enclose, and entreat your Royal Highness to accept them. To a few

copies of the fifth volume, containing the New Testament, Bishop Walton printed a separate and *peculiar* title; this I also reprinted, and enclose a copy with the others. The Paris Polyglott, in ten volumes large folio, has but one title page; nine of the volumes are utterly without any but half-titles. I have also reprinted a set of titles for this work; and should your Royal Highness have this Polyglott in your library, I would wish to make it more complete, by inserting a title in each volume. On receiving any intimation of your Royal Highness's pleasure on this head, I shall be happy to transmit, without delay, a set of these titles also. Both sets of titles are as near as may be *fac-similes* of the Originals in the Polyglotts: any careful binder can insert the titles into their respective volumes so as to look as well as if they had been inserted at first."

To this communication, T. J. Pettigrew, Esq., his Royal Highness's Secretary and Librarian, returned the following answer:

Spring Gardens, February 14, 1822.

SIR,

I have the honour, by the command of the Duke of Sussex, to acknowledge the receipt of your letter and the accompanying parcel sent for his Royal Highness's acceptance.

I am commanded by his Royal Highness to return you his best thanks, and to assure you how highly he estimates your attention on this occasion. The Richlieu Polyglott is in the library of his Royal Highness, and he will be delighted to receive the proffered Titles to that work. The Duke commands me to say, that he trusts whenever you come to London you will honour him with a visit, when he will be very proud to shew you his library, and be most happy to make the acquaintance of a man for whose talents and character he has so exalted an opinion."

This correspondence will sufficiently explain to the reader the commencement of the acquaintance between Dr. Clarke and the Duke of Sussex, and prepare him for much that is to follow. The whole is honourable to the memory of Dr. Clarke: there is no time-serving sycophancy in the matter—the acquaintance was unsolicited on his part, and neither his character nor his principles were compromised in the affair. He transmitted a complete set of titles to the Paris Polyglott, for the Royal Duke's acceptance, and,

in a letter to Mr. Pettigrew, dated February 19, 1822, availed himself of the opportunity of enclosing "The Plan and Specimen of a new edition of the Polyglott," which had been projected by himself and the Rev. Josiah Pratt, as formerly mentioned in this Memoir. He tells him that as soon as the proposal was made known, several lay gentlemen came forward with liberal promises of pecuniary assistance; and, among the rest, Joseph Butterworth, Esq. M.P. who engaged to give fifty pounds a year, for seven years, as it was taken for granted the work would require that time in preparation for and passing through the press:—that he himself offered his services to prepare the Hebrew text, and correct it from the press; also to superintend the Persian:—that Mr. Pratt offered to correct and arrange the *Variæ Lectiones*, which would have given him great labour, and for which few were better qualified. He goes on to mention that in order to bring the design into tangible shape, a meeting was appointed at Lord Teignmouth's, with his Lordship; the Bishop of St. David's; Mr. Shakespeare, the Professor of Arabic; Archdeacon Wrangham; and some other gentlemen; with Mr. Pratt and himself:—that, as the Bishop expressed a strong desire that the work should originate with the *Bishops*, and they were earnestly desirous that it should, they were directed to draw up a plan and prospectus, to print and send a parcel to Lord Teignmouth who undertook to distribute them among the lay lords, and a parcel to his Lordship of St. David's, who undertook to disperse them among the Bishops. This was accordingly done; and being then a sub-commissioner of the Records, having a selection of State Papers under his direction, and, in consequence, acquainted with his Majesty's Ministers, Dr. Clarke, himself, sent a copy to each of them. No backwardness was expressed any where; all rejoiced at the prospect of adding this most signal trophy to our national honour. The work was delivered into the hands of the Right Reverend the Bishops, and there——it sleeps in peace!

That Dr. Clarke should feel sensibly mortified at this supineness on the part of the Episcopal bench is very natural: he tells Mr. Pettigrew, that had he suspected such an issue of his labours, he would have endeavoured to gain access to the Prince Regent, and on his knees, have presented to his Royal Highness a memorial on

the subject, nor could he doubt that the project would have met with his approbation: under his commands the bishops would have exerted their *influence,* for this is all that was required of *them;* and most probably a *Regium Donum* would have covered the expenses. Had the project at that time been laid before Buonaparte, the French Government would have snatched this laurel from the British nation; and we should now have had from that country, an edition of the Polyglott, as far superior to that of *Walton,* as his was to that of *Le Jaye.*

"I think it will excite the regret of the Duke of Sussex when he hears of the unfortunate issue of this noble and important proposal. I make no apology, Dear Sir, for troubling you with this *exposé:* you are a learned man, and to such, all details of this kind are welcome. I feel myself honoured by the great condescension of his Royal Highness, in expressing his desire to see me at Kensington Palace. I must request you, Dear Sir, to make my humble acknowledgments as acceptable as possible to his Royal Highness. I seldom visit London, though a part of my family is resident there; but should I come, I shall feel myself honoured in receiving any commands from His Royal Highness, and be pleased to see the Library."

To this letter Mr. Pettigrew replied, on the 8th of March, in the following handsome terms:—

"I have many apologies to make for not acknowledging earlier the safe arrival of the roll of title-pages which you were so obliging as to transmit to me for His Royal Highness the Duke of Sussex; and for which I am commanded by His Royal Highness to offer you his best thanks. The accounts you have favoured me with, respecting the projected new edition of Walton's Polyglott, is exceedingly interesting. The Duke laments that he did not earlier become acquainted with the plan; he would have done every thing in his power to aid its being carried into effect. Mr. Butterworth's liberal offer deserves to be recorded;—it does him high honour. I hope that still some efforts may be made for the new edition, and should you come to town, perhaps something may be done."

The Anniversary and public meetings, connected with the Wesleyan Missionary Society, called Dr. Clarke up to town

towards the end of April, and this gave him an opportunity of accepting the invitation of the Duke of Sussex to Kensington Palace. He wrote to one of his family under date of May 3, saying that he had preached repeatedly for the missionary cause, and so successfully as to have collected upwards of five hundred pounds! He sent a note to Mr. Pettigrew, stating that he was in town, and in the course of the same day, received a special invitation to dine with his Royal Highness next day at Kensington Palace. He accordingly went, and was received by the Royal Duke in his closet, and led by himself through his library, where he was shown several curious things. The Duke of Sussex condescended to ask him several bibliographical questions, desiring his librarian, from time to time, to note down the answers as "curious and important." The dinner hour arrived, and the company, which was select, consisted of the Duke of Sussex; Dr. Parr, the highest Greek scholar in Europe; Sir Anthony Carlisle; the Rev. T. Maurice, of the British Museum; the Honourable —— Gower; Colonel Wildman; Sir Alexander Johnstone; Lord Blessinton; Mr. Pettigrew; and himself. The company sat down to dinner about seven o'clock, and the repast was not over till half-past nine. The conversation was unique, curious, and instructive. Dr. Clarke was given to understand that he must remain till all the company had departed, which was about twelve o'clock. When they were all gone, the Duke sat down on his sofa, and beckoned to Dr. Clarke to come and sit down beside him, on his right hand. He then entered for a considerable time into a familiar conversation with him. At last a servant in the royal livery addressed the Doctor, saying, "Sir, the carriage is in waiting!" Dr. Clarke rose up, and His Royal Highness at the same time, took him affectionately by the hand, told him he must come and visit him some morning when he was alone, which time should be arranged between the Duke's Secretary and the Doctor—bade him a friendly "good night," and he was then conducted by the servant to the door of the palace, where one of the royal carriages was in waiting to convey him to his lodgings. "Thus ended a day," says Dr. Clarke, "of singular event in the life of A. C. which I shall ever remember with pleasing recollections."

In the year 1822, the Methodists held their Annual Conference sittings, in London, and Dr. Clarke was, for the third time, chosen President. The subject of missions in general, and of the Home Missions more especially, came under discussion on this occasion. Those of Scotland, including the Hebrides, Orkneys, &c. led to further details in reference to the Shetland Islands, which were ascertained to stand greatly in need of a supply of spiritual instruction. Dr. M'Allum, one of the members of the Conference, entered largely into this subject, and drew such a picture of the state of these islands, as held Dr. Clarke spell-bound; and he instantly proposed the sending of two missionaries thither, as soon as proper persons could be found to undertake the enterprize. His next business was to raise adequate supplies for their maintenance and support; and for this purpose he wrote strongly and importunately to Robert Scott, Esq. of Pensford, in the county of Somerset, on the subject. That gentleman, in the most liberal manner, at once offered one hundred pounds a year for the support of a missionary to Shetland, and ten pounds towards every chapel that should be built, besides handsome donations from Mrs. Scott and her sister; Miss Granger, of Bath. To these handsome contributions were added others, from several ladies, personal friends of Dr. Clarke.

Two young men, whose names were Dunn and Raby, made an offer to the Conference to undertake the mission, and being approved, Dr. Clarke, who was much pleased with their spirit and conduct, invited them to spend some time with him at Millbrook previous to their departure, in order that he might converse with them in a more especial manner in reference to their mission, and give them instruction as to the best method of proceeding in it. A Scotch gentleman, who was on a visit to Millbrook at the same time, gave them letters of introduction to merchants in Edinburgh; and these, on being presented, were exchanged for others to several of the principal merchants at Lerwick, the chief town in the Shetland islands, which paved the way to a ready and respectable entrance on their missionary labours. Messrs. Dunn and Raby had not been long there before they found the nature of the climate to be such, and the islands at certain seasons of the year, so much

exposed to storms and tempests, that it was quite impossible to preach out of doors, and consequently that places for public worship were loudly called for. The people gladly received their doctrine, and the cottages soon became too small to contain the hearers: they therefore appealed to the liberality of the Methodists in England to grant them assistance in erecting places of worship.

Dr. Clarke, with his accustomed zeal and intrepidity, took up the case, and put his shoulder to the wheel in order to help on the machine, nor was it in vain. Individuals came promptly forward; and the voice of his frequent and urgent solicitations was answered by a liberal supply for the proposed object. In a short time several commodious chapels were built, to which hundreds flocked to hear the Word of God. The people themselves took a lively interest, and by their gratuitous labour a great work was shortly accomplished, and in a manner the most creditable; for no debt remained upon any of the chapels that were erected.

Towards the end of the year 1822, Dr. Clarke presented the Duke of Sussex with a large paper copy of his Commentary on the Bible, so far as was then published, viz. The whole of the New Testament, which was first put to press—and the Old, from its commencement with the book of Genesis to the end of the book of Psalms—promising the sequel as it should appear. A letter to his Royal Highness, dated Millbrook, Nov. 8, 1822, after apologizing for his apparent intrusion, goes rather copiously into detail on the history of the publication, and in which the good Doctor may possibly be thought by some to give himself more credit for his exemption from a pre-conceived creed than he was entitled to do. "Conscious," says he, "that translators in general, must have had a particular creed, in reference to which they would naturally consider every text, which, however honestly intended, might lead them to glosses, not always fairly deducible from the original words, I sat down with a heart as free from *bias* and *sectarian feeling* as it was possible, and carefully read over, cautiously weighed, and literally translated every word, Hebrew and Chaldee, in the Bible: and as I saw it was possible, while even assisted by the best Lexicons, to mistake the import of a Hebrew term, and knowing that the cognate Asiatic languages would be helps of

great importance in such an inquiry, I collated every verse where I was apprehensive of difficulty, with the Chaldee, Syriac, Ethiopic, Arabic, and Persian, as far as the Sacred Writings are extant in these languages, with a constant reference to Readings collected by Kennicott and De Rossi, and to the Septuagint and Vulgate, the earliest translations of the Hebrew Text which have reached our times."

That Dr. Clarke's Commentary is a work of immense labour and indefatigable research will be denied by no candid and dispassionate judge; but while we give him full credit for his learning and labour, it is impossible to avoid smiling at the high degree of credit which he took to himself for his total exemption from Sectarian bias—and the imputation which he without hesitation fixes on all former translators. What is this but saying, that he rose up into virtue as all former translators sunk into vice. How could the good man so far mistake his own case as to fall into this lamentable delusion? Was he not demonstrably drenched in Arminianism before he penned a line of his Commentary? But more of this in its proper place: let us hear him out.

"This reading and collocation produced an immense number of *Notes* on all parts of the Old Testament, which I was prevailed on by several of my learned friends to extend in form of a perpetual Comment on the whole book. The Comment I put to press in 1810, after having been for the thirty years preceding employed on the reading, collating, &c. already mentioned. When I had finished in this way the Pentateuch and the books of Joshua and Judges, I was advised by many of my friends, (who were apprehensive from the infirm state of my health, that I might not live long enough to go regularly through the whole) to omit for the present the OLD, and begin with the NEW TESTAMENT. I did so, and having literally translated every word of that last best gift of God to man, comparing the whole with all the *ancient versions*, and the most important of the modern, and collated all with the various Readings collected by Stephens, Fell, Courcel, Gherard of Maestricht, Bengel, Mills, Wetstein and Griesbach, actually examining many MSS. myself, illustrating the whole by quotations from ancient authors, Rabbinical, Greek, Roman, and Asiatic, I brought my

Comment down on the above plan to the end of the Apocalypse. When this was finished, I returned to the Old Testament, and have now brought it down to the end of the book of Psalms, the last part of which is just now coming from the press.

"In the prosecution of this work I was led to attend, in the first instance, more to words than things, in order to find their true ideal meanings, together with the different shades of acceptation, to which they become subjected in their application to matters, which use and circumstances, in the lapse of time had produced. And as I perceived an almost continual reference to the literature, arts, and sciences of the ancient world, and of the Asiatic nations in particular; I made these things my particular study, having found a thousand passages which I could neither illustrate nor explain, without some general knowledge of their jurisprudence, astronomy, chemistry, medicine, surgery, meteorology, pneumatics, &c., and with their military tactics, and the arts and trades of common life.

"In such researches, connected with the studies previously mentioned, and in bringing down the Comment as above specified, I have consumed nearly forty years. And by this your Royal Highness will at once perceive, that, be the work ill or well executed, it has not been done in a careless or precipitate manner; nor have any means within my reach been neglected, to make it in every respect, as far as possible, a help to the better understanding of the Sacred Writings.

"In the course of all this labour I have also paid particular attention to those facts recorded in the Bible, which have been the subject of animadversion by Freethinkers and Infidels of all classes and times; and trust I may say that, no such passage is either designedly passed by or superficially considered; that the strongest objections are fairly produced and met; that all such parts of the Divine Writings, are in consequence exhibited in their own lustre; and that the truth of the doctrines of our salvation, has had as many trinmphs, as it has had attacks, from the rudest and most formidable of its antagonists."

At the time Dr. Clarke's presentation copy arrived at Kensington Palace, His Royal Highness was seriously indisposed and laid up

for six weeks; but on the 24th of December, he acknowledged the receipt of the volumes in a long and remarkably kind letter written with his own hand. His Royal Highness expresses himself exceedingly gratified by the treasure sent him—avows himself a firm believer in the divine origin of Christianity, though he is fully determined never to burthen himself with what are commonly designated "dogmas," which in his conscience, he believes for the most part, if not entirely, are human inventions, and not *exerted* for purposes, from motives of Christian charity! "I am, therefore" says his Royal Highness, "determined to keep my mind calm upon such topics, and to remain undisturbed and unbewildered by them. I am persuaded that their adoption is not necessary for salvation." However, though his indisposition had hitherto prevented him from looking into the Doctor's Commentary, he does not hesitate to pronounce a high eulogium upon it, and "most faithfully promises to read, consult, and meditate, upon his *faithful, luminous,* and *elaborate* explanations of the Sacred Book.—To these I shall assiduously apply myself when retired in my closet, and as my heart and mind improve, I shall feel my debt of gratitude towards you increasing, an obligation I shall ever be proud to own; and with which sentiment I have the pleasure to conclude, signing myself, dear Sir,

Your sincerely obliged and truly devoted

AUGUSTUS FREDERICK.

Bognor, December 24th, 1822.

In the year 1823, Dr. Clarke was elected a member of the Geological Society of London; and about the same time, he became one of the original members of the Royal Asiatic Society, an institution just then started by Sir Alexander Johnstone, lately returned from the Governorship of the Island of Ceylon, in conjunction with Dr. Clarke and a few other Oriental scholars.

In the course of the summer, having by virtue of his office as President of the English Conference to preside over the Irish one also, Dr. Clarke again visited Ireland, accompanied by W. Smith, Esq., of Reddish House, Stockport, and his daughter. He set off on this tour towards the end of May, taking the road to the north of

England, and the south west of Scotland in their way. Arriving at Carlisle, our travellers spent some time in viewing the city, its ruined walls, castle, and cathedral. The Doctor describes the city as being delightfully situated, and in a general way well built —its streets wide and well paved. The two law courts are fine modern buildings, and the first you meet on your entrance from the south.

Having preached to a large and attentive congregation on the evening of the 28th of May, they set off early next morning on the way to Scotland, and crossing the little river Sark, thirteen miles from Carlisle, which here separates the two kingdoms, they proceeded to Dumfries, a neat, well built, clean town, where they examined the monument erected to the memory of the poet Burns, a native of the place. He is represented in the act of ploughing upon a rock, when an angelic form, designed to represent the Genius of Poetry surprises him with her sudden appearance. He looks amazed—one hand drops from the plough-handle, while the other still holds it on its bed—and with his head inclined a little backward he contemplates the vision. The statue is as large as life, executed in white marble, and placed under a neat dome, with open arches to the front and end, the back part being occupied by the figures. An old man who attended and who was personally acquainted with the poet, was asked, if the figure was a likeness. He replied, " It is a resemblance but not a likeness." Dr. Clarke saw nothing particularly impressive either in the figure or its accompaniments. He pronounced the figure but mean, and the attitude trite and vulgar: any person may be expected to stare at the descent of a celestial being. His holding the plough, points out his early occupation—his ploughing on a rock, may be intended to represent the little benefit he derived from the cultivation of that genius of poetry with which he was endowed in no common measure; but the emblem may be applied to his country, which suffered him to continue in such contracted circumstances, as to render him accessible to persons of a low and profligate course of life; and thus fostered habits which shortened his days, and eventually cut off a man of such native unforced genius, full of true wit and benevolent feeling—a poet who sketched nature with the hand of a

master, and by his inimitable descriptions, causing the rural and rude customs of his country to live through all succeeding ages. Such a man and such a genius was, in the eighteenth century, permitted to live in the low contracted situation of a common officer of excise, and thus put in the very way in which he was most likely to indulge in those propensities, which, by frequenting low company, he had unhappily contracted. He never once had it in his power to rise above the level of his original circumstances, but had to labour on while he cultivated the muses. Scotland must ever feel with regret, that she neglected a man who is her boast and her honour! Such are Dr. Clarke's reflections on the case of the unfortunate Burns—the reader will probably not be displeased, as the subject is thus brought under review, if I introduce a paragraph from the pen of the poet's own countryman, Allan Cunningham. The sketch is so graphic and masterly, that I cannot resist the pleasure of quoting it.

"The name of Burns, and the fame of his poetry, flashed like sunshine over the land, and, as Byron said of himself, he lay down to sleep obscure, and awoke eminent. The first scholars of Scotland courted his acquaintance; and the highest and the lowest names in the country were huddled together in the subscription for a new edition of his works. He was invited to Edinburgh, where Blair called him the Lowland Ossian; Burnett took him to his evening parties, where he drank wine out of bottles wreathed with flowers, in the manner of the ancients: Mackenzie handed him to a wider fame in a generous and venturous critique; and the Duchess of Gordon admired his wit, and took his arm as she walked from the drawing-room to the supper table. The inspired peasant of the west, was received and entertained as a sort of wonder; he was exhibited at the tables of the great, that they might make merry with him, as the lords of the Philistines of old with Sampson: lords nodded approbation to the sallies of his wit; and ladies sat round him in ring, fanning his forehead with their plumes, surprised with his untutored eloquence. Some pension, post, or place, was expected by the country to be bestowed on the poet: One wrote to him that the government would surely do something; a second

hinted at royal patronage; while a third, wiser than any, whispered 'return to the fanners and the furrowed fields, and be independent.' He was praised, caressed, and feasted, till the taste for things rustic was cloyed, and men desired to see something new; lords and ladies neglected to invite him; when they met him by chance, saluted him coldly, or passed by him with averted eyes. He stayed for nearly a whole year in Edinburgh, and seeing at last his hopes were vain, retired in deep anger and disgust to Nithsdale: took the farm of Ellisland from Miller of Dalswinton, married Jean Armour, and resolved to be prudent and laborious. But all his speculations regarding independence were doomed to be unfortunate: the farm required more attention than the poet was disposed to bestow upon it; he resigned it; accepted a situation in the Excise, and lived in the hope of rising to the situation of supervisor. 'The luckless star that ruled his lot,' interposed; he felt, as the world now feels, that his country had neglected him; and, in the bitterness of disappointed hope, spoke too freely about freedom, the natural dignity of genius, and the fame which talents bring, compared to the rank which a king bestows. He was given to understand that his hopes of preferment were blasted; and his continuing in his humble office depended on his silence. He survived this degradation a year or more, but never held up his head again: he died in the summer of 1796, more of a broken heart than of any other illness.

"In person, Burns was tall, well made, and muscular, and of such strength and activity, that few could match him in the toil which husbandry requires. His forehead was broad; his hair inclining to curl; his visage very swarthy; his eyes large, dark, and lustrous; and his voice deep and manly. As a poet he stands in the first rank. His conceptions are all original; his thoughts are new and weighty; his style unborrowed; and he owes no honour to the subjects which his muse selected, for they are ordinary, and such as would have tempted no poet, save himself, to sing about. All he has written is distinguished by a happy carelessness, a fine elasticity of spirit, and a singular felicity of expression—by the ardour of an impassioned heart, and the vigour of a clear under-

standing. His language is familiar, yet dignified; careless, yet concise; he sheds a redeeming light on all he touches; whatever his eye glances on rises into life and beauty."*

Dr. Clarke speaks in almost rapturous strains of Edinburgh. Whether considered in itself, or in its situation, he says, "it is the most superb, and the most beautiful city I have ever seen: the streets are very wide, well laid out, and admirably well paved: the houses being all built of hewn stone, and very lofty, give it the appearance of a congeries of castles; scarcely any thing can be conceived more majestic. This day (May 29) being the anniversary of the restoration of Charles II. the castle guns were fired, and a flag hoisted on Nelson's monument; but, in this, the people here appear to take as little interest as they do in England. Finding that the General Assembly of the Kirk of Scotland were sitting, I got an admission into the place, which is much too confined for the purpose, and resembles a small Chapter-house in a poor cathedral; it is capable of holding about two hundred ministers, and has a sort of galleries, which would probably contain about half that number."

Of Holyrood House, or the House of the Holy Cross, Dr. Clarke remarks, that when shown into the chapel, he found it entirely without a roof. There is a window frame at one end, of beautiful stone work, which retains a feature of its former grandeur: the floor was entirely covered with grass and weeds; the stone wall chiefly broken down; the monuments either shattered or so covered with grass and rubbish, that they were little discernible, and the inscriptions on them so filled up with moss, as to be wholly obliterated, unless by a sharp instrument you picked the letters out, which one of his companions attempted, but the task was too long and difficult for the time they had to spare. The vault where the remains of the Scottish kings are deposited, and which consists of white marble, is now totally black, and in a state of the most deplorable decay. They left this once beautiful chapel, and still the sacred depository of the remains of some of the first men and first names on the page of history, with feelings of pain and regret; and

* Athenæum, No. CCCXIII. October, 1833.

were taken thence to the gallery of pictures, which he found nothing less than a whole series of impositions, for they were shown not only all the later Scottish kings, their ancient warriors—Macbeth, Macduff, and Donald, &c. &c.; but also Fergus, the first King of Scotland; and Caractacus, King of Britain. Some of the party ascended King Arthur's seat, in order to enjoy the fine expansive view it affords; after which they returned towards the city, stopping to view Nelson's Monument, and ascend to the top of Calton Hill. The former is built on the edge of a mouldering rocky precipice: immense portions of the rock are now in a state of decomposition and almost entire detachment from the rest, and there is no apparent solidity in any part. The Doctor declares that to him it would be no matter of surprise if, in less than fifty years, the monument and its foundation were precipitated down the hill! From this hill the view of the old and new town; Leith, with its harbour, and the sea; as well as the adjacent parts of the country, are seen to the highest advantage. The city itself, viewed from this eminence, appears, for the regularity of its structure, the spaciousness of its streets, the height and splendour of its buildings, and the beauty of its situation and scenery, what perhaps it in reality is, the finest city in the world.

From Edinburgh, Dr. Clarke and his companions proceeded to Glasgow, to which he had an invitation, and where he met Dr. M'Gill, professor of theology in the University. This gentleman introduced them to a view of the University, and the Hunterian Museum, of neither of which does he make much account. The day was unfavourable and the city was immersed in smoke—the quay, paltry; the shipping, poor; and the Clyde appeared to disadvantage. From hence they sailed, June 7th, on board the Eclipse, steam packet, for Belfast, where they arrived after a passage of about twenty-six hours, on the morning of June the 9th, about ten o'clock.

On the following day, Dr. Clarke spent some time in examining the Belfast Institution, which may be called the Northern College, or University of Ireland. It is partly supported by voluntary subscriptions, and partly by the sums paid by students in certain branches; uniting, in some sort, a school for all departments of learning, and an academy for arts and sciences. It is patronized

by Presbyterians and Seceders, (such as Burghers and Antiburghers &c.) each of which has a professor of theology in the institution. He found the apparatus very scanty, and kept in dirty and bad repair, without order and arrangement; their specimens of Natural History are few and neglected; and in every respect the institution appeared to promise no long life, and to contain the seeds of its own dissolution.

"In the evening," says Dr. Clarke, "I had a meeting, with the preachers, stewards, and several principal friends together with almost all the leaders male and female, and endeavoured to set them right on many matters on which they had got very uneasy.—On one proposing the question to me, *Is Methodism now what it has been,* I answered it in a way very different from what was, I believe, expected and intended by it. No! it is more rational,—more stable,—more consistent,—more holy,—more useful to the community,—and a greater blessing to the world at large! and all this, I found no difficulty in proving.*

* The very learned Doctor has here touched upon a *moot point!* And though he takes full credit to himself for having proved all his points, it is at least possible that he may have been reckoning without his host. I am far from wishing to enter upon any discussion of the subject, but I have now before me a small pamphlet which made its appearance about this period and which issued from the London press, under the title of "Methodism in 1821, with Recollections of Primitive Methodism. *By a Methodist of the old school.*" The anonymous author has taken for a motto the following words—"No man having drank old wine, straightway desireth new: for he saith, *the old is better.*"

The application of this text affords *prima facie* evidence, that the author was not entirely of Dr. Clarke's mind on the subject; on the contrary, if *he* is to be believed, a most lamentable falling off from the spirit of Methodism had taken place in *his* time. He was contemporary, he tells us, with the founders of the denomination, and when admitted to the privileges of communion by Mr. Wesley himself, in the warmth of youthful zeal, he exclaimed, "The Lord do so to me and more also if aught but death part them and me." But let the reader remark how he now proceeds:

"It is the folly of old men to be garrulous in praise of former times. They are said to regard every thing new as an innovation; to consider every plan that is proposed by their juniors, as a reflection on their decaying wisdom and cooling judgment. I hope, however, this will not prove my failing. I shall

Dr. Clarke had it in contemplation, at this time, to make the tour of the south of Ireland, where, on no former occasion he had gone; but owing to the exceedingly disturbed state of the country, his friends were particularly anxious to prevent his going. The

be very careful to state only facts. I allow to every person the same liberty which I claim for myself, 'I speak as unto wise men:' let them judge what I say.

"I remember well the way in which preachers and people employed the SABBATH. In the vicinity of the chapel, one of the Itinerants generally preached in the open air, at seven o'clock in the morning. We assembled again at nine [and the usual worship was gone through.] The Itinerant after partaking of a meal *at his own residence*, met some serious persons in an ante-room, at two o'clock. At three o'clock he preached and met the society. He then went to preach and meet another society at the east end of the town, while a local preacher addressed a full congregation in the evening. The preacher rarely complained of weariness of body or distraction of mind. The people rejoiced in refreshing seasons. Conversions were numerous. The Sabbath was indeed 'a market day for the soul.'

"This plan seemed excellent; but our moderns have refined upon it. A prayer meeting is now held on the Sabbath morning at seven o'clock; the numbers who attend are very few. And lest the floor of the chapel should be soiled, or the seats of our grandees profaned by vulgar touch, the poor people, who meet 'merely to hold a prayer-meeting,' are strictly forbidden to pass the boundaries of the free seats.

"About eleven o'clock the Itinerant sallies forth, or is drawn by a pair of hacks to the place of meeting. After a courtly reception from the Stewards in a spacious vestry, he commences the service by reading a portion of the Church prayers. Though in most cases he is a thorough-paced Dissenter; has written perhaps against the Established Church; and in the vestry 'wonders that the Methodists do not see their inconsistency, and blush at it!!!' The people who used to be punctual in their attendance, and to utter the responses in an audible voice, now continue to stroll in, with as much bustle as may be, till they suppose the preacher is ready to mount the pulpit. The sermon is preached and the people dismissed. The Itinerant then rests from his *fatigue*, and dines at the house of some *respectable* person in the neighbourhood. After dinner a poor well-meaning local preacher strives to gain the attention of a few sleepy servants, and nursery maids with noisy children; in which work he is much annoyed by the people going to and from the various class-rooms. Meanwhile our Itinerant keeps a numerous company alive by his sparkling anecdotes, and endeavours to pay for his wine and other good cheer, by 'becoming all things to all men.' The clock striking six, this man of labour has to rouse the energies of his mind, and to exert a small portion of his physical

preachers in Dublin, met together on the subject, and after making it a matter of prayer for divine direction, all, except one, considered it most prudent that he should not go, while that one gave it as his judgment, that his person would be safe, and his journey prosperous for the cause of God in that part of Ireland, where he had never then been. They came and informed him of their deliberation and its issue; but finding there was *one* dissentient voice, and that this accorded with his own opinion, he resolved upon going to Cork. He accordingly took his place in the mail coach, as did also two of his companions. On entering the post-office-yard, they were struck with remarking the extraordinary precautions that were resorted to for safety on the road. They were to travel with two

strength. He repairs again to the chapel; and while his portly appearance does ample credit to his keepers, he publishes to a large congregation, the second, third, or it may be the fourth edition of some favourite sermon, in which *mortification* and *self-denial* are insisted upon with peculiar pathos, as cardinal duties of the Christian life, and in which the preacher regrets, that the Methodists of the present day seem to have forgotten that weekly fasts were repeatedly recommended by Mr. Wesley, and that his successors since have been very zealous in their praise."

He adverts to the art of book manufacturing, as a great and growing evil among the preachers. Mr. Wesley wrote and published much; but then all his writings were "*pro bono publico.*" He designed his plain truths for plain people. He never consulted a bookseller to know how much might be safely charged for an octavo volume, printed on fine wove paper and hot pressed, with plates, and a portrait of the author; nor was he ever anxious to have a few copies taken off on large paper, at a large price! He then adds—

"The love of fame, too, is intimately connected with this desire of gain. The Nelson's, Hopper's, Mather's, and Pawson's, of old time, were not great publishers; hence they did not seek great names. They remembered 'the rock whence they were hewn,' and though very popular and very useful, plain *John, Chris, and Aleck*, contented them right well. But our learned Divines carefully conceal their origin; they 'love greetings in the market-places,' and seats on the platforms. They dub each other *Reverend*. That they may promote the sale of a 'Commentary,' or edite a 'Concordance' with greater *eclat*, they affect literary greatness, and append to their Reverend names the initials of learned societies. We are gaining rapidly in this species of dignity. Already we can boast of F. A. S's. and M. A's. and M. D's., and there is every reason to believe that many of our Tyro's will soon be able to say, with Peter Panglos, 'I am an LL. D. and an A. S. S.!'"

guards all the way, each having four pistols in his girdle, and a broad sword at his side! The Lord-lieutenant, had then recently, by proclamation, put the whole of the south of Ireland under the Insurrection Act. At half-past seven in the evening they set off, and at half-past five the following evening, in a state feverish enough, and covered with dust, they arrived in the city of Cork, having happily escaped all molestation, either by night or day. At Carlow they were joined by the Limerick mail, with its two guards also strongly armed, and the two coaches gladly kept company during the night. They saw multitudes of people in the streets of the towns they had to pass through, as well as on the roads, but they were quiet, and apparently sober. The part of the country through which they passed in the day-time was generally fine, but, alas! cultivation was every where conducted in so slovenly a manner, that even half crops could scarcely be produced. Owing to the seed being not properly cleansed before sowing, millions of weeds were to be seen in every field—thistles, cockles, colts-foot, mag-weed, wild mustard, and every thing that can be termed *vitia segetum*, was to be seen growing in multitudinous luxuriance. Add to which that no care was taken to weed the fields—to witness the state of most of them is painful; for they are a reproach to their owners; but indolence and disorder are the characteristics of Irishmen.

Dr. Clarke visited the Cork Institution, and was glad to find that much of its attention was turned towards the improvement of agriculture in Ireland. The library was scanty and the books chiefly on the arts and sciences. The mineralogical room was well laid out, and had many good specimens both foreign and domestic: they had a large one of silver, several ounces in weight, thicker than a finger, and several inches long. Their native conchology was good; their Natural History but indifferent. Walking round the wharfs they were struck with observing the vast quantity of acorn shells which they imported from Italy, for the purpose of tanning, and which is found to answer as well as the oak bark, for which they pay a high duty to government. Even on the quays, says Dr. Clarke, the general want of order prevails: every thing is at sixes and sevens, and the want of neatness and cleanliness was very observable. The Doctor sums up his reflections on the customs,

manners, religion, and character of the Irish population in the following terms.

"The Roman Catholic population of Ireland is in general in very great misery, and this is chiefly occasioned, not by any political incapacities under which they labour, but through a bad creed, (or system of religion) which prevents the cultivation of their minds, for among the Roman Catholics, education is greatly proscribed, consequently they know nothing of the management of their own minds, but become the tools of their priests; and thus, through their want of knowledge they are easily misled, while, through the strength of their passions they are readily employed in acts the most desperate, and schemes the most preposterous.—Having no education, and no mental cultivation, they are unacquainted with method, plan, and order; they do nothing by rule, of course nothing regularly, nothing in its time and place, but all is hurry and confusion. They are dirty in their persons, clothes, houses, furniture, and even in their food: from the grossness of their habits, they will associate *con amore* with their cattle, and even with their swine. I have seen them often all together in the same place, and eating together as creatures of the same species: the pig himself stands by to have a portion thrown to him while the family are devouring their meals. They have no economy; they are wretched, because they take no pains to be otherwise; they destroy one half of their property by mismanagement. They are slothful and idle, and therefore are in poverty—and the greater part of the distress they endure is owing to those two principles, mismanagement and idleness. Their religious holidays, that is, their vast number of saints' days, on which they do no manner of work, necessarily retard useful labour, engender idleness, and hence proceeds disorder. They are not really religious; they will invoke you by the Holy Trinity,—by Jesus, Joseph, Mary, and St. Patrick; but these have no moral influence in their hearts, or on their lives; for immediately after these devout prayers and invocations, if you do not yield to their suit, they directly curse you in the bitterness of their hearts. They have no idea of inward holiness; outward observances constitute their religion, leaving all other matters betwixt them and their maker to be transacted by their priests. They are told to hold in hatred all

other religionists, because they are told *God hates them.* Hence they are cruel and blood thirsty;—they will sometimes ham-string living animals, or mangle their flesh, leaving them at the same time life enough to be sensible of their agonies. The annual plucking off of the feathers of living geese, is not less a proof of their cruelty than of their extreme poverty. Inhumanity to brutes is ever connected with cruelty to man; hence they are incendiaries and often murderers! What then does Ireland owe to the Roman Catholic Religion? It finds them uncultivated savages—it leaves them little better than fiends. But, compare their state with that of the Protestant Irish, who are less cruel, less wretched, less ignorant, less superstitious, less idle, less dirty, less distrustful; in short, who are in every respect the reverse of their poor misguided countrymen.

"On the other hand, the Irish are capable of much improvement: they have a quick apprehension, and it is an easy task to instruct them in any thing. They have a ready wit: they can see things in their various bearings almost on a first view, and they possess a vivid fancy, which indeed is the cause of their making what are called *bulls.* Uncontaminated by their priests, they are open, unsuspicious, and friendly. They have a strong desire for knowledge, and are fond of learning, because by it their stock of knowledge is increased. When left to the bent of their own dispositions they possess strong benevolence; hence they are proverbial for hospitality. They are patient, and can endure any kind of hardship, and seldom complain, while in the path of duty, of either hunger, thirst or nakedness. While unwarped and unsophisticated, they are capable of strong friendship, and unswerving fidelity. In short you have but to emancipate them from their superstitions, and to cultivate the minds of the Irish, and they are as noble, as intellectual, as fine a race of beings as are in the world; while at the same time, they are as capable of practising the moral and social duties as any people under the sun!"

Such is Dr. Clarke's estimate of the character of his countrymen; than whom no one better understood or was more competent to appreciate it. In the same connection with the above he gives us the following amusing account of an Irish Bull:—"I observed

to-day (July 5) one of the causes of what are termed Irish Bulls; they generally arise out of the great disparity of idiom, between the English and Irish languages. An Irishman who speaks but a little English, translates that little from the Irish, following exactly the same collocation of terms as in his own tongue. This may appear more plainly from the following speech of Brian M'Sorley, who lived on the mountain called Bessey Bell, in the county of Tyrone. He had gone to the market to buy a little flesh-meat for his children; upon enquiry he found his finances would only enable him to buy a piece of bull-beef; he thrust his staff through the piece, put it over his shoulders, and thus carried it home. This transaction I shall give in his own words:—'I went to the market to buy a little beef-bull: I ran him through my staff, and threw my shoulder over him, and brought him home to kitchen the childer among the praytees; for nothing is better than something.' Kitchen, among these people, signifies to cook up any thing that is eaten with bread, potatoes, &c such as flesh, fish butter, and the like; here the poor man translated his Irish literally into English, with several blunders, which occasioned this misplacing of almost all his terms: to Englishmen it appears ridiculous; but an Irishman could readily understand it."

The sittings of the Irish Conference commenced on the 27th of June, and continued to the 7th of July, on which day they concluded in a satisfactory manner. It was to Dr. Clarke a season of hard labour, attended with some dangers, but he was strengthened and preserved to go through them; and having finished his work in Ireland, he prepared to hasten home. Before he set out he had a severe attack of those spasms in his stomach and bowels, which are the usual consequences of being over-worked. For a time they were so severe as to threaten his life; but happily they went off in a few hours, and a refreshing night's rest, enabled him to undertake the journey. He reached home on the 9th of July, having travelled two thousand miles in six weeks, and preached frequently to very large congregations. He had not been long at home, however, ere the meeting of the English Conference was at hand. This year it was held in Sheffield, and thither he proceeded A very large place of worship had been lately built by the Wesleyans in that

populous and thriving town, and Dr. Clarke was expected to open it, which he did on the 27th of July, 1823. He was within ten minutes of concluding his sermon, when one of the front seats of the gallery gave way! In two minutes a thousand people rushed out of the chapel, and in their state of alarm, some individuals tore out the windows in the gallery, and on the gallery stairs, precipitating themselves from that eminence! "It is useless," says Dr. Clarke, in a letter to one of his own family, "to attempt to paint the scene:" he adds, "this is the third of the kind I have witnessed, and I think it will be the last, as I do not intend ever to open another chapel, break the ice who will,—but I intend to skate no more. What damage is done I cannot tell; but I believe neither life nor limb has been lost: I am satisfied many must have been severely hurt, and the chapel is much injured; most of the fine windows have been torn to pieces. When quiet was a little restored, I finished my sermon, but as to a collection for the chapel it was nearly impossible to make any, As soon as possible I came on to my lodging, and am sat down to write this letter."—"Recollect the scene you witnessed with me at Rochdale;—well, this was its counterpart."

During the year 1824, Dr. Clarke was busily occupied with various literary pursuits—but chiefly in carrying forward his Commentary on the Old Testament to a conclusion. He seems himself to have almost grown weary of the labour of it, and to have hurried towards a conclusion, if one may be allowed to judge from the following statement from under his own pen. He began his comment on Jeremiah, on the 1st of November, 1824, and finished that and the Lamentations on the 30th of the same month. He commenced Ezekiel, December 1st, 1824, and finished it on the 21st. Here then we have a quarto volume of three hundered and ninety-six closely printed pages, in the short space of seven weeks! It is to be presumed that the Doctor had made preparatory collections for the Comment on these two important prophetical books, otherwise it cannot be said to have been the fruit of much deliberate thought and study, yet Ezekiel ranks among the most difficult of all the prophets.

SECTION XIX.

Dr. Clarke removes his residence to Haydon Hall—Further exertions for the Shetland Mission—Revisits Cork—Intercourse with the Duke of Sussex—Finishes his Commentary on the Bible— A. D. 1825—6.

HAVING come to the determination of quitting Millbrook, and taking up his residence once more in the vicinity of London, where most, if not all his children, were now settled, Dr. Clarke found little difficulty in disposing of his property in Lancashire, which he did in the year 1824, and in order to make arrangements for the removal of his family, he preceded several weeks, and arriving in town, took a house in Canonbury Square, Islington, where he waited the arrival of his books and household furniture. He had not, however, been long in his new habitation before he began to feel that the atmosphere of the metropolis would not suit his constitution; his health became visibly affected, and to such a degree as almost to incapacitate him for study. His kind friend and medical attendant, Mr. Hunter, of Islington Green, strongly urged upon him to look out for a country residence, where he might be out of the reach of the malaria of the metropolis, and this he happily succeeded in finding.

Haydon Hall, the spot fixed upon, is about sixteen miles from town, in the village of Eastcott, near Pinner, in the county of Middlesex. The house and grounds were beautiful and spacious, in a district recommended for its salubrity—yet sufficiently remote for the purposes of seclusion and study. Dr. Clarke, therefore purchased the house and grounds, and retired to it in the month of September, 1824. Here he speedily recovered his health, and resumed his Commentary which he soon brought to a close. As there was no place of public worship within two miles of his own house, he procured a small place which he fitted up for the purpose, got it licensed for preaching, and it was soon filled with an attentive congregation.

The deep interest which Dr. Clarke took in the Mission to the

Shetland Islands, has been shewn in a former section; but the subject continued to interest him considerably to the end of his life. Having to provide the funds for its support, and the erection of places of worship, he was much occupied in writing letters and making applications in behalf of those islands to his friends and other benevolent persons. The following is an extract from one of his letters to a Mrs. William Williams, who had exerted herself in behalf of the Mission.

"I feel gratitude to God, Madam, in finding that he has disposed such as yourself to help me to bear a burden, which without such assistance, would be an overmatch for my strength. From the commencement of the Shetland Mission, it has been placed by my brethren under my care, and its wants and trials come all before me, and indeed are laid upon me. I have been a Missionary myself, and in various places have, for between forty and fifty years, seen the work of the Lord. But a more effectual opening among a numerous, very destitute, and interesting people, I have never witnessed. The labours through which the Missionaries have gone, and are still going, are almost incredible; but God mightily sustains them, preserves their lives and health, and makes them more than a general blessing. They not only travel and preach, always without the comforts and conveniencies of life, but frequently without its necessaries. They also teach the children in every place; and visit and instruct the people from house to house; never did a people receive the word of God with more gladness and simplicity of heart, nor have brought forth for the time more unequivocal fruits of genuine repentance towards God, and faith in our Lord Jesus Christ.

"There are four Missionaries labouring there, of the same spirit, —Messrs. Dunn, Raby, Lewis, and Thompson. They are now building a chapel and preacher's house at Lerwick, and I have gone a begging through all my friends to cover the expence: the latter will be a rendezvous for the Missionaries when they return from time to time from visiting the different islands. The tracts, culinary articles, calico, &c., which your benevolent heart has devised and sent for them, will be most acceptable.

"I thank you, Madam, in the name of the Lord, and of this peo-

ple, for what you have already done. You take such an interest in my poor Shetlanders, that I know not adequately how to express my thankfulness. I do bless God for every friend he has raised to the Missionaries, and the people of those Hyperborean regions. To persons so absolutely beginning the world as the Shetland Missionaries are, every thing necessary for housekeeping and furniture, must be very acceptable. I only wish your last bounty had already reached them, as they must feel many sore privations in these drearv days, in which they have but about four hours of day-light. The Quarto Bible, with marginal readings and references which you have sent, is the best for the pulpit; and the chandelier, sent by Mr. Williams, for the chapel went also quite safely. The Bibles and Testaments which you purpose sending for the people will be most acceptable; but suffer me to say the larger the print the better, as there are many old people not well furnished with spectacles. I am always glad to see your letters, for they bring me good news of precious gifts, or liberal devices from you."

It would appear that some of the Scottish Clergy took alarm at this Shetland Mission, and strived to raise an opposition to it among the people of that inhospitable clime. It was given out that Dr. Clarke should state, when pleading the cause of the Mission, at the Anniversary Meeting, in London, that the Gospel was never preached in the Shetland islands until the Methodist Missionaries were sent there; and Mr. Samuel Dunn, one of them wrote to the Doctor to enquire whether or not he had used such language. In reply he says, "Nothing can be more false. No person spoke on the Shetland Mission, in that meeting but myself: and I then gave the highest character of the Scottish Clergy (!) I have ever considered them the best preachers in Europe, and equally learned with their brethren of the English establishment. I may be mistaken, but I have ever considered that the Gospel of Christ was preached where ever a Scottish clergyman had his residence.* I am not referring to the points in dispute between them and us. I believe they preach Christ crucified and redemption in his blood. This is the essence of the Gospel. But after having stated my opinion, and

* This is surely a stretch of the Doctor's Catholicism! It would be no difficult task to convict many of them of Socinianism!

referred to the population of the Shetlands (25,000 souls) scattered through a number of islands, often extremely difficult of access; I shewed that twelve ministers, had they been twelve apostles, were utterly insufficient to dispense the bread of life among such a multitude; and the fact was, that multitudes of these never heard a gospel sermon, but at very select times; and many, especially women and children, perhaps not in their lives. And I used this as an argument why we should, if possible, supply their lack of service. Who can convict this of falsity? If the General Assembly will send a sufficient number of men, full of faith and the Holy Ghost, who will take their lives in their hands, and travel, and preach, and visit from house to house, and suffer want and hardship, and the loss of all the comforts of life, as you are doing, I have done, and will cheerfully turn my attention elsewhere, and praise God that a suitable supply can be found in Scotland to meet the spiritual necessities of their brethren; but this has not been done, nor will it be done, by that venerable Assembly; if they have even the men that would go through all these hardships, and these are not easy to be found, they have not the means. The Shetlanders have been shamefully neglected by them, by us, and by all. The other islands are not much better off. There are at least five thousand inhabitants in the island of my ancestors (Mull) and is there a single clergyman in the whole island, or even one regular place of worship? I know that it is now and then visited; but will this satisfy the chief Shepherd? 'The hungry sheep look up and are not fed!' You are welcome to post the above statement on the Market House of Lerwick if you please, and let shame fall where it ought." Dr. Clarke's health at this time, (June 1824) appears to have been in a very indifferent state; for writing to Mr. Dunn, one of the Shetland Missionaries he says, "I believe I shall not venture to go to Conference. I have not been able to lift my hand in a pulpit for more than a month, and indeed only about three times in four months, and so shattered and so infirm does my health seem; that I doubt whether my active services be not at an end; yet like one of the worn-out Levites, I can help the church of God with my experience, counsels, and advice. I am not at all alarmed at the proposal of four chapels to be built. I

wish you to write me a detailed state of the work in the islands;—what is done, what is doing, and what must be done, in order fully to occupy the house, the door of which God has so effectually opened. If possible, let me have this before Conference [meet.] I wish to have a chapel in Yell: surely God has not closed that door. Could you not sketch me a map of the islands, distinguishing the places where you preach, the number of inhabitants,—of the congregation,—in society, &c. I cannot get a map with a satisfactory view of those islands. Let not one inhabited rock even be without a Methodist sermon on it."

In the year 1825, Dr. Clarke received a very affectionate and grateful letter from the class-leaders in the Methodist Society in Walls and Sandness, two places in Shetland, expressing their obligations to him for the services he had rendered in promoting the cause of the Mission among them. But it is manifest from this letter that the whole field was not occupied by the Methodists; for the writers speak of congregations of dissenters, and also of Kirkfolks. Let the reader mark the following extract:—

"Sir, it is for sending us the Gospel that we thank you. We would not intimate by this, that we had never heard the gospel before the ministers you sent reached our shores,—no such a thing is meant: but we must say, that until then, the Gospel was to us but a dead letter: we were dead in trespasses and in sin until aroused by the plain and faithful preaching of the Methodists; they were the instruments which God employed to bring us from darkness to light. There are about two hundred persons in our society in this neighbourhood, the most of whom are adorning the Gospel of God our Saviour. But the good done by the Methodists is not confined within our society: all denominations have benefited: many of the clergy have received new energies, have appointed sermons to be read in the distant parts of their ministries, and sanctioned prayer-meetings among their own members. There are three such meetings in this neighbourhood every Sunday evening; such were entirely unknown to us two years ago. The dissenters have also benefited materially by their (the Methodist Missionaries) arrival in our isles; for before, their congregations were exceedingly small; but on their lending their meeting-houses to the Methodist

ministers, they were crowded to excess, and continue to be filled to this day, and a greater number of persons has joined their community in the last two years, than in any four years previously, since their establishment in Shetland: and many of those are known to have been awakened under the preaching of the Methodists. Sir, we rejoice that good has been done, and is still doing; and great good has been done in this neighbourhood. There are at present ten sets of prayer-leaders in our society,—four held by the Dissenters, and three by the Kirk-folks; in all seventeen meetings held for prayer every Sunday night. Some of our people hold their prayer-meetings three times on a Sabbath, when they have no preaching. Most of these meetings are well attended: they will average forty persons each at the very lowest. We can declare to you that we rejoice that so much has been done in our isles, and we grieve that so much is yet undone, for in Walls and Sandness all are not converted; may the Lord send by whom he will send, for we wish to be free from party zeal, and pray for the day, when 'Ephraim shall not envy Judah, and Judah shall not vex Ephraim.' But we trust that we have learned from Him who bore such contradiction of sinners against Himself: for once we also were disobedient, serving divers lusts, and we know that were we of the world, the world would love us; but it hates us for the same reason that it hated our Master; and we bless his name for having counted us worthy to suffer for his name sake. O may the Lord keep us unto the end; as only those who are faithful unto death, shall have the crown of life."

This letter is not devoid of interest, and in the spirit and temper which pervade it there is much to commend. But it does not justify the representation which Dr. Clarke had made of the totally dark and benighted state of the Shetland Islands at the time he became an advocate for a Methodist Mission there. On the contrary, the Scottish clergy, and the Secession ministers had their places of worship there, who, according to Dr. Clarke's own account preached Christ's gospel, and wanted nothing but the zeal of the Methodists to carry their principles into effect.

In the month of April 1825, Dr. Clarke was again honoured with an invitation to the palace of his Royal Highness the Duke of

Sussex, to meet the Duke of Hamilton, one of his Royal Highness's oldest friends, and was requested to bring his son J. W. Clarke of the Chapter House with him. He obeyed the summons, presented his son, and both of them dined with the illustrious party. Previous to dinner being served up, all the company were ushered into the room where the manuscripts and early printed books were kept. The conversation was what might be expected from such a noble and intellectual company, and referred to several points of language and criticism. In the autumn of the same year, the Royal Duke expressed his pleasure to pay a visit to Dr. Clarke at his residence, Haydon Hall, with a view to the inspection of his valuable Oriental and other manuscripts. His Royal Highness arrived without state about one o'clock, accompanied by his librarian T. J. Pettigrew, Esq., and was met by Mr. Butterworth and his son, and John Caley, Esq., Secretary to the Record Commission. Dr. Clarke received his Royal Visitor with that frank politeness which best suited the honour conferred. During the time of dinner, His Royal Highness entered freely into social and literary conversation: and almost immediately afterwards retired into the library where his fine taste was amply gratified by the rich store of rare and curious manuscripts which it contained. He entered minutely into the respective particulars of what was submitted to his inspection during the hours he remained there, and did not leave Haydon Hall till late in the evening, enjoying the feast of reason and the flow of soul, and combining both with the dignity of the Prince, and the frankness of true greatness.

During the summer of 1825, Dr. Clarke received a pressing invitation to go over to Ireland to attend a public Missionary Meeting at Cork, and to preach in aid of the funds of the Wesleyan Foreign Missions. He complied with the request, though his health was but little improved and far from being in a perfect state. Going by way of Bristol, he sailed from thence in the King George Steam Packet, on the 2nd July, accompanied by one of his sons and some other friends. After holding the public missionary meeting at Cork, and preaching for its funds, he returned to England by way of Dublin.

It was about this time that the attention of the friends of the

British and Foreign Bible Society was much engrossed, by a controversy which had arisen respecting the merits of a Turkish version of the New Testament that had made its appearance under the sanction of that respectable Society, under the supervision of Professor Lee, of Cambridge. Dr. Clarke's remote residence in Lancashire had almost precluded the possibility of his assisting the Committee in any of its operations; consequently he was no way cognizant of what was going forwards. The facts however are, that, in the year 1819, a Turkish New Testament was printed at Paris, from the version of Ali Bey, a converted Mahommedan; and the British and Foreign Bible Society being in want of a Turkish version for distribution in Russian Tartary, they, by and under the advice of professor Lee, took a number of copies and forwarded them to Drs. Henderson and Patterson, then at St. Petersburgh, acting in the capacity of the Society's agents. But no sooner did it arrive, and these gentlemen had the opportunity of examining it, than they wrote to the Committee complaining of the version, as a very improper one, and dissuading from its circulation. Their remonstrance at first was listened to, and the Society agreed to suppress the work. At this time Drs. Henderson and Patterson, were proceeding on an exploratory Biblical Mission into Persia. They were on the eve of leaving Tiflis for Persia, when information reached them, that, by a resolution of the Committee, it was again determined that this version should be put into circulation. This resolution, together with some others equally obnoxious, produced such an effect on the minds of these two agents, that they found themselves compelled to abandon the prosecution of their journey, and resign their situations as agents of the Society. With a promptitude that did them infinite honour, they positively refused to be the medium of distributing a work which, while it professed to put into Turkish hands, the New Testament of our Lord and Saviour Jesus Christ, was in reality a production that would disgrace the merest novice in Oriental literature; a book in which the divine simplicity of the dictates of the Holy Spirit was sacrificed at the altar of Mahommedan bombast; in which the very soul of the Christian religion was reduced to the vapid dregs of Islamism; and in which the only living and true God was represented as forbidding his creatures to worship him!

Dr. Henderson (now President of Highbury College,) drew up and published in 1824, "An Appeal to the Members of the British and Foreign Bible Society," in which he gave a view of the history, an exposure of the errors, and adduced palpable proofs of the necessity of suppressing, this Turkish New Testament. "That the Committee" says Dr. H. "may be able the more easily to judge of the force of my objections, I beg leave to arrange them under the following heads:—the mistranslation of proper names—the unnecessary use of synonymes:—the want of consistency and uniformity—false renderings—omissions and additions."

Under the head of mistranslation of proper names Dr. Henderson affirms, that Ali Bey's version outstrips all the translations of the Scriptures at present in existence. Thus, instead of uniformly rendering the Greek Θεος *God*, by the Arabic *Allah*, which is perfectly intelligible to every Mahommedan—not fewer than *twelve* different phrases are substituted for the unadorned simplicity of the original. "The Supreme God"—"The Glorious Majesty"—"The True Majesty"—"The Supreme Divinity"—"The Illustrious God"—"The Supreme Verity"—"The Illustrious Verity"—"The Good God"—"The Supreme Tengri"—The Lord God Omnipotent, is rendered, Effendi God Almighty, the Almighty Effendi God, and our Almighty Tengri God Supreme!!

This is a specimen of the inflated and bombastic style of Ali Bey's version; but it abounds with other things equally curious and not less improper, and this version the learned professor of Arabic in the University of Cambridge had the hardihood to recommend to the British and Foreign Bible Society, and to vindicate in a pamphlet of two hundred octavo pages, in "Remarks on Dr. Henderson's Appeal;" who had said, "there is not a page, nor scarcely a verse, that does not contain something or other of an objectionable nature."

Mr. Thomas Smith, of the Rotheram Academy, being desirous of knowing what was Dr. Clarke's opinion on this subject, addressed a letter of inquiry to him, in answer to which the Doctor thus writes; "I know scarcely any thing of the controversy you mention. I never saw any thing professor Lee wrote on the Turkish Testament; nor have I seen Dr. Henderson's book. I had left London before these things took place. When the Scottish missionaries at Karass,

purposed to print the Turkish Testament, I was requested to get a fount of Turkish types cast, adjusted to sorts, so that no letter might abound and none be deficient. I drew up a scale of sorts, and proved from the nature of the language, from the different styles of Matthew and Luke, of Paul and John, of James and the Apocalpyse, that the letter *alif*, must occur so many thousand times, the letter *beth* so many thousands, and so of all the rest in their different form of initial, medial, and final; and then submitted my vast sheet to Lord Teignmouth and the Committee, when his lordship declared he 'had never seen any thing so complete in his life, and thought the labour sufficient to turn the brain of any human being.' When this was done, I got punches cut, matrices struck, and a fount cast, packed, and sent off to Karass. On this subject, and on that of the translation, a very interesting correspondence took place between the late Dr. Brunton and myself. The Testament was printed under his revision and correction at the foot of Mount Caucasus. When it was proposed to print the Turkish Bible by the British and Foreign Bible Society, the Dutch government was applied to for the loan of what was supposed to be a most excellent translation existing in a manuscript in the public library at Leyden, and it was intimated that the late Baron Von Diez, who had long been Plenipotentiary from the court of Berlin to the Ottoman Porte, would superintend the printing, &c., and I was requested to correspond with the Baron on the subject. I did so, and this gave birth to some very interesting communications. The Baron Von Diez dying, the Leyden manuscript was sent to some person in Paris, recommended by Baron de Sacy. I removed to Lancashire in 1813, and what became of the business I never heard. This perhaps may refer to what you mention. I fear many of the translations which have been formed by missionaries, have been hastily done. There is not a man under heaven that, after spending two or three years in learning a difficult Asiatic language, is capable of translating the Scriptures into that language. From my little knowledge, I know some, where, for want of a proper Philological knowledge of the tongue, the translations are in several instances false, ridiculous, and nonsensical. I have gained myself enemies by hinting these things to those who refused to be on their guard. I have

earnestly begged Committees not to depend on persons slightly versed in different tongues for the translating of the Scriptures. 'Let them,' said I, 'write and publish tracts, and do all they can in this way, till by much reading and conversation with the natives, they learn the difficult idioms, government, and collocations of words and phrases, &c.' This advice was allowed to be excellent, but 'a translation was wanted, and as it was likely to go through many editions, they could correct and revise, till it would be faultless.' True; but while this is going on, what has become of the honour of God, and the purity of his word?"

About this time Dr. Clarke received a letter from Archdeacon Wrangham, making enquiry and requesting to know what had become of the new edition of the London Polyglott, and the answer which he returned demonstrates how acutely he felt under the failure of that enterprise. He tells him he was willing to have done any thing in his power, under the direction of the prelates of the Church of England to carry it into effect, and a more willing slave they could not have found: he also takes credit to himself for thinking that the kingdom could not have produced one who better knew the work, and the best and most effectual method of accomplishing it. But, adds the Doctor, "having stood for several years in the market-place, there is neither an employer, nor a fellow-workman to be found, and with me it is now the eleventh hour; though I have been standing, in reference to this work, since the early morning-tide. This to me is truly astonishing; not that I am not employed, but that in this era of Bibles and Translations of the Bible, a standard Polyglott work has not been attempted by the British Hierarchy! Such a work, from such a quarter, would have been a bulwark against Deism, and a relief to many an honest sceptic, who, in his painful agitations on the troublous sea of doubt, borne hither and thither by boisterous waves and variously conflicting tides, would have been glad of seeing such a safe haven in which he might have cast anchor (after satisfactory soundings) on so sure a bottom! Had I been a clergyman of the Church, I would have sounded an alarm in the Holy Mountain, and have blown a long and strong blast on a trumpet which should have given no uncertain sound! If I had ever reason to regret in an

especial manner, my not being in the orders of the Church, it was on this account.

"I have often thought of urging my way to the foot of the throne, and laying the subject before the King; there are several who would have introduced me, but I was afraid that the simple circumstance of my being only a *Lay Preacher*, might have injured the business I wished to promote. Never can a more favourable era occur; money would amply be found, and labourers also, had the proper patronage appeared. Nothing was wanting but the suffrages of the bishops and clergy of England, and had they come forward, it would have been to the endless good of the Church, and to their lasting credit.

"When Mr. Pratt's proposal and mine went out, some years ago, in reference to the Polyglott, we had several Dissenters, who offered to subscribe so much annually, till the work should be completed. Among the rest I recollect, Dr. Williams, of Rotheram, who promised to assist us by counsel and advice, and to give thirty pounds per annum for seven years: Mr. Spear, of Millbank, fifty pounds per annum, for the same time; and also Mr. Joseph Butterworth, for the like period; besides others, whose names I have forgotten. But the sun of my expectation is now set, and the help that I could have afforded, however little, will soon be past account, as I am now on the wrong side of threescore years! You, Reverend Sir, I ever found ready, but we all wanted a *Mœcenas bishop*, without whom I should not have wished to move, as my heart's desire was, that the honour should be with the British Church! But enough of this now nearly hopeless subject—this is probably the last letter I shall write upon it.

'Extremum hunc—mihi concede laborem.'"

Dr. Clarke was at this time rapidly approximating the termination of his great literary undertaking, viz. his Commentary on the Holy Scriptures. The plan on which he brought it out was somewhat singular: he began with the book of Genesis, and proceeded in regular order to the end of Joshua. He then took up the four evangelists, and proceeded with the New Testament to the close;

after which he returned to the Old Testament, and so completed his arduous task. The following observations occur at the close of Malachi's prophecy.

"In this arduous labour I have had no assistants, not even a single week's help from an amanuensis; no person to look for common places, or refer to an ancient author, to find out the place and transcribe a passage of Latin, Greek, or any other language, which my memory had generally recalled, or to verify a quotation: the help excepted which I received in the chronological department, from my own nephew Mr. John Edward Clarke; I have laboured alone for nearly twenty-five years previously to the work being sent to the press; and fifteen years have been employed in bringing it through the press to the public; and thus about forty years of my life have been consumed: and from this the reader will at once perceive, that the work, be it well or ill executed, has not been done in a careless or precipitate manner; nor have any means within my reach been neglected, to make it, in every respect, as far as possible, what the title-page promises—'A Help to a better Undertsanding of the Sacred Writings.' Thus, through the merciful help of God, my labour in this field terminates—a labour which, were it yet to commence, with the knowledge I now have of its difficulty, and, in many respects my *inadequate means*, millions even of the gold of Ophir, and all the honours that can come from man, could not induce me to undertake. Now that it is finished, I regret not the labour. I have had the testimony of many learned, pious, and judicious friends, relative to the execution and usefulness of the Work. It has been admitted into the very highest ranks of society, and has lodged in the cottages of the poor. It has been the means of doing good to the simple of heart, and the wise man, and the scribe: the learned and the philosopher, according to their own generous acknowledgments, have not in vain consulted its pages. For these and all His other mercies, to the writer and the reader, may God, the fountain of all good, be eternally praised!

"ADAM CLARKE."

"*Eastcott, April* 17, 1826."

It was long since well observed by our Christian poet, Cowper, that

> "None but an author knows an author's cares,
> Or Fancy's fondness for the child she bears."

Every man who knows what belongs to the authorship of such a work as Dr. Clarke's Commentary, must at once admit it to have been a most laborious undertaking, sufficient to occupy the time and study, the exertions, physical and mental, of a whole life, without the incumbrance of any adventitious or extraneous calls. He must, therefore, doubt the wisdom of Dr. Clarke in engaging in so vast an undertaking, and at the same time, allowing himself to be hooked into the Record Commission, which occupied him for ten long years, called him frequently from home, and unavoidably broke the chain of his studies. Either of them were of sufficient magnitude to demand the combined energies of his mind and body. While, therefore, we cheerfully extend our sympathy to him under his sufferings, we are compelled to mingle with it a portion of blame on the score of indiscretion. As to the merit of his Commentary, that is a point which will be variously estimated by different persons, according to the views they respectively entertain of what a Commentary ought to be; and it is not necessary that we should enter upon that question in this place: a better opportunity will occur hereafter, when we come to take a review of the Doctor's various publications, and of this in particular. The account that is given by his family of his trials, difficulties, and even anguish of mind, during a few of the last years that the work was passing through the press, is truly affecting. "Frequently, on entering his study, he was seen with his knees bended against the seat of his chair, his paper before him, and the pen in his hand, in such earnest communion with the Father of Lights, as not to hear the knock of entrance." Can it then be a matter of surprize, that, when the work was actually brought to a conclusion, it was not only a subject of thankfulness to himself, but of unfeigned rejoicing to each member of the family. The last sentence was written on his kness, from which posture he did not rise, till he had in the fulness of his heart and soul, offered up his thanksgiving to

Almighty God, who had not only spared his life to bring this arduous work to a conclusion, but who had enabled him to labour so long and so strenuously for the benefit of his fellow-creatures;—for permitting him to bear such testimony to the truth and mercy, manifested in the Divine Oracles, for the recovery of man from the evils of his fall, and for providing for, and offering them a full salvation from guilt and death, into all the light and liberty of the Gospel of Christ Jesus."

Such is the language in which the family express themselves respecting the superlative excellence of the Commentary; and no doubt this was natural enough; but I do not think its highest value rests in presenting to its readers a Scriptural representation of the economy of man's redemption: this, however, will come under consideration hereafter. The family, consisting of sons, daughters, and sons-in-law, celebrated the completion of the undertaking, on which they had seen him so long, so laboriously, and so anxiously employed, by a festival on an appointed day, to which the Doctor and Mrs. Clarke were invited, and at which they presented him with a large silver vase, as a memorial of the termination of his Biblical labours, and of their heart-felt joy on the occasion. The family dined together at the house of the two eldest sons, printers in St. John's Square, Clerkenwell. After dinner the proposed offering, covered from the sight, was introduced and placed at the head of the table. The eldest son then rose, and in the name of each and all the family, took off the covering, and with an appropriate address, presented it to their revered parent. After an interval, during which the Doctor's feelings and emotions were too great for utterance, he pronounced his benediction upon them all, individually and collectively. The eldest son then filled the vessel with wine, which his father raised first to his own lips, then to those of Mrs. Clarke's, and afterwards bore it to each of the family present. He then put it down, and in a strain of the most heart-felt eloquence, addressed his children in terms which they are not likely soon to forget.

SECTION XX.

Some account of Dr. Clarke's Journey to the Shetland Islands, A. D. 1826.—*and of a Second visit to the same place,* A. D. 1827.

It is evident from Dr. Clarke's letters to the Missionaries in Shetland, that he had formed the design of visiting those inclement regions, "the *Ultima Thule!*" of the ancients, from the very commencement of the Mission. Hence, writing to one of them, (Mr. Raby) in the spring of the year 1823, he says, "I have sent off to you about six thousand tracts and pamphlets, and will if God spare me, *see you in the* (ensuing) *spring.*" It was not, however, till he had put the finishing touch to his great undertaking, the Commentary, that he was able to realize his wishes in respect to this object. This was done in April, 1826, and in the following month, he began to make preparations for his journey. In a letter to Mrs. Clarke, written from Birmingham, while on a Missionary Tour, he tells her, "I may be ultimately hindered from going to Shetland; but to all my judgment and feelings, it seems a work, which God has given me to do; I must go on till He stops me. To sacrifice my life at the command, or in the work of God is, as to pain or difficulty, no more to me than a burnt straw; my life is His, and He will not take it away out of the *regular course,* unless greatly to his glory and my good." A few days afterwards, he adds, "I feel very poorly, and have no extra strength to depend upon; and when I get to Edinburgh, if I do not feel myself equal to the task of proceeding to Shetland, I will relinquish it, with pain it is true, but yet with submission to that high authority which imposes the necessity, and who does at all times all things well. If I am enabled to take the journey fear not for me, for I shall most certainly be supported through it; I am sure God will not bury me in the Northern Ocean!"

It does not appear from any thing upon record, what the imperious necessity was which called Dr. Clarke to undertake this perilous journey, nor yet on what he grounded his confident assurance that he should return in perfect safety. We cannot doubt that Dr. Coke was as confident that he should not be buried in the Pa-

cific Ocean, yet it turned out otherwise. It is probable that Dr. Clarke was equally certain that He, in whose hands are the issues of life, would preserve him from the ravages of the cholera, which he seems to have dreaded more than the surges of the Northern Ocean —yet we see the event was otherwise determined. But it somehow seems to be a notion interwoven with the principles of Methodism, for its advocates to consider themselves under the superintendence of a special Providence. It was evidently so with Mr. Wesley, and Dr. Clarke probably inherited it from him: but the sentiment is very objectionable, and it is remarkable that, in this instance, the Methodists appear to chime in with the Ultra Calvinists, among whom this kind of language is quite familiar. To such as are conversant with the writings of Huntington, this can need no proof. I am the more inclined to take notice of this peculiarity, inasmuch as it does not appear from Dr. Clarke's Journal, that his visit to the Shetland islands was pregnant with any such beneficial results as serve to justify the view which he took of its paramount importance. It will be seen in the sequel that it was with no little difficulty he got there, and that he had no sooner landed than he wished himself back again.

It appears from the published Journal that he commenced his journey on Thursday, June 1, 1826, accompanied by his son John; he reached Newcastle-upon-Tyne on the evening of the following day, and left it on the 3rd of June for Edinburgh, passing through Alnwick, Haddington, &c., and reached the Modern Athens on the evening of Saturday. Here they were joined by Messrs. Mackay and Campion, two friends, who intended to accompany them to Shetland. In this famous city, they had the misfortune to take up their residence in a place which Dr. Clarke thus describes: "Our inn is one of the dirtiest I have ever seen: the waiters are dirty; the utensils are dirty; the meat mean, ill-dressed, and very dirty; and to complete the whole, the charges are the most exorbitant I have ever met with." They however, remained at it only one day and two nights, for on Monday, the 5th, they "settled all matters at this *villainous* inn," they left it and went to private lodgings. On enquiry they found that the packet, by which they hoped to have taken their passage, had sailed several days, and there was not an-

other in port bound for Shetland; the consequence was that they found themselves completely embargoed for several days.

Having waited four days, and seeing no hope of getting to the Shetlands, Dr. Clarke formed the determination of sailing for the Hebrides, that, he might visit Mull, the island of his maternal ancestors. While making preparation for this, the Woodlark, Capt. Frembly, a fine cutter engaged in the survey of the Shetland isles, together with his Majesty's ship the Investigator, touched at Leith. On hearing this, they made immediate application to know if the Captain would permit four gentlemen who were waiting for a passage to Shetland, to go on board of his ship. This, however, could not be done; but after some hesitation he consented to take Dr. Clarke and his son, but could not make room for Mr. Mackay or Mr. Campion. Though sorely reluctant to leave those worthy gentlemen behind, they agreed with the Captain who purposed to sail on the following Tuesday, June the 13th.

They got pretty well on till the 15th, when they came to the Pentland Frith, where they were called to encounter a monstrous sea, tide conflicting with tide, raising the billows to a fearful height; but the wind being pretty fair, the vessel literally cut through all. They went on with a strong gale, principally in their favour, till they came near to the *Fair Isle*, when the wind changed directly opposite, coming from north-east, and blew a hurricane; "the sea wrought and was tempestuous." They appeared to themselves to have arrived at the end of the terraqueous globe, where nature existed in all its chaotic confusion and fierce uproar; there appeared a visible rage and anger in every wave; they seemed as if contesting with each other which should contribute most to destroy and engulph all within the vortex of their action. "Next to God," says Dr. Clarke, "we trusted in the soundness of our little cutter, and in the attention and continual skill, experience, and labour of our officers. As to the Divine Being,

> 'He in the visitation of the winds,
> Took up the ruffian billows by the top,
> Curling with monstrous heads, and hanging them,
> With deaf'ning clamours in the slippery clouds.'

And 'slippery' they were, for after appearing to be suspended for a moment, they fell down with such tremendous thunder, as if a whole park of ordnance had been discharged at once; 'deep cried unto deep at the noise of his water-spouts, all his waves and his billows went over us.' At first we reefed all our sails, then struck our top-mast, next brought down every inch of canvass upon the deck, and then set a small try-sail to steady the ship. In these circumstances we were obliged to bear away, no possibility of anchoring or of seeking port in such horrible contention of the elements, and in such dangerous seas; we continued to ship sea after sea, till our little vessel seemed as if on the very eve of being submerged. In a short time the angry, sullen wind chopped about, the storm became more moderate, and we had at least a fair gale, though the sea was still tremendous. We sailed round the Fair Isle, regained our true course, the gale settled shortly into a strong breeze, and continued so to the end of our voyage.

"Not far distant from the place where we encountered the brunt of the storm, two fishing boats were cast away in this storm; one crew, captain Gray of the Elizabeth sloop, succeeded in saving: all the hands of the other boat perished: five of the men were married, and I saw the five widows afterwards in Lerwick; these five widows had among them twenty-two children, without any kind of provision for their support."

Dr. Clarke and his son arrived at the port of Lerwick on the 17th of June. "But oh, the appearance of Shetland! a continuous series of barren hills and mountains—scarcely any cultivation to be seen, and perhaps not even in general cultivatable soil: the grass is of a brownish green, and the rugged rocks or large districts of peat-moss, or heather appearing in most places. It had this day a truly horrid appearance: the sea was still very rough, the breeze having much freshened, and we seemed to come to behold the termination of the terraqueous globe, at its first northern extremity: as in our north line of direction there is not beyond Shetland one other foot of known land. I could not help exclaiming, 'Who could choose this for an abode?' and on looking around me in this dreary barrenness, *I seemed to wonder why I had come hither,* and could not help crying out, 'How shall we get away?'"

Does not this justify the remark of the present writer, in a former page, that there was a want of due consideration on the part of Dr. Clarke, in volunteering this voyage to the Shetland isles? There was nothing to be done which the missionaries already there were not competent to perform. The truth is, that the Shetland mission was a species of *hobby* with its originator, and he could not satisfy himself without participating in its difficulties and dangers. No sooner had Dr. Clarke got on shore than the first object of his concern was, how to make his escape from this "fag-end of the creation"—this "abomination of desolation." Happily, on enquiry, he found the Norna, an English trader, and the only one in the port of Lerwick, had not yet sailed, but was gone to collect her cargo of fish, previous to her sailing for Leith. He accordingly came to the determination immediately of returning by her, as the only opportunity they were likely to have for many weeks of getting back to England. All this was decided upon before they had seen any of their friends, or their arrival was even known to the missionaries!

At length they proceeded to the chapel-house where they found three of the preachers, who had been on the look-out during the last three days; but the vessel dropping in before day-light, they had not been perceived. The next thing was to enquire for private lodging, the town of Lerwick not affording an inn! and they were forced to take up with an old cold house which did not promise much comfort; but their friends gave them a hearty welcome and seemed disposed to do the best they could under their scanty means.

On Lord's-day, June 18th, Dr. Clarke preached for the first time among the Shetlanders, taking for his text, Luke xi. 9, 10, "Ask, and ye shall receive, &c." The congregation was large, respectable, and attentive. He descried in their countenances a character of honesty, openness, intelligence, and critical simplicity —such as he had rarely met with. The countenance of the Shetlander, Dr. Clarke tells us, has certainly a peculiar cast, both in males and females—indicating honesty and trust-worthiness—not easily inclined to at a first impression; but when persuaded, firm, determined, and inflexible. The eye has a peculiar cærulean, or

blue-green glance, like that of the ancient Gauls. This is singular, and does not appear except in very solitary cases, either in Scotland or England; but it may be occasionally seen among the aboriginal Irish, who are all of the same Gothic or Celtic stock as the Scotch Highlanders. It is not the eye itself that is green; but a certain glance of it, in a particular light and direction. With the new chapel and preacher's house, Dr. Clarke was pleased; they are handsome buildings, and creditable to the town.

His description of the customs and manners of the people—their modes of agriculture—dwelling-houses—cattle, &c. &c. is interesting, on which account I shall lay the substance before the reader.

"The weather continuing moderate, I walked out into the islands, in order to have a better view of the inhabitants and their manner of life. We met many bare-footed females, each with her straw-basket at her back, called her 'Kishey,' formed after the manner in which bee-hives are constructed. In these they carry bottles of milk, fowls, eggs, live sheep, and calves, for the consumption of Lerwick. The sheep are remarkably small and lean; the calves of only two or three days old, are to be slaughtered for the tables of the rich, for the poor get nothing of the kind. All these female peasants, for there are few males, appear to enjoy excellent health; their complexion is in general olive, and their hair light coloured and long. The agricultural occupations which I principally observed, were those of digging in the fields, and cutting, drying, and burning sea-weed to make into kelp. At one place we saw eight young girls, each pair having a light hand-barrow to transport the weed from place to place; and these eight were under the direction of an elderly woman whom they called mistress. As these young ones are hired by the lairds at a certain rate per month, at eleven and twelve years of age; an old woman is appointed over them by the master, to see that they work, and work well.

"The agriculturists have a miserable soil to cultivate, and miserable implements. The Shetland spade is the rudest I ever saw; it is between four and five inches in breadth, the iron part most clumsily made, and fitted still worse to a long wooden handle; and at either the right or left side, according to the foot used by

the digger, there is an ill-contrived tread, by which means the foot presses it into the soil. The blade of the scythe is about fourteen inches long, and inserted at a right angle into a long handle: as their scanty grass is grown among stones, they can take no sweep, so this may be a proper instrument enough

"In order to get a view of their manner of living, I asked a poor cottager who was nursing her child at the door, to permit me to enter; which was readily granted. The place was very low and dismal, full of smoke, which, had it not been contrary to the principles of gravity, might have escaped through a hole in the roof; but there being no flue, nor any thing like one, it diffused itself in all directions, up, down, and laterally. There were two beds in the place, and these singular things were like large, slight-made boxes, standing upon four small pillars of between two and three feet high. There was a sort of sliding door to each, by which the occupants could shut themselves in: by being raised upon posts, they had a great advantage in saving room, the space under serving the purpose of stowing away the culinary utensils."

While at Lerwick, Dr. Clarke preached a discourse, which was subsequently published, under the title of "The Sum and Substance of Apostolic Preaching." The text was Col. i. 27, 28, viz. "Christ in you, the hope of glory; whom we preach, warning every man, and teaching every man, in all wisdom; that we may present every man perfect in Christ Jesus." The sermon was dedicated "To the inhabitants of the Shetland isles, and particularly to the members of the Methodists' Societies in these islands;" and some notice will be taken of it among the Doctor's other writings.

During his stay in that quarter, Dr. Clarke availed himself of the opportunity of making excursions into the interior. Mounted on a Shetland pony, and accompanied by his son on another, with several other friends, they proceeded to Scalloway, a distance of six miles, over mountains and glens, and through ravines—in their way to which they met the Rev. Mr. Turnbull, the clergyman of the parish of Tingwall, on his journey to Lerwick to pay his respects to the "Englishers." He politely returned with them to his Manse, where his good lady kindly regaled them with milk and

wine, bread, butter, and other hospitable fare. From Scalloway they took a boat which was in waiting to convey them to Walls, a sea-voyage of twelve miles. They had six oars, and performed the trip in three hours and a half. On their way they often fell in with old head-lands, and barren rocks in abundance, where the gulls, shaggs, &c. were either amusing themselves by looking over the precipices, or drying their feathers. Within half a mile of where they landed, a large shoal of whales came into one of the bays. The islanders manned all their boats, got behind them, drove them into shoal water, and succeeded in killing the whole shoal, which amounted to *a hundred and one* in number!

Dr. Clarke was engaged to preach at Walls, which he did on the following morning; and when the hour of assembling arrived, he was delighted to see the poor people, mostly females, the men being almost entirely engaged in the business of the fisheries, coming down the hills in all directions to a half finished chapel, to hear the word of God. The chapel was filled, but there were fifty women to one man!. When service was over, and they had dined, Dr. Clarke and his friends proceeded to see these mighty monsters of the deep—" this vast Akeldema!" One of the persons present at the capture and slaughter assured the Doctor, that the water of the bay, for a mile distant from the place of attack, was dyed with their blood.

The following description is given of the manner in which this wonderful seizure was made and disposed of. Having succeeded in driving them into shallow water, where they could not swim freely, the Shetlanders attacked them with spears, and even swords, and withal so dextrously, that in general they pierced their hearts at the first thrust, so that most of them were killed in an instant! About fifty persons were present at the attack, and it is there an established custom that each person should share, and share alike, of the spoil. Mr. Robinson, a respectable merchant of the place, related to Dr. Clarke the following amusing anecdote:—" Hearing of the shoal of whales that had entered the bay, five poor women got a boat, in which they advanced to the scene of action, hovering on its skirts. A large whale, that had received his death-wound,

and was striving to regain the ocean, failed: the women perceived him, rowed up boldly to him, entangled him, his strength being nearly gone, made him fast to their boat, and towed him safely off to a landing place near to their own dwelling!"

There were a few young whales in this immense shoal, and it was probably owing to them that the Shetlanders were indebted for this rich booty. The young, in general, it seems occasion the capture of the old; for they heedlessly run into the shoal-water, and so attached are these monsters to their offspring, that they risk their lives to save them. It was mentioned to Dr. Clarke, by a friend, that he saw one of the female whales take her wounded young one under her breast-fin, and endeavour to make her escape with it. He saw another young one, which appeared to be greatly terrified, dash itself upon the shore, where it was soon killed: the mother, which had been near the shore, had turned and was regaining the deep water; but missing her young one, and finding, no doubt by instinct, or smell, that it had gone ashore, she turned again, took the same direction, and absolutely dashed herself on shore alongside her young, where she also was immediately speared. Dr. Clarke examined several of these females, and found two cavities near the navel, on each side, in which their teats were included, and which they can extrude at pleasure, in order to suckle their young: Thus exemplifying the language of the Prophet, "The sea-monsters draw out the breast to their young," Lam. iv. 3. The poor Shetlanders failed of enjoying the full fruits of this seizure, for want of vessels to contain the oil. Some of the people, in the hour of intoxication, thought proper to say that 'God had sent this shoal of fish *in honour of Dr. Clarke (!)* who had come so far to do them good.' This certainly was very flattering, but it was very foolish; and it is to be regretted that the Doctor had not more prudence and humility than to record it in his journal! It was among the largest, and it was the earliest, shoal of whales that could be recollected by any of the inhabitants.

It would seem strange in our country to witness a congregation of two hundred people, among whom there should be only four or five men; yet such was the case with Dr. Clarke at this time,

in the Shetlands. The men were afloat at the fisheries: the women were without bonnets of any kind, and their faces generally oval. Almost all of them were stout and remarkably healthy, though they live in the most dismal huts, or rather hovels, where continual smoke renders all things nearly invisible. Their diet is chiefly fish—fish for breakfast—fish for dinner—fish for supper—fish to fish. "This fact," says Dr. Clarke, "still farther tends to convince me of the healthfulness and nutritiveness of a fish diet; and from this we perceive how judiciously the Roman Catholic church has acted, in ordaining a forty days' lent or fast upon a fish diet; prescribing also weekly fasts to be kept on the same." This is surely strange language to proceed from the pen of a Protestant minister! The following paragraph, however, is of rather a different complexion. "Mr. Hendrie, one of the Lairds, invited us to his house to dinner, at Burrastow. We went by boat after preaching, and had a plentiful table of every thing but fish, which they think too mean to be offered to any genteel stranger: the custom in Shetland is to set every thing of food at once upon the table—no second or third courses; and yet I have seldom seen a more abundant provision, or a much greater variety: Scotch beer and porter, wines and whiskey, were also in plenty."

After three or four days more spent in visiting these islands and preaching in several places with great acceptance, Dr. Clarke returned to Lerwick, considerably affected with rheumatism in his head, and now determined to take the first packet for England. They now waited anxiously for the Norna to come in, from taking her cargo at the Northern isles. On the 1st July, the weather became warm and sultry, beyond what the oldest inhabitants of those islands ever remembered. There was scarcely a breath of air—and to complete their discomfiture, the packet had twice as many passengers as she could accommodate, while her deck was filled with lean cattle for the Edinburgh market: on the rich Mid-Lothian soil, they soon fatten and become excellent beef.

On Sunday, July 2nd, Dr. Clarke preached twice in the morning, to a large congregation from Luke xiii. 23. 24. "Are there few that be saved?" and in the evening again, from Rom. xv. 4, "Whatsoever things were written aforetime, were written for our learning, &c."

The throng was immense, but the evening was fine, and the windows of the chapel being thrown open, many heard who could not gain admittance.

So acceptable was the sermon that on the following day, a note was presented to Dr. Clarke, from Dr. A. Edmonston, expressing his high approbation of it, and wishing it might be published, as it was calculated in an eminent degree to add to the Biblical literature of Great Britain, and be a never-failing source of important and much-required instruction to the inhabitants of these islands The Doctor, ever ready to oblige, complied with the request, and the discourse was subsequently published, under the title of "God's mercy in giving a revelation of his will to man; and his Providence in preserving that Revelation from corruption and decay." It was dedicated "to the gentry and inhabitants in general of the town of Lerwick."

Adverse winds prevented the vessel from sailing for several days, during which Dr. Clarke's severe indisposition prevented his accepting numerous invitations which he received from nearly all the chief people of these islands, who called and paid their personal respects to him. Presents in abundance were made him, of Shetland stockings and gloves, all of the finest wool, and the most exquisite texture. One pair of these stockings he himself drew through a small sized gold ring; the wool was nearly as white as snow; some of the gloves were of a very peculiar, almost indescribable natural colour.

Miss Dorothea Primrose Campbell, a poet of considerable merit and celebrity in those Northern regions, addressed the following complimentary stanzas to Dr. Clarke, with which he appears to have been not a little elated.

"And hast thou, generous stranger, come
From blooming scenes where nature smiles;
And left thine own delightful home,
To visit Thule's barren isles?

What tempted thee to come so far,
A wanderer from the land of bliss?
To brave the elemental war
Of such a stormy shore as this?

'Twas not the insatiate thirst of gold,
Nor proud ambition's loftier aim;
Nor brighter regions to behold,
Nor undiscovered lands to claim.

No; it was still a loftier aim—
'Twas Christian zeal, and Christian love,
A bright and never dying flame,
Pure, holy, harmless from above.

Blest is the *man* whose holy breast
Enshrines this spark of life divine;
Blest is his home—his family blest—
Such bliss belongs to *thee* and *thine*.

Such bliss on earth thy portion be,
And everlasting bliss above,
When death shall set thy spirit free
To live with God in realms of love.

DOROTHEA."

Lerwick, July 5th, 1826.

On the 6th of July, Dr. Clarke and his son took their leave of the Shetlanders, and went on board the Norna, which immediately set sail for the port of Leith. They had to contend with a heavy sea, and almost every passenger on board was sick. "These," says the Doctor, "are the strangest seas I have ever seen; for such immense and conflicting swells I can find no reason, either in the winds or in the tides—I think they are purely electrical; and as that fluid acts by a variety of laws of which we are ignorant, though a few of them are known to us; therefore there is no certainty in these seas either of wind or weather." On the 7th July, they saw a large *finner* whale, which followed the vessel, swimming round it for several hours; and it once came so close along-side as to blow the water on board. It was the hugest sea monster they had ever beheld, and supposed to be upwards of fourscore feet in length!

From the 7th to the 10th of July, the vessel was so greatly becalmed that they made little way and lost their patience. After a vast deal of trouble and pains they at last gained the bay of Aberdeen, and six of the passengers, among whom were Dr. Clarke and his son, hired a mackerel boat to put them on shore. Here the Doctor

called on his friend Mr. Bentley, professor of Oriental languages, in King's College, Aberdeen; but not finding him at home, he proceeded in quest of Dr. Kidd, O. LL. P. of Mareschal College, who received them courteously, took them over the University, and afterwards dined with them at the inn. The remainder of the day was spent in viewing Aberdeen, and in the evening they took their places for Edinburgh, which they reached on the 12th July.

While at Edinburgh, Dr. Clarke received the melancholy tidings of the unexpected death of his excellent friend and brother-in-law, Mr. Joseph Butterworth, late M.P. for Dover; also of another brother-in-law, Mr. James York; and of his old friend and fellow preacher, Mr. Charles Atmore! This appalling intelligence, could not but deeply affect Dr. Clarke, who set off for London with all possible speed.

As the name of Mr. Butterworth has frequently been introduced to the reader of these pages, not only as the friend and relative of Dr. Clarke, but also as the patron of literature, and the philanthropist, it may not be very much out of place, to add a few observations concerning him. To many his death was regarded as a public calamity. He had sat in Parliament during several sessions, and formed one of a party in the British Senate, who generally took a middle course in politics, between the ministers and the opposition, acting and voting with Messrs. Wilberforce, Thornton, Stephens, and others, whose great object was to procure the abolition of slavery and the slave trade, with various other beneficial measures. The writer of these lines had a slight personal acquaintance with Mr. Butterworth, and has passed hours with him at his house in Bedford Square, besides an occasional correspondence. He is therefore ready to testify to his great moral worth, and excellent character. He cannot, however, help remarking that it has always appeared to him a *spot* in the fair fame of Mr. Butterworth, that he could afford a sanction in any way to the scandalous scenes of riot, and dissipation, and intemperance, ever attendant on a contested election. This was the case with him on more than one occasion, and he probably owed to it his premature death. The Parliament was dissolved in 1826, and having represented the borough of Dover, he offered himself as a candidate at the new

election, when he was opposed and ousted. The election took place in the sultry month of August—he had to stand, during the election, with head uncovered upon the hustings, day after day, the rays of a vertical sun beating on his head, and his feelings unavoidably in a state of excitement—he lost the election, returned home discomfited—took ill and died! His friends, who were numerous and respectable, deeply bewailed his death—the shops in Dover were all closed as on the Sabbath, and the bells of the town were kept tolling during the chief part of the day of his funeral, which took place in London.

His funeral sermon was preached by the late highly talented Richard Watson, at the Methodist chapel in Great Queen Street, Lincoln's Inn-fields, from Gal. i. 24, "And they glorified God in me." Mr. Watson was intimately acquainted with the deceased, having for several years been associated with him in the Wesleyan Missionary Society, of which Mr. Butterworth was the Treasurer, and Mr. Watson the Secretary. Of one whose name has so often occurred in these pages, and so connected with that of Dr. Adam Clarke, the following short account, extracted from Mr. Watson's funeral sermon, cannot be unacceptable:—

"Mr. Butterworth's life was evidently a life of faith on the Son of God; without the least affectation, for his character was one of great simplicity, he appeared ready for every good word and work. I would regard his character as strongly marked by the following particulars:—It was *devotional:* to the duties of the closet, prayer and meditation on the Scriptures, his attention was strict and faithful. The service of his domestic altar was regular and serious: there was in his house no guilty shame of bowing the knee to God. The appointed hour of worship was sacred, and the family circle of worshippers opened to receive, not to fly from, the presence of visitants and strangers. The hour of seven o'clock on the morning of the Sabbath, found him in the vestry of his chapel, in the exercise of the office of a class-leader—an office which he had held for nearly thirty years, and discharged with a regularity, faithfulness, and affection, never to be forgotten by many excellent persons still on earth, over whose religious progress he watched; and by many in heaven, to whose preparation for the rest they now enjoy

with God, he so greatly contributed. Neither the distance from his residence, nor the most unfavourable weather in the depth of winter, prevented his punctual attendance at this early hour.

"His personal religion was *social;*—it neither confined him in retirement, nor detained him wholly among the active scenes of external life. It is indeed remarkable how a man who lived so much for others, and who, exclusive of his parliamentary engagements, was in the committees, and took so active a part in the management of so many public charities, could enjoy so much of home. Kindness of heart, a manner at once frank and dignified, almost constantly collected around him smaller circles of select, or larger companies of more general acquaintance. I have met with few men who possessed in so high a degree the great, but rare art of leading on an instructive, or a directly religious conversation, without stiffness and effort. He made the various circumstances and talents of his guests to contribute their part to the general edification,—led each to converse on those subjects with which he was most familiar, and thus placed the whole at ease with themselves and with each other. To the young he was especially and attractively benign, affectionately affording them his counsel, stimulating them to exertion, and showing a solicitude for their best interests, the more impressive and influential, as it was free from all austerity, and carried with it the soft and penetrating influence of an unaffected benevolence. To these particulars I must add Mr. Butterworth's truly catholic spirit. Without laxity in his religious opinions, holding with tenacity the leading doctrines of orthodox Christians, the minor differences of party were no check upon the flow of brotherly affection. In this respect his mind had a truly noble bearing; few men have had a more extensive intercourse with what is called the religious world; and when persons of varying sentiments met at his social board, the voice of controversy never disturbed the harmony of feeling which united all as the followers of the same Divine Saviour, and the heirs of the same immortal hopes.

"In his personal character, our departed friend exhibited *zeal:*—The Stranger's Friend Society—The British and Foreign Bible Society—and the Missions,—all of which, from almost their com-

mencement, called forth his liberality, his time, and his attention; of the latter he was for several years the Treasurer, and Chairman of its Annual Meetings. To these instances of his zeal, must be added his general benevolence. One day in each week he appointed to receive at his own house the applications of such as needed pecuniary relief, or advice and assistance in various exigencies. His servant, on being once asked, how many petitions he had on that day admitted, answered, 'Nearly a hundred.' Into all these cases he entered, in order to make his charities at once discriminating and efficient. The stranger in a strange land, found in Mr. Butterworth a ready and often an effectual friend. His intercourse with foreigners was frequent and extensive; where relief was necessary, it was given; where not needed, the hospitality, his friendly counsel, protection, or assistance in accomplishing the various pursuits of business, literature, or curiosity, were afforded with a blandness of manner, and a warmth of interest, which have impressed upon the heart of many a foreigner sentiments favourable to the character of the country, and honourable to the Christian name."

Not long after Dr. Clarke's return home from the Shetland islands, he was favoured with another visit from his Royal Highness the Duke of Sussex, who honoured him with his company to dinner at Haydon Hall. The Duke arrived as early as two o'clock, and immediately on his arrival retired into the library, where he passed several hours in examining some Hebrew manuscripts which had recently come into the possession of Dr. Clarke, after the following manner:—The manuscripts, ten in number, formerly belonged to a Dutch family of the name of *Vanderhagen*, and had been a sort of heir-loom for many generations, as one member of the family had always been educated for an ecclesiastic, and to him, by agreement, they necessarily reverted on the demise of his predecessor in the church. The manuscripts had never been collated, but are the identical ones which Dr. Kennicott describes in the introduction to his Bible, as having used every argument and entreaty to procure a sight of, but in vain. About five years prior to this visit, a Dutch catalogue of books was sent to Dr. Clarke, who, on looking it over, was struck on finding these very manu-

scripts offered for sale. He instantly applied to his bookseller, and directed him to purchase them for him at almost any price. The bookseller went over to Holland, attended the sale, and purchased them. When the sale was over, some of the literary men present requested to know from the bookseller who the purchaser was; and being told they were bought for Dr. Clarke, they expressed themselves highly gratified, since they must go out of the country, that they had fallen into the possession of an individual, who not only knew their value, but also was certain to apply them to the most important purposes of biblical literature. From these gentlemen the bookseller was informed, that the Vanderhagen family, being greatly reduced in their worldly circumstances, and none of its immediate branches having embraced the ecclesiastical profession, were induced to part with the books which had to them thus lost both their interest and their importance.

Curiosity naturally prompts one to wish to know something more particular respecting these manuscripts; but the family of Dr. Clarke appear to preserve a studied silence respecting them. All that we are told is, that "the above-mentioned Hebrew MSS. together with the extensive MS. library of Dr. Clarke, amounting to near one thousand volumes, are now in the possession of his son, Mr. J. B. B. Clarke, M. A." That they are upon subjects of biblical literature seems a fair inference from the hints which are thrown out by Dr. Kennicott—and from his anxious wish to be favoured with an opportunity of examining them, while engaged on the publication of his Bible. Nothing has transpired concerning the name or names of the writer; and as they came into the possession of Dr. Clarke ten years before the time of his decease, and while he was engaged in revising his Commentary for a new edition, it seems not an unreasonable supposition, that, had he found in them any critical remarks or observations, tending to illustrate and improve his great work, he would avail himself of them, and give his readers the benefit.

In the month of January, 1827, Dr. Clarke had a near escape from losing his life, by being thrown out of his barouch on a dark night, as he was returning from town. To reach his own house, from Pinner, he had to ascend a hill, in doing which, the horse

set off on a quick trot, which he speedily changed into a gallop. Turning a point in the road, the wheel of the carriage struck against a bank, by which means Dr. Clarke was projected forward with such violence as to almost cleave his head asunder. In two seconds more, the barouch was overturned, with a tremendous crash, and, by this second concussion, he was nearly rendered lifeless. His face and nose were frightfully cut; his arm and several of his ribs, with both his legs, severely hurt; and his whole frame so exceedingly shaken, that, considering his age, it is surprizing he survived it. The carriage was dashed almost to pieces; the man who drove the vehicle, was thrown off the box upon a hedge, the thorns of which scratched him severely, but did not otherwise injure him. It was some time before Dr. Clarke entirely recovered from the effects of this shock.

In the beginning of March, 1827, he opened a place of worship, which he had fitted up adjoining his own residence, Haydon Hall, and though he had a chaplain ready to preach, after he had performed the reading and prayers, yet, he "took courage and kept the pulpit himself, preaching for an hour, when all listened with rivetted attention. At the conclusion, he gave out that hymn,

> "Come let us join our cheerful songs,
> With angels round the throne, &c."

which two or three of the friends, who had come to the opening, sung to the "Old Hundredth" tune: the effect was indeed noble, for its majestic notes were skilfully applied to this appropriate hymn.*

He also set on foot a Sunday school with great success, and thus promoted the moral cultivation of the neighbourhood. Throughout the remainder of this year, Dr. Clarke's health continued in but an indifferent state, so that he rarely preached more than once on the Lord's day; but, he went on several "begging expeditions," on which occasions he spared no labour either bodily or mental.

* This must have been a strange affair, if there be not some mistake in it. The reader will recollect, that the hymn is in *common* metre, and the tune in *long*. It must consequently require no ordinary skill to adapt the one to the other, and the "us," who sang, must have been confined to the "two or three!!"

At the coming in of the year 1828, we find the Doctor encouraging something very like the doctrine of *Vigils*. It had been his habit from a boy to "*watch-in* the New year; not only by deep reflection, but in the spirit and attitude of devout prayer." Generally he had observed it by publicly assembling in a place of worship, with those who habitually met for preaching, exhortation, and prayer, at that season. This is a practice peculiar to the Methodists, or if any others join in it, I believe the Roman Catholics are the only people. If not wholly superstitious, it must fall under the denomination of "will worship," concerning which the apostle Paul tells us that, it "has a *shew* of wisdom,"—but it is merely a shew; there is an affectation of "humility and neglecting the body," —and the holy apostle solemnly warns Christians against such things: "Touch not, taste not, handle not—all such things perish with the using." Col. ii. 21—23. They have their origin in what the scriptures term "fleshly wisdom," or the wisdom of this world, which is foolishness with God; it busies itself with adding to the precepts of the gospel, by the doctrines and traditions of men, which never fail to turn them away from the truth, as we may see exemplified in the "holy, catholic, apostolic church of Rome," profanely so called! And, by the way, we may lay this down as a never failing maxim, that wherever we meet with professors of religion refining upon the Gospel rules of holiness, we may be certain to find them neglecting some of the plain commands of Christ and his apostles. These unauthorized practices, of which there are not a few among the Methodists, are justly condemned by all sound Protestants, and it is distressing to see such a man as Dr. Adam Clarke yielding his sanction to them. Thus he writes to his daughter, January 1, 1828.

"Most of our people went to chapel last evening to hold the watch-night: mother was not well enough to watch-in the new year, so I kept watch by myself in the parlour, and was in solemn prayer for you *all*, when the clock struck *twelve*, and for some time after. Even to watch by myself I found to be a good thing; I felt that it might be the last watch-night I might ever celebrate. I remained up till the preacher and our people returned from chapel: I had an excellent fire and a good supper for them; I made them sit down

while I served them myself: they were pleased, and thus we were all pleased."

What a fund of remark would this short paragraph afford, were this the place to engage in it! To pray for his family is no doubt a moral duty, and incumbent on every parent, even as it is the duty of every individual to pray for him or herself. But is it possible that Dr. Clarke could entertain the notion that his engaging in that duty from half-past eleven to half-past twelve on the night of the thirty-first of December, would be more acceptable to God, or render his prayers more available, than if offered up during any other hour of the day or night which occurred in all the intermediate space of the three hundred and sixty-five days that make up the year? One blushes at contemplating the weakness and imperfection of our common nature—"Verily, every man at his best estate is altogether vanity!" What would an apostle say on such a subject? No doubt, what one of them formerly said to the Galatians, ch. iv. 10, 11. "Ye observe days and months and times and years: I am afraid of you, lest I have bestowed on you labour in vain."

About the middle of February, Dr. Clarke began to make preparations for another voyage to Shetland. He did not think he had completed his work in that quarter—some things remained to be done for that interesting people, which he thought no one could do but himself. He readily admitted that the preachers stationed there were faithful and laborious men, and that God had honoured them in their work. Yet still, he could not leave matters wholly in their hands. He had suffered much in his former voyage, both in sailing and travelling in those northern regions; but his solicitude was extreme for the ultimate success of the Mission. He had encouraged the building of numerous chapels—missionaries were multiplied—societies were formed in almost every island, and the object was regarded by him to be one of deep interest. "To establish these societies on their proper foundation; to see that their discipline was fully regarded, and *that all the institutions and regulations of Methodism were properly recognized*," determined Dr. Clarke to pay them a second visit, in order that, as he expressed himself, "in case of his death they might be enabled to go on well

by themselves." The family were averse to his going, but Shetland lay near his heart, and was bound up with the deepest and most affectionate feelings of his nature.

In the month of April he was attacked with a rheumatic fever, which laid him up for several weeks in Bristol, and prevented his paying a visit to Cornwall as he had purposed and promised to do, and it was not until the last day of that month that he was sufficiently recovered to return to town. In the beginning of June he began to put his Shetland project into execution. A small sloop, of seventy tons burden, was engaged for the purpose, and fitted out in the most judicious manner, with every convenience that could be expected from such a vessel. On this occasion he was accompanied by his friends, Everett and Loutit, preachers, Mr. J. Campion, of Whitby, Mr. Read, of Salford, Mr. John Smith, his son-in-law, and his own son Theodoret.

The party went on board the Henry, at the port of Whitby, on the 17th of June, and on the 21st, saw the sun rising between two and three o'clock, with no previous night. Before twelve they descried land, which turned out to be Sumburgh-head, in Shetland. By six o'clock that evening, they landed at Lerwick, having completed the voyage in eighty hours. On the following day, which was the Sabbath, Dr. Clarke preached at ten in the morning, Mr. Loutit at two, P. M., and Mr. Everett at six, all to crowded congregations. The party continued among the Shetlanders from the 21st of June to the 7th of July, during which period of eighteen days, they made excursions to most of this group of islands, preaching as often as they could get a congregation, and dispersing largesses of money and clothing with no slack hand among the poor and wretched inhabitants, all of which was gratefully received. The Doctor records in his Journal, under date of June 24th, "With the simple manners, open unsuspicious countenances, and frankness of these islanders, I am more and more pleased. Here God is performing a great work, the greatest I have ever seen; but it is only yet in its commencement. On examination of the societies, I find that there are in Lerwick four hundred and twenty, in Walls four hundred and fifty-five, North Mavin one hundred and fifteen, Yell two hundred and fifty; besides several in the Fair Isle, and in Foula, to the

amount of two hundred more." Of course these numbers are to be taken as indicative of the amount of individuals in the Methodist Society, as it is called; but it is so loosely expressed as to be capable of another interpretation.

Dr. Clarke manages, in compiling his Journal, to supply his readers with a goodly portion of agreeable information, respecting both the customs and manners of the inhabitants of these islands, the price of provisions, and other interesting particulars. Those who have read Dr. Johnson's Tour to the Hebrides, in company with Mr. Boswell, may possibly recollect the Doctor's pleasant anecdote respecting the boast that was made at one of the islands, of the extraordinary cheapness of provisions in that quarter, in proof of which it was mentioned that several (I think a dozen) eggs might be had for one penny. The Doctor, however, gave a somewhat different interpretation of the matter—the fact proved, said he, "was, not that eggs were *many*, but that pence were *few*." Dr. Clarke illustrates the same point in the following paragraph.

"June 30.—Our business being done in this quarter (Burra Voe, in the island of Yell) I am anxious to sail out, but the wind is right a-head. Several boats are coming along-side with milk, butter, eggs, fish, and fowl. They offered us a young calf for one and six-pence—a hen for four-pence—a cock for two-pence—milk a penny per wine-bottle—eggs two-pence per dozen—piltocks (a fish less than a herring) for a penny per score—beautiful red cock-codlings for a half-penny a-piece. *Money is very scarce!*"—"A poor fisherman is just come along-side, with a halibut, a ling, and a codling: for the halibut, I have given him one shilling and six-pence—all he asks, though the fish weighs *thirty pounds*, and is the finest I have ever seen: and for the young ling and cod I have given him one penny; these three were all caught about half an hour ago. The Shetlander has no ill-luck, who pulls up one and six-pence in one haul, on one hook."

Dr. Clarke's propensity to indulge in self-complacency, is one of the most prominent traits in his character; indications of it meet us at almost every turn. The following is one among a thousand instances in proof of this foible: "While the vessel or boat lay in

Balta Sound, a fine harbour—several gentlemen came on board with kind invitations to go a-shore and lodge. From Mr. T. Edmonston, I received an invitation not only to make his house my home while I continued in the Sound, but also to preach in his house. The latter I most cheerfully embraced and went on shore. When I entered his dining room, he said, 'Sir, in laying this large bible on the table, I casually opened on this place, and laid my finger on this verse: Arise, shine, for thy light is come and the glory of the Lord is risen upon thee,' Isa. lx. i. I said 'it is a good word,' and immediately took it for my text, and preached on it for an hour and a quarter. There were a hundred and fifty persons present, who all heard with deep attention. Mr. Edmonston was himself *amazed to think how a subject could be so treated on so short a notice ! !*" This ebullition of vanity will not bear comment; at any rate I must abstain from it.

" July 4th—My companions and self went all to dine with Mr. T. Edmonston. Never was hospitality more emphatically manifested. The conversation was truly edifying; and by the special wish of the family, I discoursed on the intention of God in the incarnation of His Son, and considered the question, ' Did Jesus die for every man ?' I then *proved* that the benefits of Christ's incarnation must extend to the whole human race; for it was the nature of man that Christ assumed; and the benefits of what he did and suffered in human nature, must extend to all that ever did or can partake of that nature;—that, from the infinite dignity of our Lord's nature [query person ?] there must be an infinite merit in the sufferings which He endured, and the death which He died for man. Of one flesh are formed all the kindreds that dwell upon the earth: He became man, in order to make an atonement for man; and as there is but one nature, so in that one nature He suffered death, the just for the unjust; and consequently He tasted death for every man; and through Him every human soul may be saved; and thus are left without excuse, if they will not come unto Him. that they may have life eternal. ' *Conticuere omnes,*' " says the Doctor; " the company heard with deep attention, and evident interest, my arguments on the subject."

That Dr. Clarke was listened to with fixed attention may be

easily credited, but *that* proves nothing in reference to the truth of the doctrine on which he harangued the audience. The intention of God in the incarnation of his Son—and also of the Son, in laying down his life, are points that can never be satisfactorily made out by any chain of reasoning, however recondite and cogent. We know nothing about the extent of the death of Christ, but what we gather from the Holy Scriptures; and they are far from stating the doctrine in the light that Dr. Clarke does in the foregoing paragraph. One thing is demonstrable at first sight, that if Christ died for every child of Adam, either all must be finally saved, (which is contrary to the express declaration of the word of God, which declares that "broad is the way that leadeth to destruction and *many there be which go in thereat,*") or that such as are saved must owe their salvation to something else than the death of Christ. But here again the Scriptures meet us with the most positive assurances, that all for whom Christ died shall infallibly be brought to glory, John x. 28. ch. xvii, *passim,* Rom. viii. 32, &c. Rev. v. 9. It may be observed that in the above quotation, Dr. Clarke lays much stress upon the fact of Christ's assumption of human nature—a fact which no Christian will dispute; for without it he could not have suffered and died for the redemption of his guilty people—and from hence he proceeds to argue, that as it was the nature of man which Christ sustained, so the benefits of what he did and suffered in human nature, *must extend to all that ever did, or can, partake of that nature!* But this is what logicians call a *non sequitur,* it is a gratuitous assumption; it is more, it is a gross fallacy. According to that hypothesis, Christ took part in flesh and blood no less with the seed of the serpent, than with the children which God gave him to redeem, even "the many sons whom he, as the captain of salvation, finally brings to glory." But if we attend to the Scriptures, we shall find that they are far from countenancing that way of speaking; for, instead of saying that Christ took hold of the whole human race, in contradistinction from fallen angels, the apostle writes thus: "Verily he taketh not hold of angels, but *of the* SEED OF ABRAHAM *he taketh hold.*" Moreover it is evident from the scripture, that Christ died for the sanctification of all those with whom he took part in flesh and blood.

And "as he who sanctifies, and they who are sanctified by his death, are all of one Father, he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren; and again, Behold, I and the children whom God has given me. Forasmuch then as *the children,* (or heirs of salvation, Heb. i. 14.) were partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil," Heb. ii. Now, from all this it is plain, that Christ's brethren, the seed of ABRAHAM, or the many sons he brings to glory, are no other than the children which God gave him—those with whom he took part in flesh and blood—the sheep for whom he laid down his life, and to whom he will certainly give eternal life, for they are the purchase of his death, Rom. viii. 29—32

The inseparable eternal connection, which God himself of his sovereign grace and good pleasure, hath established between Christ and those for whom he was born and died, is set at nought upon Dr. Clarke's hypothesis, as a thing which may be frustrated in reference to many, through some defect in their ability or will; and all this, in order that the stress of our salvation may be laid on a connection we are called to make between Christ and us; and then, the province of what is falsely called GRACE, is to enable us to make this connection. This assisting grace, according to many, is commonly bestowed on those who *ask* it, or are some way desirous of it: while yet to avoid too flatly clashing with the Scriptures, exceptions are allowed. And here take place all the hocus-pocus tricks about grace alternately prompting or seconding our efforts to make this connection, with suitable directions for observing in some corner of our averse will, some hopeful disposition arising to meet that grace, or produced by it. But, alas, how very different is the current language of the bible from all this. Surely those who hold such sentiments must entertain a very defective and superficial view of human depravity and of the nature of conversion, as well as of the greatness of that power that is necessary to effect it; otherwise they could never imagine that any of the fallen race of Adam, if left to the determination of their own will, would ever turn to God. Christ has declared, "no man can come to me,

except the Father who hath sent me, draw him." Conversion is represented as a new creation; and to be the effect of that divine power that raised Christ from the dead; and this divine power is represented as exerted not only in illuminating the understanding, but also in determining the will; for God's people are made willing in a day of divine power: for it is God that worketh in them both to will and to do of his good pleasure. Accordingly the promises of the new covenant or covenant of grace, invariably run in this style; "*I will* and they *shall*." For instance, "A new heart will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."—"They shall all know me from the least to the greatest." These and many other similar passages clearly shew, that God removes the natural aversion of the will, and gives it a prevailing inclination to comply with what he requires; and to suppose that, after all, it remains in a state of indifference, and at full liberty to resist, is a flat contradiction. All the promises respecting the efficacious grace of God in the conversion of sinners are nothing but the revelation of his eternal purpose, which cannot be frustrated. Accordingly the Saviour says, "All that the Father giveth me shall come to me", that is, shall certainly come; but then he shews that they do not thus come of themselves, but by being drawn of the Father: "No man can come unto me, except the Father which hath sent me draw him;" and he further shews that this drawing (which he explains of divine teaching) is effectual. "Every man, therefore, that hath heard, and that hath learned of the Father cometh unto me," John vi. It is easy to enlarge on this subject, were it necessary; but enough has been said to shew how different my views are on this doctrinal point, and I think the scriptures also, from those of Dr. Clarke. His *conditional grace* does not reach the case of fallen sinners, who are utterly unworthy, without strength, and dead in trespasses and sins, but extends only to such as are supposed to qualify themselves for it by performing the condition—consequently it is not that grace which the apostle Paul constantly opposes to our works, and which excludes all boasting on the part of the creature, Rom. xi. 5, 6. Eph. ii. 4, 11. 2 Tim. 1 9. I would apologise for this episode did I not think that it was justified by the importance of the subject discussed. It

is the pivot on which the Arminian system turns, and it is of so peculiar a nature as to affect our views of the character of the Most High, and to spread its influence through every part of the Christian doctrine.

On Lord's day, July 6th, Dr. Clarke was at Northwick,* the farthest town or habitation north, of the British dominions: N. Lat. 61. Here he preached from Job xxii. 21, 22. "Acquaint now thyself with him and be at peace, that thereby good may come unto thee." On this line of latitude, he tells us, there was no other sermon preached on that day, "between this spot and the North Pole. There was a press of people present: but and ben, parlour, kitchen, and barn, which opened into the latter, were full, and many on the outside. I felt great power in explaining, and enforcing the exhortation. I was too much heated to attempt to mount a pony they had brought for that purpose, and consequently I returned on foot over the hills, accompanied by six other people who had come sixteen miles to hear the preaching. I took them on board to dine, and they are just gone off in our boat to regain the shore, most deeply affected. At first they began to sigh heavily—then to weep—then to mourn—and then all burst forth into a most distressing lamentation, sorrowing most under the conviction that they would in all probability see our face no more! This scene was more than I could bear."

It was very natural for the good Doctor to feel a little elation of spirits on reflecting that a kind Providence had for once, conveyed him to the far-famed *Ultima Thulé*, of the ancients, and, at what was formerly regarded as "the world's end," allowed him the gratification of publishing the glad tidings of salvation. It was something for him to converse about as long as he lived. It is, therefore, much easier to find an apology for the complacency in which he indulges on this score, than it is for his conduct in misleading the minds of the poor benighted inhabitants of those islands by his *consecrating* their meeting houses, *dedicating* them to the service,

* Or, *Norwyke*, according to the orthography of Pinkerton's Geography, in which the reader will find an excellent map exhibiting the relative positions of all the places mentioned by Dr. Clarke in his Journals. Vol. 2. 4to. edition.

worship, and glory of the ever blessed Trinity—laying the foundation stone of a building, with all the solemn pomp of a King Solomon, or a Pope, Cardinal, Archbishop, or mitred clergyman of the church of Rome—as though we were still living under the dispensation of types and shadows, or as though there was the least sanctity in brick and mortar, whatever might be the purposes to which it was appropriated. It is really grievous to trace such mummery in the nineteenth century of the Christian era, and much more so to find it countenanced and encouraged by such a man as Adam Clarke!

Dr. Clarke and his companions, after a voyage of six days from the time they sailed from Lerwick, landed at Whitby, on the 22nd of July; four days afterwards he reached London, where he remained two days at the house of his son-in-law, Mr. Smith, of Stoke Newington, and on the 28th arrived at his own house, Haydon Hall, having been absent six weeks.

SECTION XXI.

Retrospect of Dr. Clarke's minor productions, and fugitive pieces.

Having traced the narrative of Dr. Clarke's eventful and laborious life, from his birth to within a few years of his decease, we shall now revert back for the purpose of noticing a little more particularly than has yet been done, such of his published pieces as are upon sale, accompanied with a few miscellaneous observations on their design and tendency. This, however, must be done without regard to the strict chronological order in which they first appeared; for as most of them have gone through several editions, that exact order cannot be easily made out. I begin with—

A Concise View of the Succession of Sacred Literature, in a Chronological arrangement of Authors and their works, from the invention of Alphabetical Characters, to the year of our Lord 1445.

This, which deservedly ranks among the most useful of Dr. Clarke's productions, first made its appearance in the year 1807,

in a duodecimo volume, but brought down the history no further than the year of our Lord 345. He had intended to follow it up with a second volume at an early period, and had made large collections for that purpose; but the multiplicity of his engagements, prevented him from executing his purpose, and after a lapse of more than twenty years, the former edition having been long since exhausted, he recast the whole with many corrections and additions, and re-published it in an octavo volume, announcing at the same time a Continuation of the subject from that period to the time specified, viz. 1445, at which time the art of printing commenced. This second PART, was transferred to the hands of his son, Mr. J. B. B. CLARKE, M. A. a clergyman of the church of England, into whose keeping the Doctor had delivered up all his papers and plans relative to the undertaking, and whom he considered to be "amply qualified to conduct it with credit to himself, and profit to the reader." The second volume has accordingly appeared, since the father's death; but this is not the place for discussing either its merits or defects. Suffice it to say, that a work, enriched by the ample collections and contributions of Dr. Clarke, and placed under the revision of a son of competent learning and talents could scarcely fail of meriting the regards of a discerning public.

In the preface to the first volume, Dr. Clarke informs us that he had two objects in view and by which he was guided in compiling the work. The first was to shew "that, from the time in which it had pleased God to begin to reveal his will to man, there had been such an uninterrupted succession of additional Revelations till the whole of the Sacred Canon was completed; and such constant reference made to this Revelation by learned men (both enemies and friends) in all ages, that it was impossible any part could be lost or any added, without the fact being noticed by some of those who were interested in its destruction or preservation. From this the *antiquity* of the scriptures may be fairly deduced; they are no forgery nor of late date—they can be traced up to the very time and persons of which they treat; and can be proved to be the same now, they were then; and thus the integrity of the Sacred Oracles may be ascertained, as well as their authenticity and antiquity. This forms no mean argument in vindication of the divine authenticity of the

that in a variety of instances, instead of a few meagre dates and a general character of the person, we have a somewhat copious history of him and his writings.

To have enlarged to any considerable extent on the lives and characters of the inspired writers—the prophets, evangelists, and apostles—would, in this volume, have been out of place, seeing it would interfere with his Commentary; but, in his account of the lives and writings of the Fathers of the Christian church, he has been in many instances commendably copious. Among the latter I may particularly recommend to the reader's notice, his account of

CLEMENS ALEXANDRINUS, A. D. 194. The analysis which he has given of this learned writer's work entitled the *Pædagogue,* and also of his *Stromata,* or Miscellanies, cannot fail to interest the reader. The former is a delineation of the Christian life, in which he inveighs against gluttony and luxury, and strongly recommends a vegetable diet. He draws a most odious picture of a glutton, hanging over every dish, peeping into it, and tasting every thing, and cramming his belly like a wallet—recommends one meal a day, or two at the utmost; a breakfast of dry bread without liquids, and a supper in which milk, cheese, honey, olives, &c. may be used. Of wine he recommends a moderate use, and that it be mingled with water, quoting the opinion of Artorius, that no more drink should be taken with food than what is sufficient to moisten it, in order to assist digestion—a regimen strongly recommended by the late Mr. Abernethy. Clement condemns the practice of loud and immoderate laughing; in women it is "the laugh of a harlot—among men, that of a debauchee." He condemns the use of soft and costly beds, advises men to take sleep sparingly, if they wish for long life, and to take light suppers, that the body may be refreshed, and the mind undisturbed by idle visions, and distracting phantasms, &c. He advises that the soul, not the body, should be adorned, and God, the supreme object of beauty, should be contemplated. In his *Stromata,* Clement treats of the utility of philosophy to a Christian—mentions the origin of arts and sciences, and gives a history of philosophy among the Greeks and other nations, and contends that the Hebrews were the fountain whence all these excellencies sprang. He observes that, in speaking concerning

the Teutonic, or ancient German! Conjectures of this kind are as useless as they are endless and uncertain."

Dr. Clarke considers the Decalogue, or two tables of the Law, written by the finger of God himself, about the year of the world 2513, to have been the first exhibition of alphabetical characters; consequently with that he commences his Chronological Succession of Sacred Literature, one thousand four hundred and fifty-one years before the birth of Christ. The different Greek versions of the Holy Scriptures, such as the Septuagint, the version of Aquila, and those of Theodotion and Symmachus, are introduced under those periods in which it is most probable they were made; and of them the information is ample. The Masorites, and the authors of the Mishnah and Talmud are properly noticed, as bearing an unequivocal testimony to the existence and integrity of the Old Testament Scriptures, and serving as connecting links in this great and important chain. Of all these works and authors, Dr. Clarke has distinctly marked the *first* edition—the *best* edition—and the most approved translation of such as have been either in whole or in part rendered into English. To collectors of books, curious persons, and scholars of limited means, this part of the work must prove very acceptable, as tending greatly to facilitate an acquaintance with ecclesiastical antiquity.

The subject of the authenticity of 1 John v. 7., forms a somewhat prominent article in the volume under consideration. Dr. Clarke has not only given a brief statement of the question relative to its authenticity, with an engraved *fac simile* of it and the connecting verses, from the Codex Montfortii, the only authentic MS. which contains the disputed passage; and with this is connected a *fac simile* of the same paragraph as it stands in the Complutensian Polyglott, a work which contains the *first edition* of the Greek Testament ever printed—but in this Review of the subject he controverts an opinion of Professor Michaelis relative to the destruction of the Alcala MSS.—and attributing the date of the Codex Montfortii, to the thirteenth century, and not the fifteenth or sixteenth as Michaelis would have it. "I believe," says Dr. Clarke, "it may be in general said, that, those who have assigned to it the later dates, are such as never thoroughly examined it, and perhaps never saw it. I am

led to form this conclusion from the manner in which they have spoken of it, and from the false and inaccurate representations which have been given of the passage in question. I believe the only true representation of these verses is given for the first time in the annexed plate." Touching the authenticity of this disputed text, Dr. Clarke speaks with less dogmatism in the volume before us, viz. the "Succession of Sacred Literature," than on some other occasions.* In the Preface he thus writes: "If I appear to hesitate on the question of the authority of this disputed passage, I hope none of my readers will suppose this proceeds from any doubt concerning the *truth* of the doctrine contained in it. In this I am bold to say, that, I am as orthodox as either Hilary or Athanasius; though in speaking on this subject, I should prefer the words of Scripture to most of the technical phrases used by these writers, especially the latter. Indeed to me, the true and proper Divinity of our blessed Lord and Saviour Jesus Christ, appears to be essential to the divine authenticity of the New Testament; each inspired writer asserting it in terms most unequivocal. At the same time, I would not have my readers to imagine, that the proofs against the authenticity of this passage are *demonstrative*—to me they are not so; yet they are strongly *presumptive*. Mr. Selden, Father Simon, Mr. Martyn of Utretch, Mr. Emlyn, Mr. Archdeacon Travis, Mr. Professor Porson, Bishop Marsh, and Bishop Burgess, have nearly exhausted the subject on both sides; yet it is but fair to examine what Mr. Butler has said in his Horæ Biblicæ, vol. ii. p. 291, in favour of its authenticity, from the Confession of Faith presented to King Huneric by the Orthodox Bishops, in A. D. 484. Every scholar and christian will feel that his suggestions and arguments are entitled to considerable respect: Mr. Butler, as well as several others [including Mr. Porson] is of opinion that the argument deduced from this *Confession*, has never yet been satisfactorily answered." And after discussing the point at considerable length in his "Succession," the Doctor thus takes his leave of the matter: "See a Defence of the genuineness of this passage, by the present learned Bishop of Salis-

* See *ante*, p. 336.

bury, Dr. Burgess, entitled 'A Vindication of 1 John v. 7, from the objections of M. Griesbach; in which is given a new view of the external evidence, with Greek authorities, for the authenticity of the verse, not hitherto adduced in its defence, octavo, London, 1821.' I think this the ablest defence yet published, of the authenticity of this much disputed text." p. 84.

Referring to the sources of information, and the aids afforded him in the compilation of the volume, our author thus writes: "From Dr. Lardner's Credibility of the Gospel History, I have derived considerable assistance in the latter part of this volume, as also from the 'Bibliotheque portative des Pères de l'Eglise,' of M. Tricalet. Had I known previously to composing my work, the 'Bibliotheques des Auteurs Ecclesiastiques' of the laborious Du Pin, I might have shortened my labour: but this work never fell under my notice, till the whole of my volume (the Preface excepted) was long printed off. I judge it necessary to make this avowal, lest the similarity of our plans should lead any reader to suppose that the latter had borrowed from the former writer."

Apologizing for the circumscribed limits of his publication, the author assures his readers, that, to him, it was far more difficult to contract than it would have been to extend his work; but that he intended it merely to be a manual, not to supersede but strongly to excite to the study of the Ancients, and that he should be sadly disappointed if it produced not that effect on all who are capable of the study. "To those who cannot go to the fountain head, because unacquainted with the original languages, even this concise production will be found sufficient, being at least commensurate to their confined education."

Such is Dr. Clarke's own account of what he intended to achieve in this volume; and no reader who examines it carefully throughout and makes a fair report, will charge him with having fallen short of the mark which he aimed at. The work is replete with interesting information brought down to the level of almost every capacity; and one may justly apply to the learned author what Dr. Johnson said of himself in relation to the Lives of the Poets; "the honest desire of giving useful pleasure led him beyond his intention," so

Bible; and it must afford genuine pleasure to the intelligent reader, to find, that He who at sundry times and in divers manners, spoke in time past unto the Fathers by the Prophets, and has in these last days spoken unto us by his Son, took care that in all collateral and succeeding times, these Revelations of Himself should be acknowledged and witnessed by a great variety of writers in different nations of the earth.

"Secondly, I wished to make my readers, especially those designed for the sacred ministry, and those engaged in it, acquainted with Ecclesiastical antiquity, by not only giving them a view of the successive writers in a chronological series, with an epitome of their lives, drawn from the most authentic sources, but also an account of their works, with a faithful and distinct Analysis of each; so that in a few pages might be seen the substance of immense volumes. The labour that this has occasioned can only be appreciated by those who consider the ponderous volumes of writers in different languages, which in order to compose this work, it was necessary not merely to read in their titles or indexes, but in most cases to examine in every page, that a true synopsis of the author's opinions might be laid before the reader. As proofs of this, I may refer to the articles Justin Martyr—Irenæus—Theophilus—Clemens Alexandrinus—Tertullian—Origen—Gregory Thaumaturgus—Cyprian—Arnobius—Lactantius—Eusebius, and Athanasius."

The work commences with six pages of Introductory Remarks on the Origin of Language, which, with the learned Dr. Hugh Blair, and many others, he conceives to have been communicated to our first parents by divine inspiration, like the gift of tongues to the apostles on the day of Pentecost. What the language first spoken in Paradise was, the Doctor considers to be very uncertain, and that it is impossible to arrive at any satisfactory information on the point. "Some think it must have been the Chinese, because principally composed of monosyllables, forming very simple sounds, which they suppose must have been the grand characteristic of the original language. Some contend for the Hebrew, such as it is found in our Bible; others for the Chaldee, such as that spoken by the father-in-law of Jacob; others give this honour to the Arabic; but Goropius Becanus, and Verstegan, seem fully persuaded, it was

God, we labour under the greatest difficulty, because he is the first and principle of all things, and that in every thing the principle is difficult to be found. How then can He be described who is neither genus nor species, nor difference, nor individual, nor number, nor accident, nor subject, nor parts, nor limits. The character of the true Christian he describes at large by his knowledge of God and sacred things, and his redemption from every irregular passion and appetite, being fully united to God the sovereign good. He shews, however, that he does not live a merely contemplative life, but cultivates his mind in useful literature, and human sciences, which he uses to the honour of God. In their meals he says they sing while drinking to each other, and thus charm their passions while giving thanks to God who provides such abundance for the support of those who trust in him. In conclusion, Clement tells us his own books do not resemble a well planted and correctly arranged garden, where every plant and shrub is placed in the most proper manner to please and delight the eye, but rather a thick and shady mountain, in which the cypress and plane tree, the laurel and ivy, the apple, the olive, and the fig, are indiscriminately mingled together; and from which, materials may be taken by the experienced husbandman to make a beautiful grove, or a pleasant and delightful garden."

In his *Protrepticon*, or Exhortation to the Gentiles, after a masterly exposure of the absurd system of *polytheism*, he thus rallies them—"These are the symbols of your *voluptuousness!* These your insulting *theologies!* These the instructions of your *co-fornicating gods!* Your *Satyrs* and your naked *Nymphs*, and contests of *Buffoons* exposed naked in *your scriptures!* Your ears are *defiled*—your eyes *incontinent*—your look *adulterous*, ye debasers of mankind! devoting to disgrace the first fruits of the divine particle of your fram!"

TERTULLIAN, who flourished about the year 200, Dr. Clarke thus characterizes: "Tertullian is a very difficult author, and this chiefly because of his studious brevity of expression, harsh constructions, and use of words in uncommon meanings. Though he is frequently declamatory, yet the ruggedness of his temper and severity of his disposition, appear constantly in his writings. His impetuosity continually hurrying him from point to point, makes

him very obscure, and prevents all possibility of ornament to his style; he contains more miscellaneous information, and this arrayed in more energetic language, than most, or perhaps any, of the fathers. His words are diamonds, and diamonds too of the *first water*, which have no more polish than is sufficient to shew their excellent quality, and how capable they were of receiving additional splendour from the caustic intellect of their excellent author." He quotes the high encomium which was paid to this illustrious father by Vincentius Lirinensis, a writer of the fifth century, who says, that "Tertullian was among the Latin authors, the most considerable writer of the age in which he lived. For, what, says he, more learned than this man? Who more skilled either in divine or human literature? Truly every branch of philosophy, and every sect of philosophers—the founders and followers of those sects—all their several institutions, with all the variety of history and law—all this huge store of learning he comprised in the capacity of his mind.—So admirable was his satire, and at the same time such was the solidity of his judgment, that he rarely laid seige to any thing but he soon made it to yield, either by the penetration of his wit or the cogency of his reasoning. Nay, where is the man that is possessed of sufficient learning to do justice to *his learning?* His discourses are so thickly strewed with powerful reasons, that those whom he cannot persuade by his eloquence he compels to yield by argument. He has nearly as many sentences as words, and every sentence is sure of victory. The blasphemies of the heretics he overturns by the many and great strokes of his writings, as withso many thunderbolts."

Origen, the "everlasting allegorizer," as he has been called, comes in for a proportionable share of Dr. Clarke's notice. He does ample justice to Origen's learning, and compliments him as "a very excellent Christian and scholar, who, after having suffered much for the testimony of Christ, died a natural death at Tyre, A. D. 255, in the 69th year of his age." After presenting us with a catalogue of his writings both in Greek and Latin, he adds, "Of Origen's allegorical method of interpreting the Scriptures, the whole Christian world has heard. While many have extolled and copied this method, others have spoken with great and deserved severity

against it. Every friend of rational piety and genuine Christianity must lament, that a man of so much learning and unaffected godliness, should have been led even to countenance, much less to recommend, a plan of interpreting the divine oracles, in many respects the most futile, absurd, and dangerous that can possibly be conceived. Let it only once be admitted as the genuine way in which the Old and New Testaments are to be understood, and then every thing certain and solid in religion instantly vanishes: for to allegorizing and spiritualizing neither rules nor limits can be prescribed. Fancy and imagination may sport endlessly in the wildest theories, one man having an equal right to interpret a text according to what he conceives to be its *spiritual meanings* as any other; and though contradictory to their expositions, they both have equal pretensions to credibility, because there are no *data* by which their interpretations can be examined, as each is left to the boundless range of his own fancy. Besides, if it be once granted that the Scriptures are to be interpreted in this way, there can be no certainty that we understand the meaning of a single text, unless God should give a special revelation to fix and determine the sense of that which he had already given. But we have no clue of this kind; consequently on the allegorizing system, VALENTINUS, with his sublime nonsense about *æons* and *pleroma;* ORIGEN with his ingenious *allegories;* KETCH with his dull and stupid *metaphors;* BEHMEN with his unintelligible *theosophy;* and BARON SWEDENBORG with his *internal* and *celestial senses,* and dangerous and indecent *reveries,* may all put in their claims as infallible interpreters of the word of God; while the simple of heart, amid confusion, confounded by confusion, feels his faith a-float upon a mighty ocean, without a star to guide, a compass to direct, or a helm to regulate his course. God certainly never gave a revelation liable to be for ever misunderstood by such extravagant theories and fanciful modes of interpretation."

The sterling good sense which characterizes the foregoing remarks added to their importance, makes it impossible they should be too generally known or too often quoted. Dr. Clarke gives a specimen of the learned father's singular method of allegorizing, as exhibited in his gloss on Exod. i. 15—22, and ii. 1—10, which verses contain

the narrative of the birth of Moses, his being hid three months of his parents through fear of the king's wrath, put in a basket of bulrushes, and set a-float on the River Nile, &c. &c. Now observe what Origen makes of this plain narrative of facts. According to him, Pharaoh king of Egypt is the devil—the male and female children are the animal and rational faculties of the soul. Pharoah, the devil, wishes to destroy all the males, that is, the seeds of rationality and spiritual science, by which the soul may tend to, and seek heavenly things; but he wishes to preserve the females alive, that is, all those animal propensities of man by which he becomes sensual, carnal, and devilish. "Hence" says Origen, "when you see a man living in luxury, banqueting, pleasures, and sensual gratifications, know that the king of Egypt has destroyed all the males, and preserved the females alive. The midwives are the Old and New Testaments; the one is called *Sephora*, which signifies a *spouse* and means that sort of instruction by which the soul is led to soar aloft, and investigate heavenly things. The other is called *Phua*, which signifies ruddy or bashful, and indicates the gospel, which is ruddy with the blood of Christ, spreading the doctrine of his passion over the world. By these two, as midwives, souls are born into the church, and educated in spiritual and evangelical truths. Pharaoh, the devil, wishes to corrupt these midwives, that all the males, the spiritual and heavenly propensities, may be destroyed; and this he endeavours to do by bringing in heresies and corrupt opinions. But 'the midwives feared God, therefore he built them houses,' i. e. the two Testaments teach and inculcate the fear of God, which is the beginning of wisdom, and thus the houses of the church are built in different parts of the world.—By Pharaoh's daughter, the church is to be understood, who leaves the house of her impious and iniquitous father, according to the word of the prophet: 'Hearken, O daughter, and consider, and incline thine ear; forget also thine own people and thy father's house; so shall the king greatly desire thy beauty,' Ps. xlv. 10, 11. thus she obeys the word and comes to the waters to bathe; that is, to the baptismal font, that she may be washed from the stains which she contracted in her father's house. Here she finds Moses in an ark of bulrushes, among the flags, daubed over with pitch; that is, being

filled after baptism with bowels of compassion, Pharoah's daughter, the church, finds Moses, the law, in an ark made of reeds, daubed with pitch and bitumen, deformed and obscured by the absurd and carnal glosses of the Jews, by which all its beauty and elegance had been concealed; and thus it necessarily continued till the church, formed out of, and coming from among the Gentiles, receives Moses, the law, as her own child, which being given into the care of those that are spiritual, they strip it of its carnal glosses, and give it its proper spiritual interpretation; then it acquires strength and excellence, and thus Moses grows up, and becomes, through the means of the Christian church, more respectable even in the sight of the Jews, according to the saying of Moses; 'I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation,' Deut. xxxii. 21. When Moses was grown up he was brought into the palace of Pharaoh's daughter: so when we have cast aside our evil ways and have come to the baptismal waters, we receive Moses, the law, in its true and spiritual meaning, and see no more in it any thing base or vile, every thing being magnificent, elegant, and excellent, and we put it in the palace of our heart, and pray the Lord Jesus that He would reveal and shew unto us more and more how great and sublime Moses is. And this he does by his Holy Spirit, to whomsoever he will. To Him, therefore, be glory and dominion for ever and ever! Amen."

In all this, there may be both ingenuity and piety, but to say it is a piece of ingenious trifling, is to say little of it. Rather let us say that it is extremely reprehensible to treat the pure and holy word of God after this manner. "The prophet that hath a dream let him tell his dream; but he that hath my word, let him speak my word faithfully; for what is the chaff to the wheat, saith the Lord?" Who does not see that upon Origen's method of explaining the scriptures, they may be made to say any thing, or every thing, or nothing, according to the fancy, peculiar creed, or caprice of the interpreter?

Cyprian, bishop of Carthage, A. D. 248, "a name dear to the Catholic church," as Mr. Gibbon expresses it—is another of the fathers, brought prominently forward by Dr. Clarke, in his Success-

lon of sacred literature, He pronounces him one of the most valuable of the Latin fathers; he was full of zeal, yet no enthusiast: his judgment was strong, and his eloquence answered to its strength; he could please with profit, yet rebuke without offence. In his strongest reprobation there is evident kindness, and in his denouncing perdition to sinners, it is clear his only object is to lead them to heaven. His style is pleasing to the ear and persuasive to the mind; it seldom sins against purity of diction, and is full, manly, and chastely ornamental." Cyprian's Works consist of Epistles and Tracts. The former were addressed to various persons and on various subjects; the Tracts too are very miscellaneous; but the whole were translated into English, in one volume folio, by Nathaniel Marshall, LL. B. Lond. 1717.

During the time that Cyprian may be said to have flourished, a terrible plague desolated the Roman Empire, and Africa in particular. Of this tremendous scourge, Cyprian makes mention in one of his epistles, the title of which is "Concerning Mortality." It contains counsels to support the people under this dreadful visitation, shewing "that a Christian is not at all exempt from the common calamities of life any more than the heathen or Pagan; the only difference being, that the Christian has inward help to support him, and hope in his end; he should always be prepared, and thankful for *any* death, and his being carried off by pestilence in the course of God's Providence is not perhaps so glorious as the martyrdom many of them desired, but it is to be endured with equal constancy and joyfulness, as dismissing the righteous from the ruins and tempests and snares of the world and of life, into far more glorious scenes where we can call Paradise our country, and have Patriarchs for our parents: Why then should we not hasten and fly to see this our country, to salute these our parents? There a mighty number of friends await us; a thronging and vast multitude of fathers, brothers, children, long for our arrival, now assured of their own immortality yet still solicitous for our safety."

When the emperor Valerian, who had for some time been favourable to the Christians, became their persecutor, Cyprian was brought before the proconsul Aspasius Paternus, and having confessed himself a Christian, he was banished to Curubis. At this

time great numbers of Christians in the province of Numidia were apprehended, and, together with *nine bishops*, were sent to the mines. Galerius Maximus succeeding Paternus as proconsul of Africa, Cyprian was recalled, and the estate which he had sold for the benefit of the poor was restored to him, probably because the purchaser was dead and had left no heir. This tranquillity however, he did not long enjoy; for he was soon summoned before the proconsul, who informed him that the emperor commanded him to offer sacrifices to the gods. Cyprian promptly replied, "I will not." The proconsul answered—"deliberate." To which Cyprian rejoined, "In so just a cause there is no room for deliberation. Do whatsoever thou art commanded." The proconsul then read the sentence: "Thrascium Cyprianum gladio animadverti placet:" —"It is decreed, that Thrascius Cyprian be beheaded." To which Cyprian made answer "God be praised!" He was then led away to the field of Sexti, and, in presence of a multitude of people, beheaded according to the sentence, September 14th, A. D. 258. I must not omit among these worthies, the celebrated

NOVATIANUS, who flourished, A. D. 251. He first presents himself to our view as an Elder, or Presbyter of the church of Rome, which at this period had become deplorably corrupt in discipline and morals. The divine simplicity of the New Testament worship, as exemplified in all the churches planted by the apostles with Elders and Deacons, had given place to a species of hierarchy, in which the one bishop took precedency of several presbyters, in express violation of the Christian law, Luke xxii. and Matt. xx. But independent of this, the utter disregard of all discipline, was a still greater offence to Novatian and all the better part of the church, who protested against this crying evil, but finding they could get no redress, a schism took place—Novatian and his friends withdrew, and formed themselves into a separate church, and thus became the *first dissenters* of which we have any account in Church History. That the dominant party should abuse them for this, dub them schismatics, and load them with the most opprobrious epithets need not surprise us. Dr. Clarke scruples not to honour the character of Novatian, and declares that the accusation of his enemies should be received with caution. 'The principal heresy laid

to the charge of Novatian," he says, "was, that he refused to admit into the church any who had apostatized in the time of persecution, by offering sacrifice to the gods, &c. But as he and his followers had the name of *Puritans*, a name which does not appear to have been chosen by themselves, but affixed to them by their adversaries, it is likely that their manners were in general simple and holy. Indeed their rigid discipline is no mean proof of this. We well know that those called Pietists in Germany, and Puritans in England, were, in general, in their respective times, among the most religious and holy people in both nations. The Novatians in after times condemned second marriages and held them unlawful: but this was a sentiment of some of the most eminently pious men in the Christian church. As to another charge against them, that they did not pay due reverence to the martyrs, nor allow that there was any virtue in their relics; it must be allowed that, grievous as it may appear in the sight of those who have infected and disgraced the Church of God with superstition and idolatry, it was a decisive mark of the good sense and genuine piety of this people, and must raise them in the estimation of all sober intelligent Christians."

Pamphilus, Presbyter of Cæsarea, lived at the close of the third century, A. D. 294. He was one of the most learned and pious men of his time, and spent his life in acts of the most disinterested benevolence, and was an intimate friend of Eusebius, the ecclesiastical historian. He always kept several copies of the sacred writings by him, some of which were transcribed with the greatest accuracy by his own hand: and these he *lent out* to persons who had a desire to read them, whether men or women; and many copies he also gave away. He erected a library at Cæsarea, which is said to have contained *thirty thousand volumes!* This collection seems to have been made merely for the good of the church, and to lend out to persons religiously disposed. This appears to have been the first Circulating Library of which we have any notice upon record. On such an eminently holy and useful man, the rage of persecution, when once excited, was sure to alight. He was apprehended and brought before the governor Urbanus, who, having tried his knowledge by different questions of rhetoric, philosophy, and polite literature, told him he must sacrifice to the gods. When Pamphilus refused to

obey his orders, he commanded him to be cruelly tortured, after which he was cast into prison, where he lay for nearly two years, and was then put to death. He copied many of Origen's works with his own hand, and in conjunction with his friend Eusebius, wrote an Apology for this great man in six books. Dr. Lardner, on a review of the character of Pamphilus, thus triumphantly interrogates—"Where can such a man as this be found in the heathen world? How rare were such examples under the Mosaic institution, of men who employed their whole time in improving their own minds and serving others without noise and ostentation, and without worldly views, and at last quietly resigned their lives, rather than disown the principles by which they had been hitherto conducted and supported!"

ARNOBIUS, another of the Fathers, who lived A. D. 306, was originally a heathen of Sicca, in Africa, where he taught rhetoric with great reputation; and the celebrated Lactantius is said to have been one of his disciples. He was converted to the faith of Christ in the reign of Dioclesian, and soon afterwards wrote "A Defence of the Christians and their religion, with a Refutation of the worship of idols." In handling this important subject he shews that Christianity teaches men to worship the only living and true God, in such a way as is suitable to his character and perfections,—that our Lord's life was a pattern of true holiness, and his conduct on all occasions, mild, forgiving, patient, amiable, and instructive:—that Christ wrought many miracles, without making use of any external means; without show or ostentation, each of which had the most kind and beneficent tendency—that the Christian religion tends to soften the tempers, rectify the manners, and diffuse the principles of benevolence, peace, and friendship among men: all that cordially believe it are made holy, harmless, and useful; and were it properly credited and embraced, wars and tumults would cease over the whole earth. He shews that the Christian doctrine had diffused itself in the most rapid manner over the whole empire and even beyond it: so that even then, there were Christians in Syria, Persia, Scythia, Africa, Spain, Gaul and elsewhere; hence he argues, that, if the system of its author had not been divine, Christianity could not thus have made its way over the whole world. Moreover, this religion was embraced under the greatest difficulties, discouragements, and persecutions, not only by the poor and illiterate, but by

orators, grammarians, rhetoricians, lawyers, physicians, philosophers, and men of the greatest genius; nor could crucifixions and tortures of various kinds induce even the meanest to forsake it. It would be absurd to suppose, that so many persons of all ranks, should, on a sudden, without the strongest conviction and influence, forsake the religion of their ancestors, and change their former opinions and customs; and especially, when by acting in this way, they exposed themselves to the greatest sufferings, and even to death itself. Finally, he argues, that the testimony of the apostles and first followers of Christ, must be true, since they bore that testimony at the hazard of their lives, when they might, by suppressing it, have lived quietly and peaceably among their neighbours; for it is absurd to suppose that a number of men would agree together to assert that they had seen things which they never saw, and facts which never existed, when by doing so they brought upon themselves enmity and hatred, and became exposed to universal infamy! Had they not possessed the fullest conviction of the truth of the facts testified in the Gospel they could not have been so foolish and brutish as thus to expose themselves to sufferings and death for attesting them.

So far, as respects Arnobius' Apology for the Christians; on which I take leave to remark that he assumes much the same ground and treads in nearly the same steps as Justin Martyr, Tatian, Athenagoras, Minutius Felix, Tertullian, and others had done before him; and the reader who has perused the writings of those venerable fathers, must have perceived how little original matter the moderns have been able to bring forward on what may be termed the *external* evidences of Christianity. This species of proof arising from miracles, the fulfilment of prophecy, the credible testimony of the apostles &c. &c., doubtless has its use; it may stop the mouths of gainsayers, make men attentive to the gospel, and render those who reject it altogether inexcusable. This may be, and no doubt is clearly perceived by men who are no ways influenced by the gospel in their practice, having never discerned the glory, nor felt the power of divine truth; for many such persons have as keen a discernment, and as much thirst for scientific knowledge as other men. But the faith of real Christians—the faith

which accompanies salvation, that works by love and gives the victory over the world, is not begotten by this *extrinsic* evidence, neither is it founded upon it, but on what is called its *internal* evidence, or the light and glory which shines in the Gospel, or divine testimony itself—the character of the blessed God therein made known as the just God and the Saviour; the suitableness of the salvation therein revealed to meet the wants of guilty, perishing sinners, and afford them instant relief on first hearing and knowing the report to be true—the harmony of the divine perfections manifested therein; these things when beheld, and in so far as they are so, effectually change men and conform them to it in heart and life. Surely no one will deny that it is possible for God to reveal his mind and will, and give abundant evidence that it is He that speaks in the revelation itself; nor that it is possible for HIM by means of this revelation, so to form the minds of those whom he would have to understand it, into a correspondence with this truth, causing them to discern this evidence, and so have a true understanding of the truth as it is in Jesus—a doctrine which carries its own most blessed evidence in itself. Thus the apostle thanks God in the behalf of the disciples at Rome, that they who had formerly been the servants of sin, were now delivered into the mould of the gospel, so as to take its impress on their hearts and exhibit it in their lives, Rom. vi. 17, 18. and to the Corinthians he says, "But we all with unveiled face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Lord, the Spirit," 2 Cor. iii. 18. When attempting to form a proper estimate of the value and importance of the gospel, we should be careful not to lose sight of it as furnishing guilty men with a *reason of hope* towards God, such as no other system of religion ever published in the world does—a hope founded on the resurrection of Christ from the dead; and it is much to be regretted that this is so little touched upon in the writings of the fathers

LACTANTIUS has been already mentioned as the pupil of Arnobius, consequently he may be considered as contemporary with him, A. D. 306. He was so eminent for his eloquence that the emperor Dioclesian had him brought to Nicomedia to teach rhetoric; but as the major part of the inhabitants of the country, Asia Minor,

spoke only Greek, Lactantius had but few scholars, which induced him to give up teaching and betake himself to his pen. In his old age he became preceptor to Crispus, the son of Constantine the Great—the unhappy youth whom the emperor, his father, caused to be put to death. Amidst the splendours of a court, Lactantius was distinguished only by his talents and his poverty, and it is stated by Eusebius, in his Chronicle, that he was so poor in this world that he often lacked the necessaries of life! His writings are numerous, and Dr. Clarke has bestowed nearly twenty pages in describing and analyzing them: one of his tracts is entitled, "*De Ira Dei*"; or "Concerning the wrath of God." It is founded on the question—"Is there wrath in God? or, *can God be angry?*" Some of the philosophers of his day maintained that God pays no regard to human actions; others held the opinion that the divine nature was so beneficent that it could not be incensed at the evil actions of men. Lactantius asserts the contrary, which he endeavours to establish by a chain of argumentation. The treatise abounds with just and striking sentiments. but does not well admit of abridgment. His INSTITUTIONS, however, constitute a far more elaborate work, and treat of God, and his Providence, with a Refutation of the Idolatrous worship of the Heathens. Dr. Clarke, after laying before his readers a syllabus of the treatise, adds, "In these institutions, among a great variety of fanciful interpretations of scripture, much credulity, and some wild theories, several weighty and important observations may be found, with much learning, and many curious particulars, no where else to be met with."

We are now arrived at a memorable period in the annals of Ecclesiastical History, namely, the time of the Arian controversy—a subject to which Dr. Clarke has paid no little attention in the volume before us—particularly in the notice of Alexander—Arius—and Athanasius. The first of these renowned characters, viz.

ALEXANDER, was bishop of Alexandria, in Egypt, having succeeded Achillas, in the year 312 or 313. He appears to have been a man of considerable learning and in high reputation among the orthodox divines of his day. He was present at the council of Nice in 325, and died at Alexandria about five months after its close. Arius was one of his presbyters; and history informs us that it was

a discourse which Alexander delivered on the subject of the Trinity, before Arius and some others, which gave birth to those objections on the part of Arius that became the foundation on which the Arian controversy was afterwards built—a controversy that has scarcely ever ceased to disturb the Christian church from that time to the present. As all this mighty flame arose, says Dr. Clarke, from comparatively a very small fire, I shall present the reader with the words of Socrates Scholasticus, who has particularly mentioned the cause and origin of this heresy.

"After Peter, bishop of Alexandria, who suffered martyrdom in the reign of Dioclesian, Achillas succeeded next in that see. After Achillas, came Alexander, who, living in times that were more calm and secure, adorned and set his church in order. Discoursing once, in the presence of his presbyters and the rest of his clergy, too curiously concerning the Holy Trinity, he asserted this point of divinity—'That there was a Unity in the Trinity.' But Arius, one of the presbyters under Alexander, a person of no mean skill in the faculty of reasoning, supposing that the bishop designed to introduce the opinion of Sabellius, the Lybian, (Arius) determining to be perverse and contentious, went over to an opinion diametrically opposite to that of Sabellius, and sharply and conclusively, as he thought, opposed the bishop's assertions, arguing thus: "If the Father BEGOT the Son, he that was begotten hath a beginning of his existence; and hence it is apparent, that there was a time when the Son was not. Hence, this is a necessary consequence, that he derives his existence from nothing." *Socrat: Schol. Hist. Eccles.* l. i. cap. 5. On which Dr. Clarke remarks,

"Socrates does not intimate that this was the opinion of Arius, but that Arius said this was a natural consequence of the opinions which Alexander was delivering concerning the Trinity and the Godhead of Christ. And indeed many who are thoroughly orthodox on this point, and sound in the faith in general, speak of this mystery in a most exceptionable manner; from whose arguments in its favour either Arianism or Sabellianism may be fairly deduced. How few are contented with the account which the Holy Spirit gives of this important doctrine:—'In the beginning was the Word, and the Word was with God—and the Word was God—

and the Word was made flesh, and dwelt among us, full of grace and truth," Joh. i. 14. Alexander wrote, according to Epiphanius, nearly *seventy* epistles, which are all lost, except two, and a very few fragments. One of these is preserved by Socrates, *Hist. Eccles.* lib. 1. cap. 6, and is a refutation of the doctrine said to have been maintained by Arius; but whether he did maintain this doctrine at *first* is a question: that he *afterwards* espoused it, there is little room to doubt; for opposition begets opposition; and bad, dangerous, and anti-scriptural as the doctrine is, I am led rather to ascribe it to Alexander's exceptionable or "too curious" method of interpreting those Scriptures which speak concerning it, than to the heterodoxy of Arius. For my own part, I have no doubt that most of the heresies that have plagued and distracted the Christian world, have arisen from the absurd and exceptionable defences of the truth set up by its sincere, but often mistaken, advocates.

Arius, A. D. 316, is described by Epiphanius, as tall in stature, grave and serious, yet affable and courteous. It is supposed he was born in Lybia, but of his parentage and the place of his nativity we have no account. He possessed considerable learning, and was distinguished by his skill in logic, or the art of disputing, and was not addicted to any outward acts of vice, though he was accused, and perhaps justly, of frequent prevarication; and of swearing to confirm what he did not believe. He very early gained over to his party two or three bishops, seven presbyters, twelve deacons, and seven hundred virgins who had consecrated themselves to God. His heresy seems to consist in this, that he denied the proper divinity of Christ, but allowed him to be the first and highest of all created beings, and next to God; though even in this he does not appear to have been consistent. It would be difficult to ascertain what the opinions of his followers were, as they do not seem to be agreed on the points now generally attributed to them. In almost every council they made an alteration in their creed, which proves they were far from having any settled confession of faith. The death of Arius, according to various ancient writers, was sudden and tragical. Socrates employed a whole chapter in relating the circumstances of his melancholy end. Constantine, the emperor, had sent for him to make a trial of his faith, and asked him whe-

ther he would subscribe the determinations of the Nicene Synod? To this he immediately agreed, and confirmed it by an oath, on the requisition of the emperor. Constantine then sent an order to Alexander to receive Arius again into communion; but no sooner had he taken his departure from the palace, than he was seized with a disorder in his bowels, which issued in a flux of blood, and his bowels gushed out! Of his writings little remains. The confession of faith which he and Euzoius presented to Constantine is preserved by Socrates. Athanasius has preserved two epistles of his —one to Eusebius, bishop of Nicomedia, and another to Alexander, bishop of Alexandria.

Athanasius was born in Alexandria, about the year of our Lord 296, and owed his education chiefly to Alexander, the bishop of that city, of whom mention has been already made, and whom he succeeded in the bishoprick, A. D. 326. He held the episcopate forty-six years, during the whole of which period, he was cruelly persecuted by the Arian party. Through their influence he was deposed in the year 335, and banished by the emperor Constantine to Treves. This emperor falling sick in the year 337, he caused Athanasius to be recalled; but his enemies once more got him deposed, and put Gregory of Cappadocia in his place. He was declared blameless by the council of Rome, A. D. 342, and by that of Sardis in 347, and was restored to his see in 349. On the death of Constantine the Great, he was once more banished by that emperor's son and successor, Constantius, whose creed took the Arian hue, and Athanasius was compelled to hide himself in the desert. About 360 he returned to Alexandria, but was shortly after banished by the emperor Julian. He was recalled by his successor Jovian, and restored to his see; but this sunshine was soon beclouded, for he was banished once more by the emperor Valens, in 367, by whom he was not long after recalled and established in his bishopric, where he died peaceably in the year 373.

Athanasius is considered by many as the most eminent of all the Greek fathers of the primitive Church, and as a polemic he may deservedly rank as such. He was a firm and decided Trinitarian, and of course equally opposed to Arianism, which he strongly and successfully opposed, asserting that those who held it had no right

to the name of Christians, and that the father of it was the devil! What then would he have said to the Socinians of our day? Many of his writings were directed to the purpose of counteracting the influence of that heresy. He takes notice of the continual changes made by the Arians in their religious creed. From the year 335 to 361, they had formed not less than *sixteen* different creeds! To go over his numerous treatises in this place, describing their contents, and estimating their importance, would be tedious and lead to great prolixity, especially as many of them are controversial. I shall therefore dismiss the subject with adducing a short quotation from his *Epistle to Marcellinus* concerning the most profitable method of reading and interpreting the Book of Psalms. "Though every attentive reader," says Athanasius, "may easily discover the unity of the Spirit, in every part of the sacred Writings, yet the *book of Psalms* has an unction peculiar to itself, and which merits the most particular attention. No person can study this book without seeing the passions of his soul represented in their most natural and striking colours, the changes which they produce in the mind, and the infallible rules by which he may regulate his heart and his conduct. Every man reads them as if they were his own words and made for himself; each sings them as if they regarded himself in particular, and none else; in a word, they are received and read by every individual, as if the things they contain were written for himself alone." We must all admit these observations to be strictly just and proper; and the experience of fourteen hundred years has only served to justify, and more fully to illustrate the pious sentiments of this judicious father concerning the value of the Book of Psalms. Dr. Clarke says "the creed commonly attributed to Athanasius is undoubtedly spurious. Dr. Waterland supposes it, without much foundation, to have been made by Hilary, bishop of Arles. The most sincere and conscientious Trinitarians, have not only objected to the strong damnatory clauses contained in this creed, but also against its phraseology, and archbishop Tillotson piously wished that the church were well rid of it!"

But dismissing the Arian controversy, and the three renowned champions engaged in it, there are a few other great names which stand prominently forward on the pages of Ecclesiastical History,

who deserve an incidental mention in this article. The first of these is

Eusebius, Bishop of Cæsarea, A. D. 320; with the exception of Origen, he was the most learned and laborious of all the writers of antiquity. But numerous and multifarious as his writings were, the work by which he is best known, and deservedly esteemed in the present day, is his Ecclesiastical History, in ten books, beginning at the birth of Christ, and coming down to the year 324—the most valuable monument of the primitive church extant. In this work the learned author marks the succession of bishops in the principal cities from the beginning to his own times—he speaks of all the ecclesiastical writers and their works—the different heresies which prevailed in the church—the controversies which arose on either doctrine or discipline—the persecutions which raged, and the martyrs who suffered in different places, with the triumphs of the gospel, &c. &c. This history is peculiarly valuable for the numerous large and interesting extracts made from different works, many of which no longer exist, as well as those made from works which still remain. "Of all Eusebius's Works," says Dr. Lardner, "the Ecclesiastical History is the most valuable; but it seems to me the least accurate of all his large works that are come down to us in any good measure entire. Some faults may be owing to haste, others to defect of critical skill, others to the want of candour and impartiality; for our great author, as well as most other men, had his affections. He was favourable to some things and persons, and prejudiced against others."

Another of the works of Eusebius is entitled the "Evangelical Preparation," in fifteen books, a work of great excellence, and still extant. It is allowed on all hands to be a work of vast erudition. Like the Ecclesiastical History, it is eminently valuable on account of its containing large and important fragments of the works of ancient authors which have long since perished; as also extracts from those which still remain, and which are lasting proofs of their being genuine. In perusing that work one is surprised to notice the prodigious number of heathen philosophers, historians, and theologians, whose opinions Eusebius has crowded together, and with what address he sets every man's sword against his fellow, till

they mutually destroy each other. The grand object of the work is to prove that the Heathens had nothing excellent but what they borrowed from the Jewish writings; and that the Christians had acted the most rational part in rejecting the absurd and contradictory opinions delivered by the Greeks, and receiving those sublime notions of God and his government exhibited in the Jewish Scriptures. He begins with defining the word Ευαγγελιον, which signifies *good news* or *glad tidings*, and produces the principal proofs of the divinity of the Gospel system; dwelling particularly on the accomplishment of the predictions of the ancient Jewish prophets, and of Christ himself, relative to the small beginning, and rapid and extensive progress of the Christian Church. But he does not restrict the proofs of the divine origin of Christianity simply to those. "It has from the beginning been opposed by the malice and influence of men and devils; the most powerful princes have done every thing they possibly could to destroy it from off the face of the earth; but notwithstanding all this, it has not only maintained its ground, but even in the midst of persecutions and indescribable cruelties, it has gained ground and spread itself over the face of the whole earth. But it was not a system of opinions merely that gained ground—it was a system of amelioration both of the minds and morals of the most enlightened, as well as the most barbarous nations. It has substituted the knowledge of the one only true God, in place of the irrational worship of idols, demons, stars, dead men, plants and animals; and with this has introduced a universal reformation of manners; so that all who receive it live pure, harmless, and useful lives; and even simple girls and children have through its influence contemned torments and death, and by their example given more illustrious proofs of the immortality of the soul, than the wisest heathen philosophers have ever done by their best writings."

Having established the truth of the Christian Revelation, he next proceeds to expose the folly and absurdity of the Pagan theology. In order to do this effectually, he cites the most celebrated writers among the Greeks, who have written on the mythology of their respective nations, and gives their own words, frequently at considerable length, and shews how contradictory they are to each other.

He refutes the allegorical theology of certain Pagan philosophers—exposes the oracles, which he shews to be given either by the knavery of men, or the influence of dæmons, who by these means got themselves adored as Gods—proves that Christ came into the world to deliver men from these dæmons, and that their power had been destroyed wherever his worship had been introduced. On this subject he introduces a passage from Porphyry, a noted philosopher, to this effect: "need we be surprised that the city has been afflicted for many years with a variety of diseases, seeing Esculapius and the other gods have abandoned the society of men; for ever since Jesus has been adored, no person has been favoured with their protection." Alluding to the Septuagint version of the Old Testament he has the following remark: "that the providence of God had particularly manifested itself by disposing Ptolomy, king of Egypt, to get a Greek version made of the Jewish law; for by this the minds of the nations were prepared to receive the Gospel of Christ." In the last book, Eusebius undertakes to prove, that the Greeks had all their knowledge of arts and sciences from those very people whom they affected to call "barbarians." His proofs are 1st. The acknowledgment of their own writers: and 2nd. The conformity of the writings of Plato with those of the Hebrew prophets; persons who had lived long before his time, and to whom he was evidently indebted for his correct notions relative to the unity of God—good and evil spirits—the immortality of the soul—the resurrection of the dead—the last judgment, &c. &c.

Having prepared the way by the work now mentioned, Eusebius next published, what he called the "Evangelical Demonstration," in twenty books, the last ten of which are now lost. In this last work he proceeds to shew, why the Christians were not conformed to the ritual of the Mosaic institution, or that they neglected the Jewish ceremonies and mode of worship?

To this he answers, 1. Because that form of worship was never designed for any nation but that of the Jews; and 2. That it would be impossible for any other nation or people to observe such rites and ceremonies as the Jewish law required. 3. That those who did not observe all the punctilios described by the Law, were laid under a curse; for it is written, "Cursed is every one that con-

tinueth not in all things that are written in the book of the Law to do them." Now as among these things, the going up thrice every year to Jerusalem, at the great feasts of passover, pentecost, and tabernacles was included together with the ordinances concerning purifications &c., bringing sacrifices to the temple for transgressions &c., it is evident that these laws could only be made for the Jewish people, and no other nation could be bound to observe their rites and ceremonies, since all the grand acts of their worship must be performed in Jerusalem, and not even an altar was allowed to be built to God out of the land of Israel. Moreover, it is obvious that salvation never could be designed exclusively for the Jews, since multitudes of promises and predictions shewed that God had intended the blessings of the Gospel for *all the nations* of the earth. Christ, therefore, has abolished the law of ceremonies, and given a new law which he engraves on the hearts of his disciples.

On the minor productions of Eusebius, all of which are enumerated and specified by Dr. Clarke, I forbear to enlarge, and take leave of the article with the following short extract. "A new translation of the Ecclesiastical History with the notes of Valerius, Lardner, Jortin and others would be a valuable present both to the religious and literary world. The Evangelical Preparation and Demonstration also deserve well to be put into an English dress."

Cyril, bishop of Jerusalem, was born in the year 315, ordained Presbyter in 344, and bishop in 350. He was accused by Acacius, bishop of Cæsarea, of having disposed of the ornaments and sacred utensils of the church, in consequence of which he was deposed. That he did sell those sacred vessels was not denied; but he did it to support the poor in a time of famine. In 359, he was re-established in his see by the council of Seleucia; but in the following year he was again deposed by the intrigues of Acacius, in a council held at Constantinople. After the death of the emperor Constantius, Julian who succeeded him, having recalled the exiled bishops, Cyril returned to Jerusalem, but was expelled a third time under the Emperior Valens, and was not permitted to return till after the death of that prince, which happened in 378. At length he was finally restored by the council held at Constantinople in 381; and

kept quiet possession of the Episcopal chair till 386, when he died in peace.

In his day, corruption had spread its contaminating influence to a fearful extent, in the Catholic church, of which we need no greater proof than might be extracted from the writings of this father. He wrote eighteen books of Catechetical Discourses, for the use of such as were candidates for baptism, and five others addressed to the *illuminated,* that is, those who had been recently baptized. He exhorts the Catechumens to attend to the instructions about to be delivered—to abandon every sinful way—to receive the Exorcism, the words of which he tells them were drawn from the sacred writings, and the ceremony itself very profitable for the soul. He exhorts them to receive baptism in a becoming manner, of which he gives the following pompous eulogy, styling it, a deliverance from their captivity—the remission and death of sins—the regeneration of the soul—and the ineffable seal of holiness! From all this it must be obvious to all who understand the subject, that at this time, the clergy of the church of Rome confounded the sign with the thing signified in baptism; and so, in a discourse founded on Rom. vi. 3. "Know ye not that as many of us as have been baptized into Christ have put on Christ"—Cyril labours to shew that baptism is of the highest utility and excellence, 1. Because through it the soul becomes the spouse of God.—2. Because through the medium of this water, we receive the grace of the Holy Spirit, by which the soul is washed from all defilement, &c. &c. with much more to the same purpose. "Thus understood," says he, "the effects of baptism are the remission of sins—the effusion of righteousness—final salvation and glory." This is genuine Popery, as will readily be admitted by all who understand the doctrine of Christ and his apostles respecting this gospel ordinance.

As it may amuse the reader to have a further specimen of Cyril's popery, he may take, for that purpose the following extract from one of his Five Mystagogic Catechetical Discourses: he is treating of the holy chrism and confirmation. This rite was administered immediately after baptism, in the following manner: "The *forehead* was first anointed, to signify that the *shame* produced by the sin of

the first man was taken away. Then all the *face;* to shew that, all now with open face beheld as in a glass the glory of the Lord. Then the *ears;* to shew that they are now fit to hear the divine mysteries. Then the *nose;* to shew that they should breathe nothing but the divine odour of Christ. And lastly the *breast;* to intimate that they had now put on righteousness as a breast-plate, and were able to resist all the attacks of the devil. This anointing, says Cyril, renders us worthy to bear the Christian name, and is a preservative to our bodies, and a saving support to our souls.

That the writings of Cyril have been interpolated, and that many things are to be found in them which were unknown to the age in which he lived, is generally admitted among the learned; and Dr. Clarke takes notice of the fact. For, having quoted the foregoing remarks concerning the administration of baptism, and the mummery that followed, together with the ceremonies practised at the celebration of the Lord's Supper, in which the doctrine of transubstantiation is brought prominently forward, the Doctor remarks, "All who have the slightest acquaintance with Ecclesiastical History, will perceive at once that these doctrines and ceremonies are not those of the primitive Apostolic Church, and that these *Mystagogic Catecheses* can scarcely be supposed to be the work of Cyril, nor of any other writer of that time: for although a very general apostacy from simplicity and truth had already begun; yet, several of the doctrines and ceremonies mentioned here, were the productions of a grosser age, in which, show, parade, and a variety of religious mummeries, were substituted for the pure testimony of the blessed Jesus, and his apostles; and for that simplicity, inward purity, and outward holiness, which characterize the spirit and genius of the Gospel of Christ, and his *genuine* disciples. Thanks be to God that, we still have our BIBLES, which are with *us*, the ONLY STANDARD OF TRUTH; and that we are not obliged to take our religious creed from the forged, or spurious writings of uncertain authors, or from the productions of apostate times!"

Who, now, after reading these very just and pertinent observations from the pen of Dr. Clarke, would not expect to find in him a strenuous stickler for the primitive church order, discipline, and

worship—regulating every thing according to the pattern laid down in the Apostolic Churches. This, to be sure, is what consistency would require, and nothing short of it. But, well has the prophet said, "Cease ye from man—for wherein is he to be accounted of!" Had Dr. Clarke acted upon the principles above laid down, he would have opposed the whole system of Methodism, with all its classes and bands, and circuits, and district-meetings, and Annual Conference, as things totally unknown to the New Testament—the pure inventions of John Wesley, and in flat opposition to the appointments of Christ and his Apostles. But this *en passant.*

HILARY, bishop of Poictiers, in Aquitain, a province of France, flourished A. D. 354. He was born in that city, but whether of Heathen or Christian parents, is uncertain. He applied himself from early life to reading and study, and it is said, read the Jewish and Christian Scriptures to much profit, as well as the writings of the heathen philosophers and poets; by which means he acquired an immense stock of knowledge at a very early age. While reading the Old Testament, he was struck with the character of the true God, as therein described, and pursuing his inquiries and examining the evangelists, he was astonished to find in their writings the doctrines of the incarnation and atonement there clearly unfolded. He immediately embraced the Christian faith, and became one of its most faithful, unblamable, and zealous advocates. The people of Poictiers, struck with his extensive knowledge, uncommon eloquence, holy life, and fervent zeal, appointed him their bishop, though as yet in no sacred office; being a married man with a wife and one daughter. In 355, he was present at the council of Milan, and in 356, he opposed Saturninus, the Arian bishop of Arles, who got him banished to Phrygia, where he wrote his twelve books against the Arians. In the fourth year of his exile, he was called to the council of Seleucia, A. D. 359, where he delivered a powerful and eloquent defence of the orthodox doctrine, and detected the artifices of the heretics in so striking a manner, that, to get rid of him, they sent him into France, where he was received with the greatest demonstrations of joy and affection by his flock at Poictiers. He afterwards held several councils for the confirmation of the orthodox faith, and travelled through different parts of Italy,

strengthening the churches. Having gone through much suffering and labour, he ended a holy and useful life at Poictiers, on the 13th of January, 367.

Most of the writings of this father, are pointed against the Arians, and in confirmation of the doctrine of the Trinity. He asserts that the origin of all heresies may be traced to the pride of man, which refuses to submit to the authority of the Sacred Oracles, in which God has revealed the truth. Taking his stand upon Christ's commission to the Apostles, "Go, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit," he treats of the office and dignity of each person distinctly —speaks of the origin of heresies, and particularly of that which opposes the doctrine of the Trinity. He treats those persons with very little ceremony who refuse to receive this doctrine solely because they could not fully comprehend it, though supported by Divine authority while they credited numberless matters relative to themselves, which in their very nature were equally incomprehensible. Hilary produces numerous texts of Scripture, which clearly teach the Godhead of Jesus Christ, and these he explains, and reasons on them; he dwells on the authority and excellence of the Holy Scriptures, compares them to a medicine capable of curing all kinds of diseases—considers those texts on which Sabellius, Ebion, and the Arians found their respective heresies, strips them of their false glosses, and restores them to their proper signification —proves that the Holy Spirit is neither the Father nor the Son, and demonstrates his divine nature and office, with the necessity of his energy and influence as a gift from God for the salvation of the soul.

Dr. Clarke, who is evidently partial to the writings of this orthodox father, has given a copious analysis of them, extending to fourteen pages, which he closes with the following short paragraph: "The works of St. Hilary have never been translated into English. A judicious abridgment of his 'Twelve Books on the Trinity,' might be very useful. It is strange that Dr. Lardner, who was a man of great candour and liberality, should have devoted only *fourteen lines* to this writer and his works!" Perhaps the wonder will cease when we recollect that Dr. Lardner was an Arian, and

that Arianism had rarely a more powerful opponent than Hilary!

On Eusebius, of Vercelli, A.D. 354—Lucifer, of Cagliari, A.D. 354—Eunomius, of Cyzicum, A. D. 360—Damasus, bishop of Rome, A. D. 366—with many others that flourished at this period, I must not enlarge; and shall take leave of this very useful, interesting, and instructive volume, so creditable in all respects to the learning and talents of Dr. Clarke, with a short notice of what he says of

EPIPHANIUS, who flourished about the year 368. He was born in the territory of Eleutheropolis, in Palestine, probably about the year 310, and was devoted to literary and pious studies from his youth. He so well improved his time and talents, that he acquired an accurate knowledge of the Hebrew, Egyptian, Syriac, and Greek languages, and made considerable progress in Latin. When very young he embraced the monastic life, and passed several years in the desert in Egypt. In 367 or 368, he was chosen bishop of Constantia, or Salamis, the metropolis of the island of Cyprus, in which office he continued for thirty-six years. He lived to a very great age, and continued writing till near the time of his death, which happened, A. D. 403. He was in great repute among the most eminent men of his time, for his deep piety, unaffected simplicity of manners, and religious zeal; but he was too credulous, and took a very culpable part in the persecution raised against Chrysostom, bishop of Jerusalem.

Epiphanius was a voluminous writer, but his principal work is the *Pannarium*, or Treatise concerning Heresies, of which he enumerates no less than *eighty*, and refutes the whole of them, *seriatim*. He defines heresy to be "a Sect or Society who have particular religious sentiments which differ from those generally held by other religious people." These eighty heresies, Epiphanius compares to the fourscore *concubines* spoken of, Cant. vi. 8, whose children are not legitimate; and who are widely dissimilar to the true spouse of Christ, the Church, who is styled, ver. 9, the *undefiled dove*, that is but *one*, and not like concubines, who are many, changing their creed, and separating into various divisions. He then concludes this large work with some account of the doctrine and practice of the true Church.

The following reflections of Dr. Clarke, are so truly excellent, and so perfectly in accordance with my own views of the subject, that I have great pleasure in laying them before the reader and pressing them on his attention: "I have no doubt," says the Doctor, "many of those termed *Heretics*, were genuine Orthodox Christians, whose reputation was blackened by those who were supreme in power, and thought themselves, in consequence, infallible in judgment. In every age, the enemy of God and man, endeavoured to sow tares among the wheat—and when he could not adulterate the truth, he corrupted the morals of those who professed it. Hence a laxity of discipline, induced or followed by earthly mindedness, and conformity to the customs and manners of the world, deluged and disgraced the Church. But in all those times of error, seduction, and profligacy, there were not wanting men of clean hands and pure hearts, who rose up, and bore a faithful testimony against such as hold the truth in unrighteousness, boasting of an orthodox creed, while their practices were antichristian and impure. These faithful witnesses were often termed heretics by the reigning party; and by proscriptions or persecutions were either driven into exile, or obliged to separate from the Church. We know how easy it is to brand those with the name of heretics, who separate from a church too profligate in manners, and corrupt in doctrine even to deserve the name of Christian; but because it has the secular power on its side, is authorized to do with the genuine followers of Christ whatever it pleases. Is not the whole system of PROTESTANTISM a heresy in the decrees of the Romish church: and as heretics have they not been proscribed, banished, and burnt alive? Have they not had in the writings of their adversaries, the most absurd doctrines laid to their charge, which they never held and never believed? Let the Protestant reader think of these things, and then enquire how much credit he should attach to the accounts he reads of ancient heresies, whether in Irenæus, Tertullian, Epiphanius, Philaster, or others, where the writings of the accused do not remain to speak for themselves. Montanus, Tertullian, and Tatian, were called heretics;—much of their writings remains; but who can prove them to be heretics, from those writings?"

I now take an adieu of this useful and instructive volume, which,

however, I cannot do without expressing my unfeigned regret on account of an omission which is very observable throughout the whole, and which must greatly diminish its value to the student of Ecclesiastical History. I refer to the little notice which Dr. Clarke has taken in it of the writings of the dissenters from the Catholic church, of whom there were great numbers during the last hundred and fifty years of his narrative—namely, from the period when Novatianus withdrew from all communion with the church of Rome, to the end of the fourth century. He has indeed spoken of Novatian himself—and spoken favourably of him; but there he has stopped. In vain do we explore his pages for any account of the many excellent and learned men who were connected with the Novatianists—the Donatists—and the Ærians, for the space of two hundred years or more. The names of Ascecius—Agelius—Marcian—Sisinnius—Chrysanthus, and many others, who were the lights of the world and the witnesses for God and his truth, are passed over *sub silentio*. That they were not a handful of insignificant Sectarists, may be inferred from what Dr. Lardner says of them—who thus expresses himself: "The pieces written against them by St. Ambrose, Pacian, the anonymous author of the Questions out of the Old and New Testament—the notice taken of them by Basil, and Gregory Nazianzen—the accounts given of them by Socrates and Sozomen in their Ecclesiastical Histories, are proofs of their being numerous, and in most parts of the world in the fourth and fifth centuries. Among the epistles of Isidore of Pelusium, who flourished about the year 412, there are two against the Novatianists. And that they subsisted towards the end of the sixth century, appears from the books of Eulogius, bishop of Alexandria, written about that time." Thus, continues Dr. Lardner, "the vast extent of this sect, is manifest from the names of the authors who have mentioned, or written against them, and from several parts of the Roman empire in which they were found. It is evident, too, that these churches had among them some individuals of note and eminence." The same may also be said concerning the Donatists in Africa, and the Ærians in Armenia, Pontus, Cappadocia, and elsewhere—who, as Mosheim informs us, were all strenuous advocates for primitive Christianity, and

raised their voice like a trumpet against the growing corruption of the Catholic church. It is from regarding them in this estimable point of view that I could have wished Dr. Clarke had paid more attention to them and their writings than he has done, in his succession of Sacred Literature.

A short Account of the Introduction of the Gospel into the British Isles, and the Obligation of Britons to make known its Salvation to every region of the earth; in an Address, delivered in the Chapel, City Road, London, on Thursday evening, December 1, 1814, *at the formation of a Missionary Society, among the people called Methodists, in that city.* London, 1815; pp. 36. 8vo.

The Wesleyan Methodists appear to have been twenty years behind some of the other denominations, in the formation of a Missionary Society; but that circumstance is accounted for by Dr. Clarke, in the pamphlet before us. They had their missions in North America, the West Indies, Nova Scotia, and Newfoundland, for thirty years; but they were under the superintendance of the late Dr. Thomas Coke, and the direction of Conference. While the Docter was living, he took upon himself the work of raising funds to defray the expense attending them; and for that purpose he made collections from house to house; and when the supplies thus raised were found inadequate, the deficiency was made up by an annual collection at their various chapels and congregations.

When Dr. Coke was removed from this sphere of his usefulness, it was found necessary to organize a society to supply his lack of service, the preachers not being able to spare time from their ministerial duties, to go about and solicit subscriptions, in support of the mission. To carry this into effect, a general meeting was held in the metropolis, on the 1st Dec. 1814; on which occasion Dr. Clarke delivered the address which forms the substance of this pamphlet. It contains much interesting information on the subject of the first introduction of the Gospel into the British Isles; and if the narrative be attended with less of certainty and the evidence of facts, than could be wished, we must attribute it to the impossibility of procuring authentic materials of history, and not

to any want of industry or skill on the part of the author. The information supplied by *tradition* is scarcely worth the pains of detailing. The Popish legend concerning Joseph of Arimathea—his miraculous voyage across the English channel, with Philip the Evangelist and eleven disciples, all upon Joseph's shirt—their settlement at Glastonbury, where twelve hides of land were assigned them for support, together with the erection of a chapel of wicker-work, constituting the first church or oratory in Great Britain, are scouted by Dr. Clarke as things "almost incredible."

That the conquests of the Romans were extended in this island, in the apostolic age, we know to be a fact sufficiently ascertained by history; and particularly under the emperor Claudius, who came here in person about A. D. 43, and an ancient inscription has given some learned men cause to believe that the Gospel was first introduced by Pomponia Grecina, wife to Plautius, one of the generals of the Roman emperor. She was a Christian lady, and is supposed to have made the Christian doctrine known to her domestics, and the whole circle of her acquaintance, whilst resident in Britain. Dr. Clarke briefly adverts to the tradition which attributes the evangelizing of the British isles to the apostle Paul—as also to Peter—and to Aristobulus; but lays no stress upon any of them; nor does he treat the romance concerning a British king, Lucius, who, according to Bede, embraced the Christian faith, A. D. 156, with any respect. This he thinks the most uncertain of all the traditions which we have relative to this important event. Dismissing, therefore, all these traditionary tales, he comes to positive testimony, which is incapable of being suspected, and which proves that Christianity had an establishment here, long before the Romish church pretends to have given our countrymen the blessings of the Gospel. He then adduces the testimony of Tertullian, A. D. 160—of Origen, A. D. 220—of Athanasius, A. D. 350—and of Chrysostom, A. D. 400, all of whom speak of the Gospel having found its way into the islands of Britain, prior to their time; and also that there were churches planted and bishops ordained over them. He specifies no less than six councils that were held, from the year 446 to 519, and of English bishops attending the councils of Arles, A. D. 314—Nice, 325—and Rimini,

359, all which go to prove that there was not only Christianity in Britain, at all these early periods, but also that there was a regulated church with its bishops, who were thought of sufficient consequence to be summoned to foreign councils, where matters of vital importance to Christianity were discussed and determined; and all this prior to the arrival of Augustin and his forty monks, who came to convert the Saxons in 597.

The account of Augustin's mission to Britain, at the instance of Pope Gregory the Great, Dr. Clarke extracts from the Saxon homily of Ælfric, which he translates literally; and then adds, that, "allowing this story without abatement, and that the Heathen Saxons had nearly expelled the British Christians, both from the eastern and northern parts of this kingdom; yet, that Christianity had never been extinct in this land, from its earliest introduction, a great number of historical monuments amply prove." The Doctor adds—

"From all that I have said, it will, I hope, fully appear, that we have received our religion from the apostolic times; and most likely by means of apostolic missionaries; for the primitive disciples of our Lord received his command in the most literal sense, 'Go ye into all the world and preach the Gospel to every creature;' and my brethren in the ministry will pardon me if they think I carry things too far, when I say, that it is my conscientious belief, that the same command is still binding on every minister of Christ; and will continue to be so, while there is one district of the globe, however small, unconverted to the Christian faith. And if these things are so, should not every minister of Christ lay this especially to heart, when there is more than half a world, after all that has been done, on which the light of the Gospel of Jesus has not yet shined! And if it be the duty of a preacher to carry the glad tidings of salvation to every part of the habitable globe, it is the duty of the people who know the joyful sound, and walk in the light of God's countenance, to furnish the means whereby the messengers of peace may be supported in their arduous undertaking. It is true that God must open the door of faith to the Heathen; and we should wait till we hear a voice, as in a certain case, saying, 'Come over to Macedonia and help us!' But is not this door

opened in different dark parts of Europe—in Africa—in America, and the almost innumerable islands in that part of the globe? and also in Asia, where either Paganism of the worst species, or oppressive and degrading Mahomedanism, governs more than one fourth of the globe with an absolute and destructive sway. The call from these different regions is not equivocal; it is clear, distinct, and strong. The harvest is plenteous—the labourers have hitherto been but few—too few in so vast a field. However, there have been, and there are now labourers. Neither prejudice nor bigotry can shut *our* eyes against the labours and success of *others.*"

This leads Dr. Clarke to take a rapid glance at the various Missionary Societies that were then in existence and operation, beginning with the *Congregatio de Propaganda Fide,* of the Romish church, founded by Pope Gregory XV. A. D. 1622—then the Danish Society, founded by Frederic IV. A. D. 1705, which he tells us has done wonders in India, by the ministry of several most eminent and truly apostolic men. Next follows the *Unitas Fratrum,* or Moravians, who, considering the smallness of their number, have been unexampled in their missionary exertions, and carried the blessed Gospel of Jesus Christ to some of the most remote and most inhospitable parts of the globe. Of them it has been truly said, they have sent their ministers—

> "To plant the Tree of Life in fields of ice,
> And make it flourish in eternal snow."

And they have succeeded. Greenland, Labrador, and other inhospitable climes, have witnessed their extraordinary labours, trials, and success. These people were at first a handful of persecuted exiles. The Bohemians, who refused to receive the dogmas of the Romish church, were, by continual oppression, and at last, by the unfortunate battle of Prague, nearly reduced to ruin. A little after the beginning of the 18th century, God raised up a man of the name of Christian David, of Marquesate, in Moravia, who became the instrument of reviving pure religion among them. This man applied to Count Zinzendorf for an asylum on his estates in Upper Lusatia. This being granted, he and two families, in all eleven persons, went thither in 1722, and settled in that place which is

now called Hernhuth. David, returning to Moravia, persuaded some hundreds more of his persecuted brethren to follow his example. They did so. The pleasure of the Lord prospered in their hands, and the man who had granted them an asylum, became in the order of God their bishop.

"It is worthy of remark, that such was the zeal of this people for the conversion of the Heathen, that when they were only about 600 in number, they sent missionaries to the island of St. Thomas —to Santa Cruz—Surinam—Berbice—the Indians in North America—the Negroes in South Carolina—to Lapland—Tartary—Algiers—Guinea—the Cape of Good Hope—and the island of Ceylon!"

After some further interesting particulars respecting the Moravian mission, Dr. Clarke mentions the Dutch Missionary Society; and also a Swedish Society, who have sent missionaries to Lapland. He then comes nearer home, and specifies the Edinburgh Missionary Society, which has established missions among the Susoos in Africa, and through the labours of the late learned and pious Mr. Brunton and others, translated and issued the New Testament in the *Tartaric* language from Karass, at the foot of Mount Caucasus, which has been read by many demi-Heathens and Mahomedans; and we may confidently believe, that God's word cannot be read without profit.

He mentions the London Missionary Society, which had sent out Dr. Vanderkemp to carry the glad tidings of Salvation among the Hottentots in Caffraria, and passes a handsome eulogium on his memory. Also Dr. Morrison's mission to China, and his labours in printing the New Testament in the Chinese language; but, what is remarkable, Dr. Clarke never once alludes to their missions to the Sandwich Islands, which had then been at least fifteen years in existence, and had made noise enough to be heard "from Britain to Japan!" Are we to understand by this silence that the Doctor did not think so highly of this *splendid* mission as some others did?

Of the Baptist mission to India, Dr. Clarke thus records his opinion. "The translating of the Scriptures into the different languages of Asia, has been carried to an unprecedented extent by

Messrs. Carey, Marshman, and Ward, Baptist Missionaries at Serampore; men whose names should not be mentioned without honour—who have done, and are doing, more for the propagation of the Gospel of Christ, by their various translations, than has been done, by any class of men, or in any country, since the foundation of Christianity. They are not only missionaries, and successful missionaries themselves; but by their translations into different languages, of which they have now *twenty one* either in hand, in the press, or in circulation; they are successful *pioneers*, to open the way of missionaries in general, to all the nations of India and China. Not only Dr. Marshman's translation of the whole bible into Chinese, which I understand is nearly completed; but his extraordinary invention of moveable metal types for that language, will, with comparatively little cost and trouble, multiply copies of the sacred writings in tens of thousands, to be dispersed in that vast empire."

After a brief notice of the Church Missionary Society—then in its infancy—Dr. Clarke winds up his address with a pungent appeal to his brethren of the Methodist persuasion, inviting them to come forwards, and assist the righteous and holy cause by liberal contributions; and nobly indeed have they responded to his call. In the comparatively short period of about eighteen years, their missionary fund has gone on rapidly and annually increasing, till it now exceeds *Forty thousand pounds a year*—surpassing in amount every other Missionary Society, that of the Church of England alone excepted!

"Let the rich and the poor come forward," says the Doctor, "in this great and important work: the pence of the multitude of the pious poor will produce funds to carry on the greatest designs. God will sanctify what you give, and put his blessing on what remains; and you will have the consolation to reflect that you have contributed your part, through these your proxies, to publish the Gospel of Christ to nations whom you can never see, and to tribes, of whose names you have never heard. Your support of the Gospel has been hitherto, in a great measure, confined to *yourselves;* by coming heartily forward in support of this glorious missionary work, you will now especially benefit *others;* and thus give proof

of your obedience to the command of Christ—ye shall love your neighbour as yourselves."

Referring, probably, to his being appointed to the Norman isles, at an early period of his ministry, and to the shameful manner in which he was treated in Jersey, as formerly mentioned,* Dr. Clarke says—"Those sent to America excepted, I myself was one of the first Methodist missionaries. I have also laboured and suffered—with what weakness and success are known to Him who is peculiarly the God of missionaries. I know the heart of a missionary, and his labours; and I know what it is to be from under the immediate protection of BRITISH LAWS."

The Address thus closes: "Time is flying—God is working—the shaken and sifted nations are settling into peace—the word of the Lord is going forward to prepare the way of the messengers, for its application to the hearts of them who are receiving it. The British and Foreign Bible Society, an institution the most wonderful and most beneficial the Christian world ever saw, is multiplying bibles by *millions;* partly by printing them in this country, and partly by large pecuniary grants for the establishment of BIBLE SOCIETIES, for translating, printing, and circulating the Scriptures, through Europe, Asia, and America. Never did such a multitude of energies and facilities combine for the universal diffusion of the Gospel! We have long prayed, '*Thy kingdom come,*' and God is, in the most remarkable manner, answering this prayer. Those who do not now come forward to the help of the Lord against the mighty, must expect a worse than the curse of Meroz; and those who come forward may scripturally expect that the blessing of those who were ready to perish shall come on *them.* Your work and your duty are before you: may God dispose your hearts to act according to his will. Amen."

The Christian Prophet and his Work: a Discourse on 1 *Cor.* XIV. 3. *Second Edition.* London, 1800: 8vo. pp. 30.

The text on which this Discourse is founded reads thus: "He who prophesieth, speaketh unto men to edification, and to exhorta-

* See Section VIII. p. 148, *et seq.*

tion, and to comfort;" and the Doctor dedicates it "To all the *Ministers* of the everlasting Gospel, who conscientiously endeavour to speak to men, to edification and exhortation, and comfort; especially to those among the people called Methodists."

The pamphlet derives its principal claim to notice, on account of the striking proof it exhibits of the author's total unacquaintedness with the constitution and order of the apostolic churches; and, in a word, how little he knew, with all his learning, about the nature of Christ's kingdom in the world. Several pages are devoted in the outset to the purpose of defining the import of the word "PROPHET," or *he who prophesieth*, as it occurs throughout the chapter. The Doctor convincingly shows that it does *not* mean one who foretells future events. He goes to the Pentateuch and finds the term first applied to the patriarch Abraham, Gen. xx. 7, "He is *a prophet* and will pray for thee." Now in the common acceptation of the term, says Dr. Clarke, it is certain that Abraham was no prophet. The word is here used evidently to denote a man of prayer—"one who had great influence with the God he worshipped, and whose *intercessions* were available in behalf of others," —and in this sense the Hebrew term *Rabi*, is used in several places in the Old Testament.

He then proceeds to examine the application of the term to Saul, 1 Sam. x. 9—13; and chap. xix. 20—24. Here, he says, "it can mean no more than prayer and supplication to God, accompanied probably with edifying hymns of praise and thanksgiving." And so when the question was put, "Is Saul also among the prophets?" it is the same as saying in modern language, "Can this man pray or preach?" And here the learned Doctor imagines he has found the true import of the word "prophet," as used by the apostle in the chapter from which his text is taken, viz. 1 Cor. xiv. "The word prophet in the text," says he, "means not only one, who, according to the original import of the term is an *intercessor*, or a *man* of prayer, which is an essential characteristic of every minister of the Gospel, but it means also, one who *teaches others* the great and glorious science of salvation, and instructs men in their religious obligations to God, and in their duty to their neighbour and to themselves. And this is, undoubtedly, the sense

in which St. Paul uses it here."* In perfect consistency with this view of the matter, the whole of the Doctor's Discourse is addressed to persons who are *preachers* by office, and to them it is dedicated. But that he has taken up an entirely wrong view of the matter and is perverting the apostle's meaning may be easily shown by applying his notion of the word prophet to the 31st verse of the chapter, which runs thus: "Ye may all *prophesy*, one by one, that all may learn and all may be comforted." Are we then to understand the inspired apostle as teaching the whole church of the Corinthians, that they may all be *preachers* and teachers? So, indeed, it must be, according to Dr. Clarke, but that man must be very ignorant of the apostolic writings, who can suppose he intended to inculcate any such doctrine. In all his writings we find him insisting on the distinction between *Teachers* and *taught*, Gal. vi. 6.—*Rulers* and *ruled*, Heb. xiii. 17.—*Shepherds* and the *flock*, Acts xx. 28. Elders, presbyters, bishops, or overseers, and the brethren among whom they laboured in the word and doctrine, exercising the office of under-shepherds, and serving them in the Gospel of Jesus Christ —watching for their souls as those that must give account to the chief shepherd at his appearing and kingdom. Into this important subject, so essential to every scribe that is well instructed into the mysteries of the kingdom of Heaven, Dr. Clarke never seems to have entered—for what indeed has Methodism to do with it? The things are as opposite as the two poles; and in proportion as the mind is enlightened into the nature of Christ's kingdom, must the economy of Methodism sink in its estimation.

As this is a subject of great importance in the religion of Christ, but one that is in a great measure lost sight of by the Methodists, both preachers and people, I shall take leave to introduce an extract from a late author, who has handled the subject with a becoming deference to the word of God, hoping that it may be useful to some readers in drawing their attention to what the Spirit saith unto the churches.

Christ hath bestowed a variety of *gifts* upon his Church, and from hence arise a number of corresponding duties. The apostle observes that "the body is not one member, but many. If the

* Discourse, p. 11, 12.

whole body were an eye, where were the hearing?—if the whole were hearing, where were the smelling?—and if they were all one member, where were the body?" It is not the *number*, but *diversity* of members with their different offices, that is here intended, without which the natural body would be imperfect. In like manner the Church of Christ would not be a complete organized body without a diversity of gifts and offices. If the whole had but one kind of gift, however excellent, it could no more answer all the needful purposes of a church, than an eye or an ear those of the natural body. But Christ, by his Spirit, hath conferred a variety of gifts upon his Church (1 Cor. xii, 14, 17, 19), dividing to every man severally as he will; and as the manifestation of the Spirit is given to every man, not for his own private advantage, or to gratify his pride, but to profit the body withal; so every one, according to the nature and measure of his gift, should act his part in the body for the good of the whole. "Having, therefore, gifts differing," says the apostle, "according to the grace that is given to us, whether prophesy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministring; or he that teacheth on teaching; or he that exhorteth on exhortation; he that giveth, let him do it with simplicity (or liberality); he that ruleth with diligence; he that showeth mercy with cheerfulness," Rom. xii. 6—9 "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister (deaconize), let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ." 1 Pet. iv. 10, 11.

These exhortations are no doubt addressed in the first place to office-bearers, who are enjoined to take heed unto themselves and to all the flock over which they are made overseers; to feed the Church of God, which he hath purchased with his own blood; to preach the word; to be instant in season, out of season; to "reprove, rebuke, exhort, with all long-suffering and doctrine," 2 Tim. iv. 2. These are pastoral duties which they owe the flock committed to their charge. On the other hand, the flock in relation to them are exhorted, "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give

account, that they may do it with joy and not with grief; for that is unprofitable for you," Heb. xiii. 17. "And we beseech you, brethren, to know them who labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." 1 Thess. v. 12, 13.

"But whilst we give all that place which the word of God requires to the gifts and office of pastors, we must not imagine that all the gifts needful for edifying the body are confined to them. Christ hath distributed a variety of gifts in different measures among all the members, and all of them are useful in their place; so that 'the eye cannot say unto the hand, I have no need of thee; nor, again, the head to the feet, I have no need of you,' 1 Cor. xii. 21. All, indeed, are not rulers, yet all have their part in the discipline of the Church, and nothing can be concluded without their unanimous concurrence. All are not teachers by office, yet all are enjoined to teach, exhort, warn, and admonish one another, that speaking the truth in love, they may grow up into him in all things who is the head, even Christ.—All are not overseers by office, yet all are commanded to 'look diligently, lest any man fail of the grace of God.' It is evident, therefore, that all the members have a mutual charge one of another, and that the body *edifies itself in love*, when every one in his proper place acts his part according to the measure of the gift bestowed. In order to this, they have much need to attend to the exhortation, 'Let all things be done to edifying,'—'Let nothing be done through strife or vain glory.' 'I say to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith,' Rom. xii. 3. Such as are possessed of superior gifts must not value themselves on that account, nor despise their brethren whose talents are inferior; nor must the latter envy the former, or aspire after places or functions in the body, for which they are no way fitted: but every one ought to keep his place, and exercise his particular gift, with humility and love, for the good of the whole."*

* See Christ's Commission to his Apostles illustrated, by Archd. M'Lean, pp. 250—254.

Now this is the system of things, to which the chapter, 1 Cor. xiv. appertains, and aside from which it is utterly impossible for the wit of man to give any clear and consistent interpretation of its scope, design, and meaning. Upon the principles of the Methodist economy, the whole is an enigma, a riddle, a piece of confusion. Accordingly, we find Dr. Clarke, in his commentary on the chapter, candidly acknowledging "*this chapter is crowded with difficulties!*" and no doubt it is upon his scheme of things. To help him in surmounting these difficulties, he has called in the aid of Dr. Lightfoot, who "supposes that by the *unknown tongue* the Hebrew is meant, and that God restored the true knowledge of this language when he gave the Apostles the gift of tongues! As the Scriptures of the Old Testament were contained in this language, and it has beauties, energies, and depths in it which no verbal translation can reach, it was necessary, for the proper elucidation of the prophecies concerning the Messiah, and the establishment of the Christian religion, that the full meaning of the words of this sacred language should be properly understood. And it is *possible* [no doubt many things are possible!] that the Hebrew Scriptures were *sometimes* read in the Christian congregations as they were in the Jewish synagogues; and if the person who read and understood them had not the power and faculty of explaining them to others, in vain did he read and understand them himself." This is the key furnished by the very learned Dr. Lightfoot, "whose mode of reconciling these difficulties," says Dr. Clarke, "is the most likely I have met with!!" Who that calmly surveys this can forbear exclaiming with the Apostle on another occasion, "Where is the wise? where is the scribe? where is the disputer of this world?" It is written, "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." I shall take leave of the subject of New Testament *prophesying*, or the duty of Christian brethren speaking to one another "unto edification, and exhortation, and comfort," by adducing an extract from the writings of the celebrated Dr. John Owen. The reader will find it in his Exposition of the Epistle to the Hebrews, ch. iii. 13. Thus he writes:

"The Apostle having declared to the Hebrews the pernicious consequence of departing from God, through the deceitfulness of

sin, and the danger that professors are in of so doing, singles out the duty of MUTUAL EXHORTATION, as a signal means of preventing it. And, as great weight is hereby laid upon it, so great honour is done unto it. There are many practical duties which are neglected because they are not understood; and they are not understood because they are supposed to have no difficulty in them, but to lie open to every careless enquiry. High notions, curious speculations, and knotty controversies, are thought to deserve men's utmost diligence in their search and examination; but, as for those practical duties, it is taken for granted that they are well enough understood, if they were but practised accordingly. And yet it will be found that the great wisdom of faith consists in a spiritual acquaintance with the true nature of these duties, which are therefore practically neglected because they are not doctrinally understood. The duty of exhortation is incumbent on some by virtue of their office, and on others by virtue of special love. Ministers of the Gospel have a special call to this duty of constant exhortation, that is, of persuading the souls of men to constancy and growth in faith and obedience; to watchfulness and diligence against the deceitfulness of sin, deducing their motives and arguments from the word of God, in the name and authority of Christ; and attention to it is the most important part of their ministerial office: but this ministerial work is not that which the Apostle has in view in Heb. iii. 13; for, There is a duty in reference to exhortation which is mutual among believers, founded in their common interest, and proceeding from special love. And it is this special love which distinguishes it from another duty of the same general nature which we owe unto all mankind; for the eternal law of nature binds us to love our neighbours as ourselves. But the duty here intended, is confined to those who are brethren in the same fellowship of professing the Gospel, and proceeds from that mutual love which is wrought in them by the Spirit of Christ, and required of them by the law of Christ.

"In order to perform this duty aright, it is necessary that those who undertake it, should be actuated by a special concern for the persons with whom, and the things about which, they treat in their exhortations. The duty will not admit of any pragmatical curiosity

leading men to interpose in matters with which they are no way concerned. "Knowing the terrors of the Lord," says the Apostle, "we persuade men," 2 Cor. v. 11. The reason why we exhort or persuade men to their duty is, because of our compassion towards them, knowing, as we do, the terrors of the Lord, and how fearful a thing it is to fall into his hands. If men do not find themselves really concerned about the glory of God, and their hearts touched with compassion towards the souls of men, whether they be in office in the Church or not, it will be their wisdom to abstain from the duty, as being a thing which they are no way qualified to discharge. Wisdom, understanding, and ability, are also requisite to the proper discharge of the duty; for there is nothing that may not be spoiled in the manner of its performance. If men have not a sound judgment of the understanding of the matter about which this mutual exhortation is to be exercised, and the way in which it is to be managed, they would do well to resign it to those who are better furnished with the tongue of the learned, and who know to speak a word in season. The Apostle speaks of the generality of Christians, in those primitive times, as being so "filled with knowledge, that they were able to admonish one another," Rom. xv. 14. Those who undertake this duty must be sure that they have a word of truth for their warrant, that those who are exhorted may hear Christ speaking in it; for whatever influence other words or reasonings may have on their affections, their consciences will be unconcerned about them. The duty should also be performed with good and comfortable words—words of consolation and encouragement—for the original term signifies to comfort as well as exhort. Harsh, morose, severe expressions, are exceedingly unsuitable to this duty: they should be such as wisdom deduces from love, care, tenderness, compassion, and other similar kind affections. These open the heart and soften it, and greatly facilitate the entrance into it of the things insisted on. Add to which, that especial care should be taken to afford a suitable example in the walk and conversation of the person who exhorts; for if the contrary be observed, it will quickly frustrate the weightiest language that looks another way. Exhortation is nothing but an encouragement given to others to walk with us in the ways of God and the

Gospel. "Be ye followers of me," saith Paul, "even as I am of Christ."

Were it not that these remarks are so much extended, I should be disposed now to show, that, though it be quite impracticable to attempt to carry out this duty either in the Methodist congregations, or the generality of dissenting churches, gathered upon the *one man system;* yet, nothing is more capable of proof, than that in all the primitive apostolic churches, ample scope was afforded for private gifted brethren, speaking during the public worship on the Lord's day—"to edification, and exhortation, and comfort," in perfect consistency with the entire scope of the whole chapter, 1 Cor. xiv., though Dr. Clarke has found so much difficulty in making out how this could be effected. But, as Dr. Owen has well and truly said, "the Churches of the saints are suffering under the confusion of a fatal apostacy, from which God in his good time will deliver them."

The Love of God to a Lost World, demonstrated by the Incarnation and Death of Christ; a Discourse on John iii. 16. *Second edition.* London, 1819: 8vo, pp. 48.

This is one of Dr. Clarke's most *doctrinal* pieces; and, as the intelligent reader will instantly perceive, the subject of it leads to a discussion of the radical points at issue between the Arminians and the Calvinists. It is an elaborate production, marked by considerable learning and ingenuity, but by no means decisive, and for this reason, that while it powerfully advocates the doctrine of the Divine benevolence and philanthropy, it leaves unnoticed all the texts of Scripture, and all the arguments founded upon them, which go to show a limited design in the death of Christ.

In the outset, the learned author collects into one point of view the various acceptations in which the Greek term ὁ κοσμος, the WORLD, occurs in Scripture, viz. the whole mundane fabric, or system of the universe—the habitable globe—worldly possessions—the land of Canaan, Rom. iv. 13 (!)—the inhabitants of that country, viz. *the Jews*—the elements of Judaism, or the types, shadows, and ceremonies of their religion—the Gentiles, or nations of the

earth—the disobedient and unbelieving part of mankind—and lastly, all the inhabitants of the earth, all nations, classes, and kindreds of mankind, the whole human race; which is the sense in which he understands the Lord Jesus Christ to use the term in his text.

"God so loved τον κοσμον, *the world,* the whole human race, that he gave his only begotten Son, &c. For God sent not his Son into *the world* to condemn the WORLD; *but that the* WORLD, *through Him, might be saved.* And again, chap. vi. 33, *The bread of God is he who cometh down from heaven, and giveth life unto the* WORLD, i. e. as God has made a *plentiful provision* by the *manna* from heaven, for all the *Israelites* in the wilderness; and by the *productions of the earth,* for the nourishment and support of *all human beings;* so, by the incarnation and death of his Son Jesus Christ, He has made a full, perfect, and sufficient atonement, sacrifice, and oblation, for the *sins of the whole world,* and for the salvation of *all men:* see also chap. xiv. 31, and xvii. 24. The same apostle uses the term in the same sense, 1 Epist. ii. 2. *He is the propitiation,* Ιλασμος, *the atoning sacrifice, for our sins,* apostles and believing Jews; *and not for ours only, but also* περι ὁλου του κοσμου, *for the whole of the world,* Gentiles as well as Jews; *all the descendants of Adam.* Where, let it be observed, that the apostle does not say that He died for any *select part* of the inhabitants of the earth, or for *some out of every nation, tribe, and kindred,* but *for* ALL MANKIND: and the attempt to limit the meaning of the expression here, or that in the Text, is a violent outrage against the plain grammatical meaning of God's word, and the infinite benevolence of His nature. In short, the assertion in the Text is the same, in spirit and design, with this most solemn declaration—*Say unto them,* As *I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live,* Ezek. xxxiii. 11. And with the following, *This is good and acceptable in the sight of God our Saviour, who will have* ALL MEN TO BE SAVED, *and come unto the knowledge of the truth,* 1 Tim. ii. 3, 4. And, *He is the* SAVIOUR *of* ALL MEN, *specially of those who believe,* 1 Tim. iv. 10, for *he gave his* LIFE *a* RANSOM *for* ALL, Ib. ii. 6, and therefore He is the one or only *Mediator* between GOD and *men,* ver. 5; the two

grand parties in this business, the *Offended* and the *offenders*, the *Judge* and the *criminals*."

I do not stop to point out the misapplication of many of the texts of Scripture here adduced, but proceed to remark that the Doctor enters his protest against the notion of an "elect world," and is very confident that "neither the *term* nor the *thing* is to be found in the oracles of God." Others, however, are more dispassionate, or keen sighted, and can find that as Satan has *his* world, yea, his whole world, of which he is the god and prince, Eph. ii. 2, 1 Joh. v. 19; so Christ also has *his* world, to whom he gives life eternal, Joh. vi. 33; yea, his *whole* world, or "church whom he purchased with his blood," and brought them to God, by paying the ransom price of their redemption, Acts xx. 28, Ps. xxii. 27. But not to dwell on this, nor on the Doctor's caricature of the sentiment which he opposes, and loads with appalling consequences—he proceeds to give a scriptural statement of the fall of our first parents, whereby human nature became corrupted at the fountain head, and all their posterity became partakers of the contagion, so as to need the interposition of a Saviour. He tells us "that experience confirms the great but tremendous truth, that all mankind are fallen from the image of God; and, further, that man has naturally *a propensity to do evil and none to do good;* yea, to do evil when it is most demonstrably to his own hurt; that the great principles of *self-love* and *self-interest* weigh nothing against the sinful propensities of his mind; that he is continually and confessedly running to his own ruin; and has of himself no power nor influence by which he can correct, restrain, or destroy, the viciousness of his own nature. In short, that he *lieth in the wicked one,* with an unavailing *wish,* yet without any efficient power to rise. Understanding, judgment, and reason, those so much boasted, strong, and commanding powers of the soul, which should regulate all the inferior faculties, are themselves so fallen, enfeebled, and darkened, and corrupted, as to spiritual good, that they *see* not how to *command,* and *feel* not how to *perform;* there is therefore no hope that the man can raise himself from his fall, and replace himself in a state of moral rectitude; for the very principles by which he should rise, are themselves equally fallen with all the rest. *Wishing*

and *willing* are all that he can exercise; but these, through want of *moral energy*, are totally inefficient: God has inspired him with a desire to be saved; and this alone places him in a salvable state. There is, therefore, in the human soul no *self-reviviscent power;* no innate principle which may develope itself, expand and arise; all is infirm: all is wretched, diseased, and helpless. This view of the wretched state of mankind led one of the primitive fathers to consider the whole human race as one great diseased man, lying helpless, stretched out over the whole inhabited globe, from east to west, from north to south, to heal whom the Omnipotent Physician descended from Heaven."

Now this is precisely the view which the Calvinists take of mankind universally in their fallen state; and on this head Dr. Clarke may be regarded as perfectly orthodox. But if such be their real condition by nature and practice, it becomes an interesting consideration, how, or by what means are any of our guilty race raised up from the ruins of the fall, quickened from a death in trespasses and sins, made alive to God here, and ultimately brought to glory?

To this question Dr. Clarke replies, that it is through the infinite love and innate goodness of God, who has provided for the rescue and salvation of the world, by giving his only begotten Son to die for it:—"*God so loved the world.*" The love of God, then, was the spring and source of human redemption—and there it must originate, or nowhere. But how could this love be moved towards man? Love is composed of desire and esteem; *desire* to possess, on account of the beauty or amiableness of the object; *esteem* for the person, on account of mental excellence. But what was there in man, of beauty, amiableness, or excellence, to excite the divine regards, or draw forth the love of God towards him? For *what* could he *desire* him? For *what* could he *esteem* him? Here Dr. Clarke finds a difficulty, which no kind of assertions can solve. On this enquiry the infinite disparity between God and man will ever present itself to the view—the perfections and independence of the Creator, and the worthlessness and wickedness of the creature. What then is the apparent reason why God hath so *loved the world?* Now let us hear how the learned Doctor solves this difficulty.

"Strange as it may appear, I am led to conclude that we shall not get a satisfactory answer to this question, without having recourse to the *creation of man.* I will lay down as an axiom, what I think will not be disputed, and what cannot be successfully controverted, that *man is the creature of God's love.* Let us figure to ourselves, for we may innocently do it, the state of the Divine Nature previously to the formation of the human being. Infinitely happy, because infinitely perfect and self-sufficient, the Supreme Being could feel no wants;—to Him nothing was wanting, nothing needful. As *the good man is satisfied from himself,* from the contemplation of his conscious rectitude; so, comparing infinitely great with small things, the Divine Mind was supremely satisfied with the possession and contemplation of its own unlimited excellencies. From unmixed, unsullied goodness, sprang all the endlessly varied attributes, perfections, and excellencies, of the Divine Nature; or rather *in* this principle all are founded, and of this each is an especial modification. Benevolence is, however, an affection inseparable from goodness. God the all-sufficient knew, that He could, in a certain way, communicate influences from His own perfections: but the being must resemble Himself, to which the communication could be made. His benevolence, therefore, to communicate and diffuse His own infinite happiness, we may naturally suppose, led Him to form the purpose of creating intelligent beings, to whom such communication could be made. He, therefore, in the exuberance of His eternal goodness, projected the creation of man, whom He formed in His own image, that he might be capable of those communications. Here, then, was a *motive* worthy of eternal goodness, the desire to communicate its own blessedness; and here was an *object* worthy of the Divine wisdom and power, the making an intelligent creature, a transcript of His own eternity, *meât melohim,* Ps. viii. 5, just less than God; and endowing him with powers and faculties of the most extraordinary and comprehensive nature.

"I do not found these observations on the supposition of certain excellencies possessed by man *previously to his fall:* I found them on what he is *now.* I found them on his vast and comprehensive understanding; on his astonishing powers of ratiocination; on the

extent and endless variety of his imagination or inventive faculty: and I see the proof and exercise of these in his invention of arts and sciences. Though fallen from God, morally degraded and depraved, he has not lost his natural powers: he is yet capable of the most exalted degrees of knowledge in all natural things; and *his knowledge is power.*

"Let us take a cursory view of what he has done, and of what he is capable:—He has numbered the stars of heaven; he has demonstrated the planetary revolutions, and the laws by which they are governed; he has accounted for every apparent anomaly in the various affections of the heavenly bodies; he has measured their distances, determined their solid contents, and weighed the sun!

"His researches into the three kingdoms of nature, the animal, vegetable, and mineral, are, for their variety, correctness, and importance, of the highest consideration. The laws of matter, of organized and unorganized beings, and those chemical principles by which all the operations of nature are conducted, have been investigated by him with the utmost success. He has shewn the father of the rain, and who has begotten the drops of dew; he has accounted for the formation of the snow, the hail-stones, and the ice; and demonstrated the laws by which the tempest and tornado are governed; he has taken the thunder from the clouds; and he plays with the lightnings of heaven!

"He has invented those grand subsidiaries of life, the lever, the screw, the wedge, the inclined plane, and the pulley; and by these means multiplied his power beyond conception: he has invented the telescope, and by this instrument has brought the hosts of heaven almost into contact with the earth. By his engines he has acquired a sort of omnipotency over inert matter; and produced effects, which, to the uninstructed mind, present all the appearance of supernatural agency. By his mental energy he has sprung up into illimitable space; and has seen and described those worlds which an infinite skill has planned, and an infinite benevolence sustains. He has proceeded to all describable and assignable limits, and has conceived the most astonishing relations and affections of space, place, and vacuity; and yet, at all those limits, he has felt himself unlimited: and still can imagine the possibility of

worlds and beings, natural and intellectual, in endless variety, beyond the whole. Here is a most extraordinary power—describe all known or conjectured beings, and he can imagine *more*—point out all the *good* that even God has promised, and he can *desire* still greater enjoyments!

"After having made the boldest excursions to the heavens, he has dared even to the heavens of heavens; and demonstrated the being and attributes of God, not only by proofs drawn from His *works*, but by arguments *à priori*, from which all created nature is necessarily excluded! These are among the boldest efforts of the human mind.

"What has man not done? And of what is he not capable? To such powers and energies what limits can be assigned? Do not all his acts shew that he is fearfully and wonderfully made? And if such be the *shadow*, what was the *substance?* If such is *fallen* man, what was he *before* his fall? And what is the necessary conclusion from the whole? It is this: the creature in question was made for God; and nothing less than God can satisfy his infinite desires. His being and his powers give the fullest proof that the saying of the wise man is perfectly correct: 'God created man to be immortal; and made him to be an image of His own eternity.' Wisd. ii. 23.

"'But is not this over-rating human excellence, and enduing man with a dignity and perfection little consistent with the doctrine of the fall?'—I answer, No. I have appealed to *facts*, and *facts* within the knowledge of all men; and such facts as amply support all the reasoning which has been founded upon them. But, after all these proofs of *natural* excellence, we have ten thousand others of his internal *moral* depravity, and alienation from the Divine life. The general tenor of his moral conduct is an infraction of the laws of his Creator. While *lord* of the lower world, he is a *slave* to the vilest and most degrading passions: he loves not his Maker; and is hostile and oppressive to his fellows. In a word, he is as fearfully and wonderfully vile, as he was fearfully and wonderfully made: and all this shews most forcibly, that he stands guilty before God; and is in danger of *perishing* everlastingly.

"Now, in these two things, the physical and intellectual great-

ness of man, and his moral depravity and baseness, lies the reason of human redemption. As he is guilty, polluted, and morally incapable of helping himself, he stands in need of a Redeemer, to save him from *everlasting* destruction. As he is one of the noblest works of God; that in which He has manifested His skill, power, and goodness, in the most singular manner; he is worthy to be redeemed. 'For it was not proper,' as St. Athanasius observes, 'that those should perish who were once partakers of the image of God:' To save *such* a *creature* from such a final destruction of the *end* for which he was created, was an object worthy the interposition even of God Himself. He knew the powers with which He had endued him; and He loves every work of His hand in proportion to the degree of impression it bears of His own excellence. Though man has sinned, and has become universally depraved; yet, he has lost none of his essential faculties—they still remain: and the grandeur of the ruins shews the unrivalled excellence and perfection of the original building. God cannot forsake the work of His hands: and He still beholds him as *radically* the noblest of His creatures. And as the attention of God must be fixed on each of His works in proportion to its excellency, and the greatness of the *design* for which He had formed it; man, as the most noble of His creatures, and made for the highest ends, must be the object of His peculiar regards. Of no creature but man is it said, that *it was made in the image and likeness of God.* Neither the thrones, dominions, principalities, powers, cherubim, seraphim, archangels, or angels, have shared this honour. It is possible, that only *one order* of created beings could be *thus formed.* And is it not on this account, that Jesus took not upon Him the nature of the *angels,* but the *seed* of *Abraham;* him with whom the covenant of redemption was made for Jews and Gentiles? Now, in this *superior excellence of the human nature,* do we not find a solution of the difficulty, why God *passed by angels,* to redeem *man:* and why, He *so loved the human race* as to send his only begotten Son into the world to die for its redemption?"

The reader, who has now for the first time cast his eye over this extract, may well be allowed to pause and deliberate on what he has read: it certainly affords abundant materials for thinking.

Though I am far from agreeing with every sentiment contained in it, and am of opinion that the Doctor's attempt to find out dignity and worth enough in the soul of man to account for the love of God, in giving his beloved Son to die the accursed death of the cross for his redemption, is contrary to the mind of the Scriptures, and tends to detract from the riches of Divine Mercy and sovereignty of Divine Grace in his redemption; yet I certainly think his description of man's original grandeur, as formed in the image of his Maker, and also of the powers and capabilities of the human soul in its fallen state, has not often been placed in a more striking light. Some may not be prepared to acquiesce in his notion of the superiority of the human to the angelic nature, and be disposed to regard this as one of Dr. Clarke's paradoxes; yet, I think we must all admit, that man was formed by his munificent Creator to be lord of this lower world, and vested with dominion over every other creature which inhabits it—in such a manner as to be the representative of his Maker, on whom alone he was dependent for life and happiness. We cannot have a proper view of the goodness of God to his creature, man, without looking back to his paradisaical state, and keeping our eye fixed on what the Scriptures describe him to have been before sin entered into the world, and drew along with it its attendant train of evils. The subject is too much kept out of sight by our modern theologians, though a most important branch of knowledge to all the human race. And even what the human mind is still capable of in exploring the works of God, and receiving intimations of the Divine mind, and impressions of his character, through that medium, is seldom brought forward as it deserves. I mention this merely as an apology for laying before the reader an extract of some length, from a volume which has made its appearance since Dr. Clarke's decease; he will readily perceive the affinity which it bears to the subject of the extract lately made from the Doctor's sermon.

"It was a superb destiny that man should be appointed to be the image and likeness of God; but it is emphatically revealed to us, in Gen. 26, that this was the object of his creation; and this fact and principle are repeatedly alluded to afterwards, in both the Jewish and Christian Scriptures. It is thereby made a prominent

truth, and as such demands our most intellectual meditation. Let us consider by what process this sublime result was intended to be produced.

"Man consists, like the animal classes, of a material body, and of an immaterial principle of intellectual life. But he differs from them in this great and distinguishing peculiarity, that his mental principle is of a diviner nature, and is stated to have originated from the Deity Himself. For, after mentioning his material formation from earthly elements, 'the dust of the ground,' the sacred record expressly adds, that his Creator 'breathed into his nostrils the breath of life, and man became a living soul,' Gen. ii. 7. He became a living soul because this Divine breath was breathed into his bodily frame. No difference of origin could be more distinctly marked. Solomon has impressively signified his clear perception of it by those discriminating words:—'Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it,' Eccl. xii. 7.

"I will not here enter into a metaphysical description of the nature of the human soul. We all see and feel its difference from the animal mind, and its great, unapproachable, and ever-increasing superiority. Its progressive, and, as yet, unlimited, improved ability, is quite sufficient to distinguish it, permanently and specifically, from all other classes of life or mind that are known upon our earth. Its origin was the Divine breath. It is therefore an emanation from the Divine Spirit, and in this sacred source of its existence, its similitude to its Creator began. Its intellectual and moral powers and qualities may be assumed to have a proportioned resemblance in essential nature, though but in remote miniature, and infinitely inferior. We feel and think in some respect and degree like our Great Author, however diminutive the proportion may be. We are addressed by Him throughout all His revelations, as if we did so—He has therefore made our intelligent spirit in such a likeness to His own, that there can be intercourse and communion, and sympathy, affection and affinity between man and his God. His sacred mind can at all times, from this similarity, make itself intelligible to us, and perceptible by us. He can at all times impress our sensibilities, and communicate His influences

We are essentially His image and likeness in our original nature and capacities; and the more steadily and successfully we advance to all the attainable perfections of our being, the more complete the actual assimilation will become. It is for us to accelerate the grand consummation of our destiny. At present, the general habit is rather deterioration than progress—a diminution and degradation of the original similitude, instead of its preservation and enlargement.

"Thus capacitated by its sublime origin, to receive and feel and comprehend the ideas and sentiments of the Divine mind, an ample store of these was prepared for the human soul, in the rich, the splendid, and the multifarious creations of the external world which was provided for its habitation. In the objects of creation which surround us, we see in actual realization invisible intelligibility; the merit—the feelings—the thoughts—and the powers of our God. Creation is a peculiar representation to us, and to us alone, of the intellectual nature and capabilities of our Creator. It not only presents His ideas to us in sensible realities, and causes these to come to us in our sensorial impressions, but it is also an intentional selection of such of them as He wished and resolved to become known to us, and to be parts of our understanding. His works within our ken do not show to us all His powers. He has not exhausted himself in our Globe. No single World can have such an effect. No number of Worlds could completely display Him. Omnipotence will always be greater than what it produces. To be Almighty, is to have a boundless and endless power of Creation; and whatever such a Being chooses to form, is only a portion of what He can create. Each operation is an additional display of His illimitable possibilities. Every one contributes to enlarge the sense and certainty of them, to all who can contemplate them without ever marking their boundary, or approaching to their cessation.

"In the myriads of shining Orbs above us, which our science has now attained to descry, and which have been multiplied by improved telescopes, from the thousand to the million numeration, we have so many further representations of His omnipotent mind, and of its realized conceptions and will. Each of these spheres of

being contains so many distinct and augmenting displays of His intellectual character and powers. It is by His Creations only that He can give to His rational creatures an adequate knowledge of His intelligence and potentiality. What He thus makes perceptible to them, is that which is to constitute their knowledge, and to form their ideas; and we cannot have any other. Our science arises from the study of His works, and of their laws and designed phenomena. Nature is His own chosen representation of Himself to our sight and observation. He has placed it before us, and around us, and above us, in an endless variety of forms, in order that, by contemplating and knowing it, His mind, as there revealed, may become our mind, and His science our science. By this admirable and gracious plan—in this sublime school of Divine instruction, which makes the learning we imbibe a delight and a blessing, He begins the process of forming our mind to be thus far the intellectual image of His own—a marvellous result by an interesting process; but a result, which no one, who calmly reasons, can dispute or deny. For, what knowledge have we, but that which is derived from Himself, or from the external World?—and what is that World but His Creation?—and what is Creation, but the composition, structure, and arrangement of all things, according to His previous designs, plans, intentions, will, and mandate? In studying Creation, in any of its departments, we therefore study His mind; and all that we can learn from it must be His ideas, His purposes, and His performances. No author, in his composition—no artificer, in his mechanism, can more truly display their talents and ideas to others, than the unseen Creator manifests His thoughts and intelligence to us in the systems and substances which He has formed, and presents to our continual contemplation. In this sense Nature is an unceasing revelation of them to us.

"This grand truth leads us to perceive that the chief object of the multifarious richness and diversity of His Earthly Creations, was to convey to the human mind, and to all its generations from age to age, and as every new race arose to every individual of it, that knowledge and participation of Himself which He desired to be a permanent part of the human mind, and to train it into a likeness to His. The various departments of Nature—the Plane-

tary, the terraqueous, the vegetable, and the animal—constitute, with His subsequent communications, the knowledge which He has selected and appointed to be the knowledge of mankind; and to be that portion of his own knowledge which He wishes them to possess. Of this, He settled that our ideas should be formed, and to these provided materials should be confined, for beyond them we cannot go. We must furnish our minds from this large and diversified provision. We must give them this knowledge or none. We cannot give them any other while we reside here. Another world will open a new scene of His Creations, and in them afford us new displays of His intellect, and new materials of sensation, perception, thought and feeling. But in the present, we can only obtain what is before us and about us. Of this we may take and acquire as much or as little knowledge as we please. The more we imbibe the more we shall be in this respect His image and His likeness. Most of us are contented with a moderate portion, many with a general outline, some with a very slight and superficial survey; others with almost none. This is left to our personal taste and choice. It is ever inviting us to make it our possession, and it rewards with mental happiness, every spirit that will acquire it; no other enjoyment is so unsatiating or so lasting; nor can its abundance be exhausted. The most informed and indefatigable philosopher has yet as much to learn and discover as he has appropriated. Myriads are now exploring nature in all directions, and find that the more new facts of its beings, laws, substances, and qualities they discern, the more they also perceive remains unfathomed. Nothing in it, that has a material form, can be pronounced to be unknowable. Human sagacity still finds every region of substances penetrable, yet further by its patient industry and continued thought. We are gaining more insight into principles, laws, and phenomena, every year of our existence. The grand system and its active agencies, and their diversified results, are becoming more distinctly seen by every fresh generation of human inquirers. The Creator becomes more fully known as His earthly compositions are better understood; and thus Man, His noblest earthly work, is now more completely fulfilling the grandest purposes of his Creator, than at any prior period of his prolonged existence; and it is every year

advancing, both individually and generally, as society improves, into that resemblance to his Creator which at his original formation he was ordained to bear.

"We need not ask why that particular kind of knowledge which the earthly Creations display, was appointed to form and constitute the mind of man, because this question would be equally applicable to every other possible kind of knowledge; and the right answer must always be, that it is what the wisdom of the Creator has decided to be the most proper for His human race, most beneficial to them, and most improving. Indeed all other kinds of knowledge would probably have only a similar result, for they would all be, and could only be, so many conceptions and executed operations of His Divine mind—they would be only different portions of His ideas—they could originate only from Him. Every sphere of being is only a varied portraiture of Himself, so far as its Creations extend. Each conveys to its inhabitants that will duly contemplate the works they can perceive, so much of the Divine thoughts, feelings and will, as their substances and agencies exemplify. Hence all kinds of knowledge from nature are valuable to us, and our own world as effective for our improvement, as any other, in this view is likely to be.

"Such an external world having been provided to give to the only intelligent Beings that were to inhabit it, who could explore and comprehend it, this knowledge of their Creator, and this participation of His intelligence; He formed this race of beings upon these principles: He made their bodies of material particles, like those of other animals. He gave them an analogous system of functions and limbs, of nerves and muscles; but though He assimilated them very much to quadrupeds in their interior structure, He has distinguished them with an external beauty of form, of countenance, of position, and of size, to which no animated creature on earth has any parallel, or to which it makes any near approach. The Ape has the greatest similarity in stature and figure, but is deformity itself in comparison with the elegance, the harmony, the proportions, the movement, and the gestures of our superior being. Nothing animal resembles the varied expression of the human eye. Nothing approaches the charm of the human

smile. None have the coloured beauty, the delicacy, and the softness of the human skin. None possess man's lofty elevation of head and upward look, and the soul-expressing features of his attractive countenance, interesting and intellectual in both sexes, but peculiarly lovely in all well nurtured children, and in many a female form. No mind has conceived, and no art produced, any beauty of material figure surpassing that which nature has exhibited in some or other of her human progeny. Has this, indeed, in its most realized perfection, been ever equalled by the finest Creations of the painter, the sculptor, or the poet?

"The general circumstances which have been observed and stated, of our intellectual nature, sufficiently evince that the human soul is as clearly distinguished from all animal mind, notwithstanding the partial resemblances that exist, as the bee is from the sponge, or the elephant from the oyster. Independent of all metaphysical discrimination, the literature, the history, the arts, the mechanisms, and the manufactures of mankind, all that enriches, ennobles, and delights a cultivated nation, show at once, with an irresistible certainty, the immense superiority of the human soul. It has discovered and acquired the sciences, composed the works, displayed the feelings, performed the actions, and created the buildings, the ships, the paintings, the statues, the music, and all the other wonders of civilized society. These are sufficient facts to separate the human spirit from the animal mind. That never improves, that, in no age or country, has effected any progression; though it sees, hears, and feels as we do, and thinks and reason, wills and judges on its perceptions, so far as its appetites are concerned, much as we do on ours. But there is its limit; beyond that small, though useful circle, it never advances. In our appetites, and the mental agency which they stimulate and acquire, we have a kinship and a similitude, but no farther. When our moral principles begin, when our improvabilities develope, when we rise beyond our animal wants and desires, when we study nature, when we cultivate literature, when we seek after knowledge, when the reason and the sympathies ascend to their Creator—we distinguish our spirit from the animal mind for ever. To none of these things can that attain. It is incapable of either receiving or comprehending them, and

these ennobling powers and their phenomena express and illustrate the amazing difference which parts us from our fellow brutes, more impressively than any verbal definitions or descriptive particularity. Their faculties, instincts, and powers are admirable for their class of being, and enlarge our notions of the benevolence as well as of the Almightiness of our Common Maker; but they bear no comparison with the transcending capacity, qualities and achievements of their human masters.

"The soul of man, indeed, exhibits a greatness, a strength, a penetration, an expansibility, and a creative power, which urge us to inquire if any Order of being, except the Divine Source of all that exists, is superior to what the human spirit now is in its essential nature, and will become in its most perfect state. It is not easy to suppose that any can be superior to that species of Being which the Deity deliberately and purposely made to be the image and likeness of Himself, and whose vital spirit was His own breath. What created nature can transcend such a formation and origin? Seraphic Beings may differ in qualities and knowledge. They must do so, if their form and sphere be dissimilar to our own Our knowledge is derived from our senses and external world, as theirs we may assume to occur to them from their faculties and their locality. All knowledge gives power in its possessor, according to its nature; the power that follows from possessing it, and from acting with it, and upon its suggestions, and by its guidance. This power it produces in the persons that attain it, beyond what others have who are deficient in it. A man who has acquired the knowledge of ship-building, of metallurgy, or of watch-making, has a power which I have not. He can do what I am unable to perform—he can make a ship, iron metal, and instruments, or a watch: as another, who has acquired weaving knowledge, can fabricate cloth or cotton dresses; and other artists a portrait, a bust, or musical concerto, and a thousand other conveniencies of domestic and social life.

"We have no personal knowledge that there are any beings in existence beside ourselves; but this is no reason for our denying or disbelieving that there are any. We have no personal knowledge of the marine animals that are now living at the bottom

of the ocean; but we may be certain that myriads or millions of animated forms are there. We know nothing of the tribes that are occupying the centre of Africa—the undiscovered islands and the unvisited regions of our earth,—but we can rationally and positively infer that these places contain human beings, as well as many birds, quadrupeds, and insects. We know that the localities for their habitation are subsisting, and we add the deduction of their existence from the analogies of our experience of the rest of our globe, with which we are more acquainted. We make the same kind of conclusion from the radiant orbs we see above us. The planets which move like ourselves round the sun, and the stationary stars which seem like suns themselves, are sensible proofs that material worlds exist, on which sentient or intelligent beings may live, as we do here; and it is more reasonable to suppose they are occupied by such, than that they are mere brute substances, vacant of all life and feeling. No educated mind therefore can doubt that the universe is replenished with as many spheres of animated beings, as there are radiant or reflecting orbs fitted for their abodes. But it does not at all follow, from the certainty of their existence, that they are in spirit and intellect, and therefore in the power which results from mental capacity, of a superior order to ourselves.

"But the inhabitants of the Planetary and Starry Worlds, and of all etherial regions, amid or beyond them, must differ from us in knowledge, and in that possess the superiority which any knowledge gives to those who are without it. If their worlds of residence were exactly like our earth, they could have no other materials of knowledge than those which we are enjoying and would thereby only be upon an equality with us, but if the composition, the structure, the laws, qualities, agencies, and relations of their places of residence, differ from ours, the knowledge of each order of being must be proportionally dissimilar. Yet dissimilitude is not in itself essential to superiority. Each world would be superior to the other in its own peculiar knowledge, which differed from that of the other and of which the latter was deficient; but neither might be unequal in the ability to attain it, in the same state and circumstances. Thus, we possess the advantage of knowing the laws, and phenomena, and qualities of our terrestrial habitation, and its living creatures, which, Angels who do not live among us, but reside under a

different economy of persons and things, have not attained; and they would transcend us in the knowledge and use of all that was peculiar to themselves. They could not form our manufactures until they acquired our sensations, and learnt like us to do so. Nor could we imitate them, without education, perceptions, and exertions, correspondently appropriate.

"But knowledge is only the furniture, the materials, and the instruments of the mind—and not the mind or spirit itself. This may be alike in all classes of intelligent beings, and their dissimilarities of power and qualities may result from their material frame, and appropriated world. As the Planets are material structures, and the Stars seem also to be extended substances, it would be most congruous with all that we know, to suppose that the Beings which inhabit them have also material forms, of some sort or other. It is not easy, from our experience, to conceive how any created spirit can act on external matter, without a material organization. The necessity of this addition to our Soul, in order to give it power over outward things, induces us to suppose, that the same medium of effective agency is requisite to all other created natures, that have to live in substantial abodes, and with creatures and things of a similar solidity. Hence it is, perhaps, that our own Spirit, to enjoy its destined renovation, and celestial beatification, is appointed to have another corporeal organization, although of a far more spiritual and excelling kind to its present bodily system.

"But all science, all phenomena, all knowledge, and all powers can originate to every orb and order of beings from one source, only—the Divine Fountain of all. Every World of existence must have been His conception and production; and every form and spirit which are within it. His mind has constructed each; the same mind; the same potentiality; with the same moral and intellectual nature and perfections. But as every being can only act like itself and be itself in all things—so pre-eminently the First and Greatest of all: and it is therefore to be inferred, that all its creations will display their Maker with an harmonious similarity. He must appear alike in all. His essential character and predominant qualities will mark and pervade every sphere He may form, on the principle, that He cannot but be, at all times and in all things, Himself. All the Worlds of His immense Universe will therefore alike exhi-

bit their Creator to their intellectual populations. He may arrange the particles of matter into new configurations, and within these modify his etherial agencies by millions of millions of diversified forms. He has done so with the material elements of our Earth. Both the Animal and Vegetable Kingdoms display, this multifarious variety. But still one principle of formation, one system of creating mind—one maker, one will, one kind and character of intelligence, appears in all. Every thing is exuberantly diversified, but nothing inconsistent or contradictory. There is linked and adjusted counteraction ; but no incongruity, hostility, or absurdity. We may apply these remarks to every orb of being we survey. The same GOD ; the same accordant system of Creation ; the same forming mind ; the same character of thought and will ; the same principles of agency and intention ; the same moral and intellectual attributes or perfections ; the same science and sympathies—may be expected to appear in all ; and to cause in all their several inhabitants a similitude of impressions, feelings, and conduct.

" From this view, may we not suppose that in nature, virtues, reason, and mental sensibilities, and in the great outlines and constituting principles of knowledge and thought, the Angelic classes, and all intelligent beings ; and therefore the human race, may have the greatest resemblance to each other ?—and that their difference will arise chiefly, from the different use which they make of their essential qualities and attainments : and from the varying and appropriate material knowledge, which the peculiar external world of each may occasion, and enable them respectively to acquire ? As far as Sacred History has disclosed any circumstances of this sort to us, the parallel has some foundation. There could be a Satan among Angels, as well as an Adam among men. Both orders of being are therefore fallible ; both furnish instances of transgression. Thus the suggestion, that the Human Spirit may, in its essential nature, in its improvable capacities, and in its powers and possibilities of progression, be inferior to no order of being which the General Creator has been pleased to form, seems not to be an irrational or an unwarranted conclusion."*

* Sacred History of the World, by Sharon Turner, F. S. A. and R. A. S. L., p.p. 520, to 535.

On this quotation I leave the reader to make his own reflections. The subject is both curious and interesting, and deserves a serious consideration. The author's sentiments on the dignity of human nature do not differ very materially from those of Dr. Clarke, but the grand inquiry should be, how far they are sanctioned and supported by divine revelation. That there are certain instances and respects in which the human is inferior to the Angelic nature requires little proof. Angels are expressly said to be "greater in power and might," 2 Pet. ii. 11. and the inspired writers uniformly represent them as spiritual beings, and the highest order of creatures in nature, dignity, and power. It is evidently spoken of as an instance of amazing condescension in the eternal Word, to have passed by the nature of Angels and taken part in flesh and blood with the children of men, Heb. ii. 16. They are not like us, subject to mortality, affliction, and death—and in conducting the affairs of nations, they seem, under the former dispensation, to have been vested with authority far superior to that of man, Heb. ii. 5. But not to dwell longer on this point;—

Dr. Clarke's Sermon contains many excellent observations on the sufficiency of the atonement to expiate guilt, and reconcile sinners to God, but he appears to me to contradict the Scriptures when he insists that the application or beneficial results of it extend to all the human race—to every son and daughter of Adam. For, unless all are eventually to be brought to the enjoyment of eternal glory (a sentiment which he never held,) those who are saved must owe their salvation to something else than the death of Christ: whereas all the redeemed company are represented as in uniting in one song of praise common to them all; "Unto HIM that loved us and washed us from our sins in his own blood—be glory, both now and for ever." According to Dr. Clarke, the Son of the Highest suffered as much for those who perish, as for those who obtain salvation. And if we ask, what occasioned the difference, the answer is, that one class improved the *grace* which was given alike to all, while the other did not—thus hinging the benefits of Christ's redeeming love on the will of the creature. If we ask what ideas are to be attached to the term "Grace"—we are instantly enveloped in difficulties. It is something bestowed indiscriminately on all

the human race, whether they ever hear of the way of salvation through Christ Jesus, or not. It is a light which enlightens every man that cometh into the world. "As the human creature sees the light of the world as soon as it is born, from which it had been excluded while in the womb of its parent; in like manner this heavenly light shines into the soul of every man, to convince of sin, righteousness, and judgement; and it is through this light which no man brings into the with him, but which Christ mercifully gives to him, on his coming into it, that what is termed *conscience* is produced. No man could discern good from evil, was it not for this light thus supernaturally and graciously restored." *(See Dr. Clarke's Note on John* i. 9.) And this we are to understand to be the *true light,* which lighteth every man that cometh into the world—not by conveying to them the knowledge of a Saviour, for it is possessed by millions of the human race on whom the Sun of Righteousness never yet diffused his cheering beams—nor by giving them the saving knowledge of God and of Jesus Christ whom he hath sent; but enabling them to distinguish between right and wrong, between good and evil! Here we seem to have arrived *usque ad absurdum.* It was probably from viewing the matter in this light that one was led to make the following remark: "The doctrine of free grace being so illustrious in the Scriptures as not to be spoken against, they [the Arminians] will talk as high for it in general terms as any other, and tell us what great pretensions their doctrine hath to magnify grace; and that they design nothing more than the honour of that; whereas indeed it is not Grace but a contrary thing set up with that name; for follow the stream either upward or downward, and as it all arises from, so it all runs into freedom of will or advancement of self, as is obvious to any impartial observer."

I formerly quoted Dr. Clarke as delivering to the people of the Shetland islands a *demonstration* that the benefits of Christ's mediation must extend to all the human race, founded solely on the principle that, to effect His saving purposes, He assumed human nature into personal union with the Divine.* He repeats the same argument substantially in his Sermon on the Love of God. "That he died for every *human soul,*" says he, p. 31, "for all who are

* See page 464.

partakers of the *same nature* which He has assumed; that the merit and benefits of His death must necessarily extend to all mankind, because He has assumed that nature which is common to all:—nor could the merit of His death be *limited* to any particular part, nation, tribe, or individual, of the vast human family." Now here one naturally asks what are the specific benefits, or blessings, which all the posterity of Adam inherit as the immediate and necessary result of the Saviour's undertaking? It cannot be eternal life, for Dr. Clarke unequivocally admits that *all* are not saved! that a great part of the human race perish in their sins. It cannot be the "spiritual blessings, with which the God and Father of our Lord Jesus Christ hath blessed the heirs of salvation in Him," as particularized by the Apostle in Rom. viii. and Eph. i. such as, Justification, or the remission of sins—predestination to the adoption of children—redemption from the curse of the divine law—effectual calling into the fellowship of the Gospel—the sealing of the Holy Spirit of promise—Sanctification, or holiness of heart and life—with the enjoyment of the eternal inheritance in the heavens. These are invariably held forth in the apostolic writings as the blessings of salvation which all Christ's people inherit in virtue of his undertaking and death, and their union and connection with Him. But to affirm that these blessings come upon all the human race, believers and unbelievers, is too monstrous a proposition to be entertained for a moment by any sane mind! These grand and interesting benefits, which are peculiar to the Gospel of our Salvation, must surely be excluded from the catalogue of those which Dr. Clarke insists "*must* NECESSARILY *extend to all mankind*:" and for this conclusive reason, because 'tis certain that all mankind do not possess them. But if we abstract the blessings abovementioned, I would gladly know from any friend of Dr. Clarke, in what do those benefits consist which come upon *all mankind*, in virtue of Christ's death? If it be answered, they are the outward privileges of the Gospel, it is demonstrable that these have never yet been bestowed upon all, nor yet on the greater part of mankind; besides, many who are favored with these reap no saving benefit from them, because of their unbelief. And though all mankind shall be raised up at the last day, yet to such of them as have done

evil, and come forth to the resurrection of damnation, it cannot be called a blessing of Grace. It is not denied that there are numerous texts of scripture which speak of the death of Christ in general, universal, or unlimited terms, such as, all, all mankind, the world, the whole world, every man—but such expressions must be limited or extended according to the nature of the subject, and the scope of the passages where they occur. Those of them which relate to the extent of Christ's death, are obviously opposed to the Jewish limitation; for, the contracted notions of that people led them to imagine the salvation which the Messiah came to procure, and the blessings of his kingdom, were to be confined to their nation, exclusive of the Gentiles: which was expressly contrary to the promise made to Abraham, respecting them, viz. "In thy seed shall ALL THE NATIONS OF THE EARTH be blessed," Gen. xxii. 18. Now that promise is explained by the Apostle Paul, Gal. iii. 18, to mean that "God would justify not the Jews only, but also the Heathens, through faith:" so that, though it is expressed in terms as unlimited as any of those used by the Apostles in reference to it, yet it respects only those of all nations who shall be *blessed in Christ*, or justified by faith in Him. "These are they whom he hath redeemed to God by his blood, out of every kindred and tongue, and people and nation—a great multitude which no man can number, of all nations," Rev. v. 9. ch. viii. 9.

Dr. Clarke inveighs with great severity against the creed of such as would restrict the benefits of the Redeemer's purchase to those who actually obtain salvation. Nay, he proceeds far beyond this. I will quote his own remarkable words: "To contract or limit that merit," viz. of Christ's death, "that it should apply only to a few, or even to *any multitudes* short of the *whole human race* is one of those things which is IMPOSSIBLE TO GOD HIMSELF, because it involves a moral contradiction. He could no more limit the merit of that death, than He could limit his own eternity, or contract that love which induced Him to undertake the redemption of a lost world," p. 32. This certainly is bold: but, for my own part, I should be very much afraid of writing in this absolute strain concerning what is, and what is not, possible with God. I am certain that I should be treading upon very forbidden grounds!

All I can say upon the matter is—that what the Doctor pronounces an *impossibility*, even to the Almighty, I find the inspired Apostles, one and all, declaring to be a plain matter of fact: and where the decisions of Dr. Adam Clarke and the Apostle Paul are found on different sides of any controverted point, I prefer ranking on the side of the Apostle! If the posterity of Adam really are by nature and practice in that guilty, lost, undone, and ruined condition which is forcibly described by Dr. Clarke himself, in a page which I have lately quoted from his Sermon, I cannot perceive what *injustice* would have been done them had a holy God left the whole of them to perish in their sins, even as he did the fallen angels. Was he under any obligation to rescue any of them from that state of perdition into which they had voluntarily plunged themselves? I conceive not. But then we are told that having *so* loved the World as to give his only begotten Son to suffer and die, that whosoever believeth in him might obtain salvation, it would be contrary to every principle of equity to limit the merit of the Redeemer's work, or apply it to only a part of the human race—He must save all—or at least put all into a capacity for saving themselves, or none. In plain terms, it would be unjust in God to extend the benefits of Christ's mediation to some and not to all. Here then we have Dr. Clarke and the inspired Apostle again at issue. The latter insists, throughout all his writings, that "God saves his people, and calls them with an holy calling, not according to their works, but according to his own purpose and grace, which was given them in Christ Jesus before the world began," 2 Tim. i. 9. And he quotes the declaration of the blessed God himself, to this effect; "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion," Rom. ix. 15. This exercise of his Sovereignty in showing mercy and compassion on whom he will, Jehovah claims as the brightest jewel in his crown, Exod. xxxiii. 19. though many seem to begrudge him of it, and load it with opprobrious epithets; among whom it is most painful to find Dr. Clarke. And yet, such is the force of truth, that it will break out, at times, in defiance of every effort to resist or suppress it. Accordingly, if we turn to his Commentary on Rom. ix. 15, "*For he saith to Moses, I will have*

mercy on whom I will have mercy, and I will have compassion on whom I will have compassion:" we have the following observations. "The words of God to Moses, Exod. xxxiii. 19. show that God has a right to dispense his blessings [that is, exercise mercy and compassion] as he pleases: for, after he had declared that he would spare the Jews of old, and continue them in the relation of his peculiar people, when they deserved to be cut off for their idolatry, he said: '*I will make all my goodness pass before thee; and I will proclaim the name of the Lord before thee; and I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.*' As if he had said: I will make such a display of my perfections as shall convince you that my nature is kind and beneficent; but know that I am a debtor to none of my creatures. My benefits and blessings are merely from my own good will; nor can any people, much less a rebellious people, challenge them as their due in justice or equity. And therefore I now spare the Jews; not because either you who intercede for them, or they themselves have any *claim* upon my favor, but of my own free and sovereign grace I choose to show them mercy and compassion. *I will give my salvation in my own way and on my own terms* [have mercy on whom I will have mercy, and compassion on whom I will have compassion]. He that believeth on my Son Jesus shall be saved; and he that believeth not shall be damned. This is God's ultimate design: this purpose he will never change; and this he has fully declared in the *everlasting gospel.* This is the grand DECREE of *reprobation* and *election.*"

Now, I would gladly know what more than this it is that the Calvinists contend for? If, as Dr. Clarke seems to allow, God bestows the blessings of salvation "of his own free and sovereign grace"—showing mercy and compassion *on whom he will*—giving His salvation in His own way, and on His own terms; why this terrible outcry against His bestowing the benefits of Christ's mediation on some, and dealing with others on the principles of strict Justice? How comes the former to be a thing impossible with God—how does it involve a moral contradiction? I profess myself totally unable to reconcile these apparent contradictions in the writings of Dr. Clarke; and am sure that I have no wish to do him the slightest injustice

Before dismissing this Sermon, which, on account of the extraordinary things it contains, has detained me much longer upon it than I intended: there is still one point untouched which demands a few remarks, namely, what relates to the Sonship of Christ. This was ever a favorite topic with Dr. Clarke, and he plumed himself in all his writings with having settled the controversy respecting it. At an early part of his ministry he drew up a Creed or Confession of his Faith in Thirty-two Articles, which the reader will find, p. 90, *et seq.* the tenth of which respects this particular doctrine. But the fullest and most explicit statement of his sentiments on this subject is to be found in his Commentary on Luke i. 35, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore, also, that holy thing which shall be born of thee shall be called the Son of God." Having quoted this text in the Sermon under consideration, he thus proceeds: "I have, in a note on the preceding text, *demonstrated*, by an argument that can never be overthrown, that this is spoken only of the *human* nature of Christ: for, as to his Divine nature, that being properly and essentially *God*, cannot be either begotten or produced, which, however explained, is in perfect opposition to reason and common sense; and as far as a sentiment can be so, is destructive of the eternal and essential Deity of Jesus. By not attending to the proper meaning of 'only begotten Son,' some of the fathers, as well as some of the moderns, have fallen into strange absurdities," p. 23.

It is much to be regretted that Dr. Clarke should have indulged so frequently in delivering what he called "demonstrations" on points of Theology, founding them on principles of abstract reasoning, without any regard to divine revelation, the only authentic standard of truth and error on subjects of this kind. We have a notable instance of it in the case before us. I do not refer to his rejecting the notion of *eternal generation* as applied to Christ's divine nature—I think with him that "the doctrine of the *eternal Sonship* of Christ is both unscriptural and destructive of the Deity of Christ." But it does not therefore follow that the title "Son of God," is expressive of his simple *humanity*. Had he attended to the scriptures, and submitted his own understanding to the dictates

of inspiration, he would have learnt that this sublime title is there given to Jesus Christ on more accounts than one. For instance, it is given him

I. On account of his *Incarnation,* or assumption of human nature into personal union with the divine. The angel declaring to the Virgin Mary that she should conceive in her womb, and bring forth that glorious Person who should be called the Son of the Highest, thus describes his wonderful divine generation: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee—*therefore* also, THAT HOLY THING that shall be born of thee, shall be called THE SON OF GOD," Luke i. 35. Here we are not left to our own reasoning, or uncertain inferences. When the Scripture so expressly and of purpose gives us one reason of his bearing the title "Son of God," we ought to rest simply in the testimony. To say, as Dr. Clarke does, that this is only giving a reason for the Sonship of his human nature, is not sense; for Sonship does not apply to a genus, *nature,* or kind, but to a *person,* or individual subsistent in a nature. Christ is not a human *person,* that he should be called a Son as such; for this would make him to have two persons, a divine and human. He has but one person, which is divine; and which on account of its personal union with the manhood, is here called the Son of God. It is curious to notice how dexterously the disputants on this subject shift their ground to support a favorite hypothesis. At one time we are told that Jesus is the Son of God *in his divine person alone,* abstract from humanity: but when the Scripture, as in Luke i. 35. gives the plain reason of his Sonship, then they flatly contradict themselves, and apply the title, Son of God, *solely to his human nature.* The question, however, comes shortly to this—What was that holy thing that was born of the Virgin? Was it simply a human nature, or a Divine person incarnate? Now the Scripture answers this pointedly, and tells us that the Son, which the Virgin conceived and brought forth, is *Emmanuel,* God with us, Isa. vii. 14. with Matt. i. 23.—that the "Child born, and Son given is the *Mighty God,* Isa. ix. 6. even the Saviour Christ the Lord, Luke ii. 11. It was in His conception and birth, that the *Word* was made flesh, or took upon Him the seed of Abraham, Joh. i. 14.

Heb. ii. 16. and so that holy thing born of her was no less a person than "*God* manifest in the flesh," 1 Tim. iii. 16. Now, if such was the person born of the Virgin, then this passage gives the reason, not why the *human nature alone*, as Dr. Clarke "demonstrates," but why his *whole person*, now constituted of both natures, is called the Son of God. The Sonship of Christ, therefore, lies neither in his divine nor human nature, separately considered, but in the union of both in his one person; and so, the begetting him as a Son, must be the constituting of that union; in other words, the radical and primary idea of the Sonship of Christ, takes its rise from the *incarnation* of the Eternal Word, according to Joh. i. 14. But

II. Christ is also called the Son of God on account of his being begotten from the dead, and appointed heir of all things, having all power in heaven and in earth vested in his hands, Rev. i. 5. Heb. i. 2. Matt. xxviii. 18. As in the first creation he was before all things, and the first-born, or supreme Lord of every creature, since by him were all things created as their cause, and for him as their end; so in the new creation he is the Beginning—the First-born, or First-begotten from the dead, and this not only as being the First-begotten of all the children of God, considered as the children of the resurrection, and who are also waiting for this adoption or Sonship, viz. the redemption of their bodies; but also in respect of his sovereignty and dominion as Lord and heir of all things; being God s First-born, to whom by right of primogeniture belongs the excellency of dignity and excellency of power. It was when God raised him from the dead and conferred upon him the kingdom and priesthood, that He said unto him, "Thou art my Son, this day have I begotten thee." It was then that the promise made to David concerning him was fully accomplished; "I will be to him a Father, and he shall be to me a Son." This last view of his Sonship supposes the divine dignity of his person, and is founded upon it; for who but the Mighty God could sustain such a government upon his shoulder, or manage the Key of the house of David, the keys of the invisible world and of death? Who but He was worthy to receive all power in heaven and in earth as the Father's heir, and to be the object of all that divine homage, honour, and

worship both from men and angels which is connected with it? The amount of the whole is this—that Christ is the Son of God as the Word made flesh—as the first-born from the dead—and as the Father's heir in the kingdom and inheritance. This is the *scriptural* account of the matter, but it differs *toto cœlo* from Dr. Clarke's "demonstration."

The Doctrine of Salvation by Faith proved; or, an Answer to the important question, "What must I do to be saved?" Second Edition, 1819.

THIS is the Sermon which the Countess of Derby was so anxious to peruse, as mentioned in a former page, (see 391) and the subject is undoubtedly of the highest importance to every human being In a somewhat bombastic preface the author deals, as usual, in strong assurances of his candour, impartiality, and disinterested search after TRUTH, and the immense labour he has bestowed on the investigation of it by examining the *originals* of the sacred books, and translating every word of the Old and New Testaments for his own use and satisfaction—comparing the originals with all the ancient and modern *versions* which were within his reach; not neglecting the *Commentaries* of the *ancient Fathers*, nor those of learned and pious men in *modern times*. And with singular self-complacency he seems to intimate that he has attained the *ne plus ultra* of human investigation; for what else can be the import of the following lines? "If there be still many branches of truth, relating to God and the eternal world, which He has not discovered, it is because they cannot be known in this state of being; or, His understanding cannot comprehend them." *Advertisement*, p. iv. In plain English, he would have us to believe that he had attained to the knowledge of Divine Truth, in every branch, as far as *is* attainable in this state of being, or compatible with the limits of the human understanding! It certainly was not in this style that Sir Isaac Newton spoke and wrote of his wonderful discoveries in the world of Science.

The present Discourse is founded on Acts xvi. 30—the Question of the Philippian jailor; and after an Exordium of six pages, he

proposes to consider I. What is implied in being *saved;* and II. How this Salvation can be attained? The far greater part of the Discourse is taken up with examining the various schemes which human wisdom has devised for escaping the wrath to come and obtaining eternal life, and these the Doctor classes under the five following heads—I. Obedience to the law of works. II. Works of supererogation, such as voluntary sufferings, rigid discipline, severe austerities, uncommanded mortifications, &c. &c. III. Penal sufferings in the life to come, or the Popish doctrine of Purgatory, with the doctrine of the ancient and modern Universal Restitutionists. IV. The metempsychosis, or transmigration of souls: and V. The mere benevolence of God. Each of these schemes is examined *seriatim*, and the fallacy of the whole shown convincingly; after which Dr. Clarke enters upon the scheme proposed by God himself and contained in the Apostle's answer to the terrified jailor—"Believe on the Lord Jesus Christ and thou shalt be saved."

On the infinite importance of this subject it is needless to dilate; it must be admitted by all; for, "What is a man profited if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" Yet, astonishing as it may seem, the generality of mankind are not very solicitous about the matter. Their main attention is directed to "What they shall eat, or what they shall drink, or wherewithal they shall be clothed." But if we turn to Acts xvi, and carefully examine the state of the Philippian jailor, when he put this interesting question, we shall see that his state of mind indicated a deep and alarming conviction of guilt—a dread of the divine wrath due to it—a notion that something must be done by him to escape it, which is always the first and most natural thought in such circumstances—and a belief that the Apostles of Christ could direct him what to do.

In his illustration of the apostolic doctrine on this occasion one could have wished that Dr. Clarke had shown himself to be "a scribe well instructed into the mysteries of the kingdom of heaven:" but I am compelled by a regard to truth to say, that I think his illustration of the apostle's answer very defective, and liable to some serious objections. I shall instance in two particulars:

1st I think he has given a limited and contracted view of the *object of saving faith*—or what the jailor was called to believe concerning Jesus Christ. He has given a scriptural representation of the doctrine of Christ's *person*, as the Creator, Preserver, and Governor of all things, which is no doubt a glorious truth, and essential to His character as the Saviour of the World. He speaks, too, in very explicit terms of His manifestation in the flesh—that He suffered and died in order to make atonement for sin; in short that His sacrifice was so well pleasing to God, that He has connected salvation with faith in it. All this is as it should be, and I heartily concur in it as the apostolic doctrine on the subject, so far as it goes: but what I complain of is, that it entirely overlooks both the *prophetical*, and *kingly* offices of Christ, the belief of which is essential to saving faith. The Doctor's views seem to be wholly restricted to what the Son of God has effected as our High priest, in laying down His life, or shedding His blood for the redemption of a lost world. But this is taking a contracted view even of His priesthood; there is nothing said of His entrance within the veil, into the heavenly sanctuary, with His one-offering, there to present it before the mercy-seat, and plead it in behalf of all His people—nor yet of His sitting down at the right hand of the Majesty on High, to officiate as their advocate and intercessor, and carry on the purposes of His love. If we look to the narrative in Acts xvi. 30, 32, we shall find that the Apostles spake unto the jailor "*the word of the Lord*, as well as to all that were in His house." They declared who Jesus was, viz. the Christ, the Son of God—what He had done for the salvation of sinners—and the blessings He bestows on all who really believe in Him, viz. the remission of sins, the adoption of children, the gift of the Spirit of truth, holiness, and consolation; the resurrection of the body, and eternal life. See their Sermons, Acts ii. ch. x. ch. xiii. This is what they called the word of the Lord, and this he was required to believe. But 2nd, Another great defect in Dr. Clarke's Discourse is to be found in his total omission of *the effects* of the jailor's faith. From the whole of his elucidation of this important subject one is almost led to consider him in the light of a *Solifidian*, or the persons spoken of by the apostle James, ch. ii. 14, &c. I do not found

this merely upon his leaving out of the doctrine to be believed concerning Christ, what relates to His prophetical, and kingly offices in the economy of redemption; but what I have a respect to more immediately is, his total silence respecting the Christian life and warfare—a thing which holds so prominent a station in the apostolic writings. For though it be an established truth, that ungodly sinners are justified freely by the grace of God, *not working* but *believing* the testimony of God concerning the perfection of Christ's righteousness, and the divine good pleasure therein; yet, 'tis certain that the Apostles made no account of the faith of any man, which did not manifest itself by a readiness to obey all things whatsoever Christ has commanded, so far as the individual was instructed into his duty, and had the opportunity of performing it. How Dr. Clarke could overlook this important subject in a Discourse on the way of Salvation, it is not easy to account for. But certain it is, that his statement of the doctrine, would appear to cut out "the work of faith, and labour of love, and patience of hope in our Lord Jesus Christ," as things which his system had little to do with. But the sacred historian takes particular notice of the operative tendency of the jailor's faith: He "believed, rejoicing in God with all his house," ver. 34. Nor was this a singular case; joy and peace were inseparable concomitants on the faith of the Gospel at the beginning, and must be so still, wherever it is unfeigned and genuine, see Acts ii. 41. ch. viii. 8, 39. ch. xiii. 48. 1 Thess. i. 5. Rom. v. 1, 2. The jailor's faith wrought by *love* to Christ, who had first loved him, and this was expressed in acts of gratitude and affection towards His apostles for the Saviour's sake. "He took them out of prison—washed their stripes the same hour of the night—brought them into his house and set meat before them," ver. 30, 33, 34. But he did not stop there—"He was *baptized*, he and all his straightway," ver. 33. This was invariably the case with all who received the Gospel at the beginning, and ought to be so still. He did not despise it as a matter of indifference, but viewed it as stamped with Christ's authority, and gladly submitted to it, receiving it immediately as a pledge of pardon, a sign or token of the remission of his sins through faith in Christ's blood.

But I desist, perhaps I ought to apologize for the prolixity of these remarks, which I should not have indulged in, had the learned Doctor not presented himself before the public with such ostentatious pretensions—challenging competition and almost defying the armies of Israel.

The Traveller's Prayer; a Discourse on the Third Collect for Grace, in the Morning Service of the Liturgy of the Church of England. Third Edition, 1830.

It was one of the numerous foibles in the character of Dr. Clarke, to be every now and then paying his court to the Clergy of the Church of England, and crying up "our excellent Church," as by law established. There was a little policy in this—it served *ad captandum vulgus!* In the Preface to this "Discourse," he admits it to be "most certainly of a singular kind," but he accounts for its production from the fact that the remarks were put together while on a journey from Liverpool to Hull, in Dec. 1817. Had he taken for his text, a short Psalm, or part of a Psalm, such as the hundred and twenty-first, and made it the basis of his meditations, instead of selecting part of *a Popish Liturgy*, it might have been quite as well; but every one to their liking. The author of the Pilgrim's Progress has had his admirers in abundance, who have preferred expounding his dreams to that of the Holy Scriptures. These things are childish, and betray a great want of deference to the volume of inspiration. See the hundred and nineteenth Psalm throughout!

The Sum and Substance of St. Paul's Preaching, exhibited in a Discourse on Col. i. 27, 28. *Preached in Lerwick,* June 18, 1826. London, 1827.

The words of the Apostle on which this Discourse is founded are, "To whom God would make known, what is the riches of the glory of this mystery among the Gentiles, which is CHRIST IN YOU THE HOPE OF GLORY, WHOM WE PREACH, warning every man, and teaching every man in all wisdom, that we may present every man PERFECT IN CHRIST JESUS."

The Sermon commences with some very just and pertinent observations on that master prejudice of the Jewish nation, and by which their minds were so fatally blinded, namely, that the benefits and blessings of the Messiah's intervention should be confined to their own nation, to the exclusion of all the Gentile world; though when God called Abraham, their renowned progenitor, to the knowledge of himself, and gave him the covenant of circumcision, he was an uncircumcised Gentile, and though in the very terms of the covenant, the Most High had expressly promised to him, that in his seed, *all the nations of the earth should be blessed.* Such was God's eternal purpose: but it was a "mystery" which lay hid in his own eternal bosom from the womb of time, till Messiah appeared, and by his death upon the Cross, broke down the middle wall of partition which for nearly two thousand years had kept the Jews a distinct and covenanted people from all other nations. The divine purpose of calling the Gentiles into the Christian church, adopting them into the family of heaven, simply by faith in Christ Jesus, and without any reference to circumcision or the peculiar rites of Judaism, and making them fellow-heirs with believing Jews, entitled to equal privileges and immunities, is termed the *revelation* or full disclosure of this mystery, and was an honour conferred more particularly on Paul, the great Apostle of the Gentiles; and it is of this that he is treating in his letter to the Colossians, in the passage under consideration.

In illustration of the text, Dr. Clarke proposes to consider the subject matter of Paul's preaching, viz. "Christ in you the hope of glory."—the manner in which he preached this—"warning and teaching every man"—and lastly, what was the *end* for which he thus preached—"that he might present every man *perfect in Christ Jesus.*"

In his manner of handling the first and second heads of his discourse, there is little of originality, or that entitles it to particular notice—the remarks are mostly trite and common-place, but such as were, no doubt, very suitable and well adapted to the capacities of the inhabitants of the Shetland islands, to whom they were addressed, and for whose use, chiefly they were printed. There is, however, one sentence which I shall take the liberty to extract in

this place, as exhibiting the *gist* of the discourse—the point at which the whole aims, namely, the doctrine of sinless perfection. Thus the preacher speaks, p. 9.

"Many talk much, and indeed well, of what Christ has *done* FOR us: but how little is spoken of what He is to do IN us! And yet all that He has done FOR *us*, is in reference to what He is to do IN us. He was incarnated, suffered, died, and rose again from the dead;—ascended to heaven, and there appears in the presence of God for us. These were all *saving, atoning,* and *mediating* acts FOR us; that He might *reconcile* us to God; that He might *blot out* our sin; that he might *purge* our consciences from dead works; that he might bind the strong man armed—take away the armour in which he trusted, wash the polluted heart, destroy every foul and abominable desire, all tormenting and unholy tempers; that He might make the heart His throne, fill the soul with His light, power and life, and, in a word, *destroy the works of the Devil.* These are done IN us; without which we cannot be saved unto eternal life: but these acts done IN us are consequent on the acts done FOR us; for had He not been incarnated, suffered and died in our stead, we could not receive either *pardon* or *holiness;* and did He not cleanse and purify our hearts, we could not enter into the place where all is purity; for the beatific vision is given to them only who are purified from all unrighteousness; for it is written, *Blessed are the pure in heart, for they shall see God.* Nothing is purified by *death;* nothing in the *grave;* nothing in *heaven.* The living stones of the temple, like those of that in Jerusalem, are hewn, squared, and cut *here,* in the church *militant,* to prepare them to enter into the composition of the church *triumphant.* All the work must be done in the soul on earth, that is necessary to prepare it for heaven. Of all this, the temple of God in Jerusalem was a very lively type:—*And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer, nor axe, nor any tool of iron, heard in the house while it was building,* 1 Kings vi. 7. And to this St. Peter alludes, *Ye also, as lively stones,* ὡς λίθοι ζῶντες, *as living stones,*—instinct with the living Spirit of the living God,—*are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices,*

acceptable to God, by Christ Jesus, 1 Pet. ii. 5. Thus did Paul preach Christ; and thus did Christ dwell *in* and *among* the people, under Paul's preaching."

But it is under the third head of discourse, that the Doctor enters more directly into his subject—"a most important subject,"—as he terms it, "and what should be minutely and carefully considered." He consequently enters upon it by taking a review of what man was before he fell. Created in the divine image and likeness—an image, as the apostle Paul explains it, consisting in "knowledge, righteousness, and true holiness" man fell into a state of ignorance, sin, and alienation from God and his ways. But the Messiah came to restore him to the Divine image and likeness—and this he does by destroying the power, pardoning the guilt, and purifying from the defilement of sin. All this we admit, because it is supported by scripture testimony. But observe how the preacher proceeds:

"In reference to this, He has given His *gospel* the *glad tidings* of salvation by Christ Jesus, and has established on the earth a ministry of reconciliation; and in this ministry, Apostles and apostolic men, *teach and warn every man in all wisdom, that they may present every man perfect in Christ Jesus.* Now, this *perfection* is the restoration of man to the *state of holiness* from which he fell; by *creating him anew in Christ Jesus,* and restoring to him that *image* and *likeness* of God which he has lost; and this is the *perfection* here mentioned by the Apostle. A *higher* meaning than this it cannot have; a *lower* meaning it must not have:—God made man in that degree of perfection which was pleasing to His own infinite wisdom and goodness. Sin defaced this divine image; Jesus came to restore it. Sin must have no triumph; and the Redeemer of mankind must have His glory. But if man be not perfectly saved from all sin, sin does triumph, and Satan exult, because they have done a mischief that Christ either *cannot* or *will not* remove. To say He *cannot,* would be shocking blasphemy against the infinite *power* and *dignity* of the Great Creator; to say He *will not,* would be equally such against the infinite benevolence and holiness of His nature. All sin, whether in *power, guilt* or *defilement,* is the work of the Devil; and *He,* Jesus, came to destroy

the work of the Devil; and as *all unrighteousness is sin,* so *His blood cleanseth from all sin,* because it *cleanseth from all unrighteousness.*"

This statement requires to be received with some qualification. That the Almighty Redeemer by his death upon the Cross, has obtained a grand and glorious victory over all His and His people's enemies, sin, death, and hell, is a glorious truth, of which we have abundant evidence in the word of God: but that the believer reaps the *full benefit* of all this while in this mortal state, is quite a mistake, and contrary to the general tenor of the holy scripture. The gospel is doubtless the ministry of reconciliation; through believing what it testifies concerning Christ and his finished work, sinners are regenerated, or born again, quickened from a death in trespasses and sins, and made alive to God. It gives them the knowledge of the true God and Jesus Christ, his beloved Son, and this is the beginning of eternal life, John xvii. 3. According to Dr. Clarke's hypothesis, such a change takes place in regeneration, that some who are partakers of it, have the divine image and likeness at once so stamped upon the mind or heart, as makes them *perfect* in the knowledge of God, frees them fully and at once from the remainder of indwelling sin, and *perfects* them in holiness. But I cannot conceive this to be the doctrine of Christ and his Apostles; on the contrary they teach us that the Christian life is a progressive thing—that it is a growth in knowledge, faith, love, and sanctification, answerable to what takes place in the natural life. Hence they exhort believers, as "*new born babes,* to desire the sincere milk of the word that they may grow thereby," 1 Pet. ii. 2. Hence the different stages of the Christian life are denoted by the terms *babes, young men,* and *fathers,* 1 John, ii. Some are *weak* in the faith, others *strong,* while all are renewed and enlightened but in part, 1 Cor. xiii. 9—12. The faith of the Gospel dwelling in the mind, and working by love, is the *new creature,* Gal. v. 6. nourished up by means of the word of truth, and the ordinances of the Gospel, unto eternal life. The Apostle Paul compares the Christian life to a *race,* and he sets before us his own example in the manner of running it. "Not as though I had already attained, either were already perfect: but I follow after, if

that I may apprehend that for which I am also apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do; forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus," Phil. iii. 12, 13. It is not easy to reconcile this kind of language with Dr. Clarke's notion of a state of perfection in knowledge and holiness; yet it is a strain of doctrine which runs through all the apostolic writings.

"Many stagger," says Dr. Clarke, "at the term *perfection*, in Christianity; because they think that what is implied in it, is inconsistent with a state of probation, and savours of pride and presumption; but we must take good heed how we stagger at any *word* of God, and much more, how we deny or fritter away the *meaning* of any of his sayings, lest he reprove us, and we be found liars before him," p. 19.

To the justness of this remark I heartily subscribe; but I demur to Dr. Clarke's doctrine of perfection, because I think it is founded upon a mistaken view of the meaning of the term in those passages of the New Testament where it occurs. For instance, he quotes Matt. v. 48. "Be ye, therefore, *perfect* as your Father who is in heaven is *perfect*." If the reader turn to the parallel place in Luke vi. 36, he will find the *perfection* there spoken of thus explained; "Be ye therefore *merciful*, even as your Father which is in heaven is *merciful*." A second text to which he refers us for proof of his sentiment is, 2 Cor. xiii. 11. "Finally my brethren, farewell, *be perfect*, &c." Here the Doctor very properly remarks, that the Greek word καταρτιζω, which is translated "be perfect," is used to denote the restoring of a dislocated member to its proper place in the body, so as that the latter should perform all the animal functions aright. Now had he only kept in view that the apostle was writing to a Christian church, remarkable above all others of which we read, for their strifes, and divisions, and disorderly proceedings, arising from the different members not walking orderly and keeping their proper place in the body, he would at once have seen the absurdity of adducing this text as a proof of his doctrine of sinless perfection! The very same Greek term is used by the

apostle in 1 Cor. i. 10, where it is translated, "*perfectly joined together*" in the same mind, and in the same judgment. What I ask, has this to do with sinless perfection? We have another remarkable instance of the use of the same Greek word, in Eph. iv. 12. The reader will find that the apostle has been treating of Christ's ascension into heaven, and his being invested with all fulness as head of his body, the church, the consequence of which was his bestowing pastors and teachers upon his churches, "for the *perfecting* of the saints, &c." On which Dr. Macknight thus writes, Καταρτιζειν, properly signifies to place the parts of any machine, or body in their proper order, and to unite them in such a manner as to render the machine or body complete. Hence it is used to denote the reducing of a disjointed member to its due place. In the metaphorical sense it signifies the fitting of a person, by proper instruction, for discharging any office or duty." Here then the *perfection* spoken of, consists in bringing the saints into joint, or organizing them as a church, so as that each may fill up the place or station allotted him in the body by the glorified head of the church; and this will be found its general acceptation in the apostolic writings; but never is it used to teach the doctrine of perfection, in the sense pleaded for by Dr. Clarke in this sermon. In truth the doctrine of sinless perfection is an awful delusion in those who imagine themselves to have attained it. No man that is not blinded to the spirituality of that law which we are all under, and which requires supreme, perfect, unabated love to God and man—a law that extends to the very thoughts of the heart, as well as to the actions of the life, can be insensible of his vast defects, and therefore ready to say with a prophet of old, "Enter not into judgment with thy servant, O Lord, for in thy sight shall no flesh living be justified." And again, "I have seen an end of all perfection—but thy commandment is exceeding broad." Or with another, "If I say I am perfect, it shall prove me perverse."—"I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself and repent in dust and ashes." Undoubtedly that man must be self-deceived who imagines himself at any time without sin, for "in many things we all offend, and come short of the glory of God." There is not a just man upon the

earth that liveth and sinneth not." As I have remarked in a preceding section, were it possible for a believer to attain to that state of perfection for which Dr. Clarke pleads, such a person would have no need to adopt *daily* the language of the Lord's prayer—"forgive us our sins," nor would he need to come daily to the throne of grace, confessing his sin, and "*asking mercy to pardon,*" through the atonement. In fine, though it be an undisputed truth that the Gospel or Grace of God which bringeth salvation, teaches all who believe it to deny ungodliness and worldly lusts, and to live righteously, soberly, and godly, in this present world—to mortify the flesh with its affections and lusts, and to perfect holiness in the fear of God, yet the scriptures always suppose imperfection to attend the best services of the highest saints on earth. Accordingly provision is made in the economy of redemption, for that continual cleansing which they need, in order to their enjoying peace of conscience and fellowship with a holy God. The blood of Christ is a fountain opened for sin and uncleanness, and they are encouraged to come boldly to a throne of grace that they may obtain mercy to pardon, and grace to help them in time of need. The saints are represented as mourning over their daily short comings, and groaning for deliverance from a body of sin and death, and the language of their hearts is "*I shall be satisfied when I awake in thy likeness.*" But if under the vain imagination that we have attained to perfection and are walking in the light, "we say we have no sin, we deceive ourselves and the truth is not in us," 1 John 1. 8. In such case we are ignorant of ourselves, and under the grossest delusion of pride and self righteousness—we cannot be walking in the light, or have fellowship with God, confessing our sins, nor can we have any proper estimation of the atonement and intercession of Christ, and so "the truth is not in us." In a word, to plead for a state of sinless perfection is to make God a liar, who has declared that there is not a just man upon the earth that liveth and sinneth not," Eccles. vii. 20; so that whatever we may pretend in maintaining such a sentiment, we give no credit to what God testifies in his word either as to our personal guilt, or the way of salvation by Christ Jesus. This is my decided judgment of Dr. Clarke's favorite sentiment of the attainableness of sinless perfection. I am not,

however, called to write a refutation of his Sermon, and content myself with offering these few cursory remarks in order to put the reader upon his guard against what I must ever consider an unscriptural and dangerous doctrine.

The Origin and End of Civil Government: a Lecture founded on Romans xiii. 1.* London, 1822.

An Advertisement prefixed to this pamphlet informs us that the Lecture was delivered to a select academy of young gentlemen, some of whom were intended for the church, some for the bar, and some for the army; and that it was published in compliance with their solicitation. Though founded on a text of Scripture, it is neither to be considered in the light of a sermon, nor the lecturer in that of a preacher. Though of a political caste, it meddles not with party politics; but is designed to exhibit just views of the origin and end of civil government. In fact it is confined in a great measure to a definition of terms, and a few leading principles in the science of government. Such as, I. the meaning of the word *power*, in Rom. xiii. 1. and this is ascertained by an inquiry into the import of the Greek word εξουσιαν, wherever it is found to occur in other texts of scripture, and these are reduced to five primary significations, viz. physical force—liberty of acting—the sovereign right and authority which God possesses to reveal or not reveal any secrets of His own counsels—also that Divine authority by which he invests some men with wisdom and understanding to declare his will—and lastly, all civil power, or the right to govern men, as that with which kings and magistrates are invested. From each of these definitions, various inferences are deduced in illustration of the point, that "there is no power but from God."

Next comes under consideration, "the Origin and End of Civil Institutions:" and these are said to take their rise from the degeneracy of fallen man, whose evil passions and corrupt appetites require restraint. Anarchy would be the inevitable consequence of man's unbridled powers—confusion and rapine would follow in

* Misprinted in the title page, Rom. iii. 1.

its train—misery, desolation, and death would bring up the rear; for population would be gradually thinned—the wild beasts of the forest would multiply without controul, and the last human anarchist would either be a meal for one of the lawless tenants of the wood, or sink upon the earth, none remaining to perform the last sad ceremony to a fallen brother. This most infallibly would be the case, were it not for civil government; and this government never could exist, were it not of God. And though in this ordinance of the most high, man is frequently permitted to mingle his folly, his pride, his ambition, and the various workings of his base passions, with the administration of public affairs, yet God so counterworks these by HIS superincumbent, energetic, and especial providence, that the general blessings of civil government are preserved in all states; and the anomalies which result from the desperate wickedness of man, become the *sword* in the hand of his insulted justice for the chastisement of the reclaimable, and the destruction of those who have filled up the measure of their iniquity.

The sixth Section treats of the different forms of civil government which have obtained in the world; and furnishes a grammatical definition of their names. We have here, according to custom, no little parade of learning. The etymology of the terms Patriarchal —Theocracy—Monarchy—Autocracy—Gynæocracy—Despotism—Tyranny—King—Aristocracy—Democracy—Anarchy are given from the Greek, Saxon, or other language, and thus concludes. "MONARCHY (absolute) keeps especially in view the prerogatives and glory of the crown, independently of all other considerations. ARISTOCRACY keeps in view the honour and independence of the *nobility*, being often regardless of the people. DEMOCRACY labours to bring all to a level, and keep it there; and frequently destroys emulation, because through its jealousy of power and influence, it, in effect discountenances profound knowledge and high achievement. Neither of these forms, simply considered, is much to be preferred. The British government though called a *monarchy*, differs from them all, and yet embraces them all. It is *monarchical*, and it is not. It is *aristocratical*, and it is not. It is *democratical*, and is not. It consists of the *three estates*. It is monarchical, because it acknowedges a *King* as the supreme head: it is aristocratical in its HOUSE

of Lords, where the nobles possess a legislative capacity; it is democratical in its House of Commons, where representatives chosen by the people possess the same power. These three estates are perfectly mixed by the Constitution; they counterbalance each other, each having an equal legislative authority; and this government possesses in itself all the excellencies of the three forms. It can only become corrupt when any of the three estates preponderates over the rest. In its nature and regular operation it secures the prerogative of the monarch; it preserves the honour and property of the nobility; it respects and secures the rights of the people; it is, in a word, a limited monarchy, a popular aristocracy, and ennobled democracy. God grant it permanence! Amen."

I take leave of this amusing pamphlet by submitting to the reader one extract more as demonstrative of Dr. Clarke's loyalty and attachment to the constitution of his country. The tropes and figures that dance throughout the whole, in all the mazes of metaphorical confusion, may be taken as a proof that the Doctor could at times become highly *poetical* even when inditing humble prose.

"It is an awful thing to endanger and disturb the public peace; hence all good subjects, and men who fear God, should avoid every thing that leads to popular disaffection. If those who have the *physical power* get wrong, and swallow the bit of constitutional authority, they are a mighty sweeping wind that overthrows all things; or an overwhelming flood, by which themselves and their property must be swallowed up in the vortex which is formed by their own resistless stream. A neighbour may be a bad or oppressive man; the cognizance of his conduct belongs to the state or the civil magistrate. Do not encourage those who meditate his overthrow: fire has no eyes; and the flame which consumes his dwelling will most likely reduce your own to ruins.—Of all the civil constitutions under heaven [query, was the Doctor acquainted with them all?] the British is demonstrably the best. It has been long tried and stood the rudest tests. The lapse of ages tends only to invigorate and render it more effective It is, through its excellence, under God, that an inconsiderable island has acquired the resources, energy, and strength of the mightiest Continental empire. It is the object of God's most peculiar care; *because it is most like his own administra-*

tion! It is an honour to be born under it; a blessing to live under it; and a glory to defend and support it. It is like that mighty *tree*, described by the prophet, widely diffused in its roots, and vast in its stem:—its branches are spread over all the earth, and under them fowl of every wing find shelter. It is the envy of the nations of the world, and should be the boast of its own sons. God alone can overthrow it: but He will not destroy the work of His own hands. It is the nursery of every thing pure in religion: sound in policy; good in law; wise in counsel; deep in learning; and sublime in science! and, let its enemies know it, resistless in might! Britons, value your privileges, guard your constitution, and protect your King:—your constitution and your monarchy are inseparable—they stand or fall together: and public happiness flourishes or fades with them."

Discourses on various Subjects relative to the Being and Attributes of God and his Works in Creation, Providence, and Grace. Vol. i. p.p. 400, London, 1828.——Vol. ii. p.p. 404, London, 1829——Vol. iii. p.p. 408, London, 1830.

It is a very singular account which is given us, in an Advertisement prefixed to the first volume of these Discourses, of the occasion of their publication, and some persons may be disposed to infer from it, that, from the author's own shewing, it had been better they had never appeared. They have been evidently written *currente calamo*, at little expense of thought and reflection, consequently with slight regard to the author's reputation, which cannot but suffer from having his name affixed to such crude and undigested productions as they mostly are. It is said of the late eloquent Robert Hall of Bristol, that, so amazingly fastidious was he; so difficult to be satisfied with his own performances, that, after preaching any one of the few sermons with which he favoured the public, he has been known to write and re-write it, at least half a dozen times, before he could allow it to go into the printer's hands. But the reader shall have Dr. Gregory's account of the matter, which I extract from his interesting memoir of that extraordinary man.

"He had formed for himself, as a writer, an ideal standard of excellence, which could not be reached; his perception of beauty

in composition was so delicate and refined, that, in regard to his own productions, it engendered perhaps a fastidious taste; and, deep and prevailing as was his humility, he was not insensible to the value of a high reputation, and therefore cautiously guarded against the risk of diminishing his usefulness among certain classes of readers, by consigning any production to the world that had not been thoroughly subjected to the *labor limæ*. Hence the extreme slowness with which he composed for the press: writing, improving, rejecting the improvement; seeking another, rejecting it: recasting whole sentences and pages; often recurring precisely to the original phraseology; and still oftener repenting, when it was too late, that he had not done so." Such was the difficulty which Mr. Hall had to prepare any of his manuscripts for the press, and the composition of a single sermon with a view to publication was always the work of several months. Would the reader see a contrast to all this? He has it in Dr. Adam Clarke. He tells his readers, in the Preface to these volumes, that during his long ministerial life, he had written but very few sermons, most of which had been already published; but for want of time and health they had been permitted to get out of print. He wished to have republished those, and to have added a few more which he had prepared for the press; but the Editors [probably his two sons, the printers, whose presses were unfortunately standing for want of work!] having got most of his MSS. without properly consulting him, announced a volume of *Original* Sermons, for which he was not prepared."

The annunciation, however, hasty and imprudent as it was, must be followed up, and of course nothing remained but for the Doctor to buckle to, and provide copy for the compositors as fast as it was called for! Was ever before such a reason publicly assigned for ushering into the world a volume of Sermons—and this to be followed by a second and a third? But let the reader mark how the Doctor proceeds: "Many (sermons) were brought to me which were said to have been 'taken down by short-hand writers;' but when I came to peruse them, I found I could make no kind of use of them. They were neither in language nor in matter any thing to which I could creditably or with a good conscience set my hand. I afterwards understood that my enunciation though distinct, was too

rapid to be caught by those Artists, in consequence of which many half sentences appeared, and the reasoning was marred, unconnected, unfinished, and indeed sometimes contradictory to itself. This was the case, particularly with several which had been taken down, some years ago, at the instance of *some gentlemen*, who, believing that I was near death, (for I was then in a bad state of health) thought they could oblige the public and *themselves*, by having my last discourses ready by the time I might be interred! their good intentions have been hitherto frustrated—and I think it is well for all concerned, and who might have been concerned, that such *odds and ends* never appeared, and this imperfect taking down was nearly the same in all; for, let the Artists be whom they might, I found, on examining the fruits of their labours, that they had, to a man, given me a *strange language*, worse by many degrees than my own; that they had often *perverted* my sense, misrepresented my criticisms, and confounded my reasoning."

This extract shows that Dr. Clarke was not wholly insensible to posthumous fame; and it is much to be wished he had carried that sentiment further into practice than he did. In that case, instead of teeming out the unpremeditated effusions of his mind by wholesale in three Volumes of Sermons, he would have restricted himself to a single volume, consisting of his choicest and most matured thoughts, on subjects which he deemed of paramount importance to the best interests of mankind, and which volume should have been deemed worthy of republication from time to time as necessity required. But his parental feelings triumphed over those prudential considerations which should have led him to pay due deference to his own character as an author; and hence three Volumes of Sermons in the short space of three years, all of them, with the exception of a few reprints, committed to writing on the spur of the moment; but, as might be expected, the generality of them are beneath the touch of criticism as literary compositions, and none of them sufficiently correct for publication. It is certainly true that Dr. Clarke never excelled as a preacher; and how indeed should he, who scarcely ever wrote even an outline of his Sermons, delivering them with little previous study, or expense of thought. His pulpit addresses were, consequently, loose and declamatory

harangues, careless in regard to style, and greatly deficient in point. Should the reader question the correctness of what has been now said, I would entreat him, for his own satisfaction, to select from Dr. Clarke's volumes the most finished discourse he can find, and then bring it into competition with any one of the late Mr. Richard Watson's, contained in the volume of his Sermons recently published (1834), and, if he be not struck with the contrast, he must be dull indeed to whatever relates to composition, or style. It has been truly said, that every author lives or dies by his own pen. Had Dr. Clarke attended to this maxim he would surely have hesitated about the publication of these volumes, concerning the contents of which he is compelled to say in the preface to the first volume: "I wish I had a little more time and health to have rewritten them *all*, and to have filled up those which exist nearly in outline," p. vii. Now what is this but a tacit acknowledgment that none of them were sufficiently perfect for publication! He adds: "It is with great diffidence that I permit this (first) volume to appear in public. I know it is easy to find faults, and it may be peculiarly so to find them here; yet I hope that these well-meant Discourses will be *well* received by all the people of God." Surely this was hoping too much.

The Volume comprises Sixteen Discourses, on the following subjects and texts. I. On the Being and Attributes of God; text, Jerem. x. 11. It occupies nearly forty pages, and supplies the reader with the rudiments of the Newtonian System of Astronomy —the names of all the planets with their diameters, and measured distances from the sun, and also from our earth, in English miles; also a dissertation on the principle or law of Gravitation—including an extract of four pages from *Thomas Aquinas's Sum of Theology!* besides references to Plato, Locke, Newton, Fergusson, La Place, &c. and all this in a Sermon.!

II. The worship which God requires from men; text, John iv. 34. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." From this Sermon the following passage merits to be extracted for its good sense, and useful tendency; though somewhat beside the meaning of the text.

"To worship God, *in spirit*, must necessarily be opposed to that

shameless farrago of senseless rites and ceremonies, by which some apostate churches have encumbered and disgraced the church of Christ. The Greek and Roman churches, have each contributed their mortal share to the contamination of the pure worship of God. Saints and angels,—in the numerous hosts of which are many names of saints never sanctified, and of angels never created —have engrossed the affections, while they have distracted the attention of millions of silly men and women, who, leaving the word of God, have taken for divine revelations, the commandments of men: and thus have made the word of God of no effect by their tradition. There is scarcely a place of worship on the whole continent of Europe, where a person who has properly contemplated the divine nature and is acquainted with his bible, can witness an act of worship worthy the majesty of God; or any religious acts that can be termed a reasonable service. The church of Rome especially, in every country where it either prevails or exists, has so blended a pretended Christian devotion, with Heathenish and Jewish rites and ceremonies: two parts of which are borrowed from Pagan Rome, the third from the Jewish ritual, ill understood and grossly misrepresented, and the fourth part from other corruptions of the Christian system. Nor is the Protestant Church yet fully freed from a variety of matters in public worship which savour little of that simplicity and spirituality which should ever designate the worship of that infinitely pure Spirit who cannot be pleased with any thing incorporated with His worship that has not been prescribed by Himself, and has not a direct tendency to lead the heart from earth and sensual things to heaven, and that holiness without which none shall see the Lord. The singing, as it is practised in several places, and the heathenish accompaniments of ORGANS and musical instruments of various sorts, are as contrary to the simplicity of the Gospel, and the spirituality of that worship which God requires, as darkness is contrary to light. And if these abuses are not corrected, I believe the time is not far distant, when singing will cease to be a part of the divine worship. It is now, in many places, such as cannot be said to be any part of that worship which is in spirit and according to truth. May God mend it."

I heartily concur in all this; but I entreat the reflecting reader to test the Church of England by the standard here laid down—"our *excellent* church," as the Doctor is pleased to term it—a Church of which he gloried to be a member, and with which, to the day of his death, he could freely hold communion;—let him only apply the foregoing strictures to the worship of that church, and he will be tempted to exclaim, "Happy is the man that condemneth not himself in the thing that he alloweth," &c.

Sermon III. is on the plan of human redempton, and the text is Gal. iv. 4—7. "But when the fulness of the time was come, God sent forth His Son, &c."—a noble subject unquestionably; but here reduced to "a thing of shreds and patches"—yet with a display of learning quite out of place in a Sermon. Nor is this the only place, or occasion to which this remark applies; for the next Discourse in the volume, is one that the Doctor had preached in behalf of the Wesleyan Missions, at Great Queen-street chapel, Lincoln's-inn-fields, London, May 2nd, 1824, and bears for its subject "God's willingness to save all men:" a Discourse founded on 1 Tim. ii. 3—6. in which also there is an unnecessary parade of learning, interspersed also with a reference to the Apochryphal story of Bel and the Dragon! In fact, when we take into account the class of persons for whose use these Sermons were composed and printed, and by whom the Doctor wished and expected them to be read, one finds it no easy task to acquit him of the charge of great indiscretion, in interlarding his paragraphs with scraps of Latin, Greek, and other foreign languages, wholly unknown to ninety-nine out of every hundred. What earthly purpose he could expect it to serve besides that of making an ostentatious display of his own scholarship, I profess myself totally unable to divine. To the simple christian its tendency must be quite revolting; for who would undertake the reading of a Sermon in which he was to be stopt and retarded, and have his attention perplexed and diverted, by critical remarks from classic authors? How differently minded was the Apostle Paul, though a man of erudition, (Acts xxvi. 24.) when he thus wrote to the Corinthian church: "I thank my God, I speak with tongues more than ye all: yet, in the church, I had rather speak five words with my understanding, that by my voice

I might teach others also, than ten thousand words in an unknown tongue," 1 Cor. xiv. Were it necessary to adduce proofs of what I refer to in Dr. Clarke's Sermons, it might be done with ease from almost any one of them, but the task is exceedingly ungracious and I gladly decline it. The sceptical reader, if he wants a reference, may turn to a Sermon in the first volume, on the disease and cure of Naaman the Syrian, p. 163, &c.—and if that do not satisfy him, I must despair of doing it. Any further strictures, however, must be waved, and the reader's attention rather directed to some redeeming points in these singular Sermons, and happily a few such are to be found.

Few readers, we suppose, would expect to find in a Sermon of Dr. Clarke's, an apology for the reading of Novels. It is true that he condemns the general run of works of this class, the writers of which he describes as "snivelling and drivelling nonsense without end." He says, "they have corrupted the youth, and depraved the manners, not only of this, but of almost all the countries of Europe. They are the begetters of vain imaginations, of extravagant projects, and of calamitous issues. Of them, their country may be well ashamed; and they themselves blush at their own works, and the disastrous effects produced by them in society.—There are, however, some honourable exceptions. There are a few writers of this class, whose sole aim was to correct the vicious manners of the age, give a proper bias to the understanding, and a healthy direction to the feelings of the heart, and who, because it was popular, chose the form of a novel to convey their salutary instructions to the public. At the head of these, for pious and benevolent feeling, stands Henry Brook:*—for good intention, and indefatigable ponderous labour, Samuel Richardson:†—and for correct conception, masterly delineation, judicious colouring, and majestic execution, Walter Scott. The first *leads* you to God, the fountain of light, life, perfection, and goodness. The second *conducts* you through many direct roads and fairy by-paths to virtue and propriety of

* Author of the Fool of Quality—but a disciple of Mr. Wesley's. A writer not only of Novels, but also of Tragedies and Fairy Tales.—*Editor.*

† Author of Pamela,—Clarissa Harlow,—and Sir Charles Grandisson.

conduct in the various relations of life. And the latter *carries* you through nature and facts to the sources whence history should originate; and raises up not only the recollection of past events, but places you by inimitable description in the midst of generations that have long since ceased to exist, whom, in your presence, he causes to transact all the avocations of their respective situations in life, and exhibit all the peculiarities of the manners and customs of their times, with the whole train of *thinking* and *feeling* which gave them birth. Such writers as these, shall have, from posterity at least, their just meed of praise; and of the general tenor of their *works* their authors need never be ashamed."

Now who would not be surprised at meeting with such a paragraph as this in a Sermon, entitled, "St. Paul's glorifying, or the Gospel of Christ the power of God unto salvation," Rom. i. 16, 17. The Apostle gloried in the Cross of Christ, and deprecated the idea of glorying in any thing else. "As it regarded Paul," says Dr. Clarke, "all is light and clear: we see that he had no cause to be ashamed of the Gospel of Christ" (the doctrine of the cross). "He had all the consolations of which he speaks; he was an inspired apostle, and always full of the Holy Ghost and power. But the circumstances of Christians in these latter days are in several respects different from those of the apostle; and in reference to these the subject should be examined." And it is of these persons that Dr. Clarke affirms, "they never need to be ashamed of their works." As an individual, I must protest against this decision, notwithstanding the high quarter whence it emanates. For, whilst I cheerfully concede that the Novels here excepted are less vicious in their tendency than thousands that might be specified, I still consider them as of a baneful cast; more especially those of Richardson, which, from experience I can testify, are strongly calculated to dissipate the human mind, and unfit it for all serious consideration. 'Tis in vain that we look to such a quarter for "the excellent knowledge of Christ"—and we may reasonably judge what judgment the apostle Paul would have passed on such authors and their works from what he has told us of the estimate he himself formed of the doctrine of the cross, Phil. iii. 8. Gal. vi. 14.

One of the sermons in this first volume, is upon "The different methods which God has used to bring men to the knowledge of himself," and is founded on the nineteenth Psalm, ver. 1—8. It was preached on the day appointed for making a collection in behalf of the Methodist's Missionary Society, and though grievously disfigured by *Hebrew* quotations, and which if delivered from the pulpit, must have tended greatly to injure its effect—I with pleasure refer to it for the sake of laying before the reader, Dr. Clarke's Instruction to Missionaries, on the method they should adopt in communicating to the Heathen the first principles of religious knowledge—the knowledge of God and of his redeeming love and grace. Thus the Doctor writes:

"Were I, as a missionary, now to begin my ministerial labours among the stupid Hurons of North America—the Samoeids of the Northern Frozen Ocean—the Namaquas of Southern Africa—the Esquimaux of Labrador, or Aborigenes of New Holland;—I would proceed with them in the very manner that God has given His laws and dispensations to the human race.

"1. By *day*, I would call their attention to the *sun* in the firmament of heaven; by *night*, to the *moon*, the *planets* and the *stars*. I would endeavour to tell them *what* they are, *where* they are, what their *use* is; and what we may *learn* from them. In substance, I would thus address them;—You feel that the *sun* gives you *light* and *warmth* by day, and when your days are longest, and the sun brightest and warmest, then the grass, and the yams and the various things on which you feed, grow most plenteously. *Whence* did these things come? Did they make themselves? Can any thing make itself? Can a thing begin to work before it has any being? You see this vessel, I turn it upside down.—Is there any thing in it? 'No, there is nothing.'—Could then this *nothing*, this *emptiness* build that *hut?*—Make that *rock?*—Produce this *great tree?* You see, you know that it could not.—It has neither *eyes*, nor *feet*, nor *hands*, nor *instruments* of any kind—nor is it *any thing* that you can *touch*, or *see*, or even *think* of: for it has *no being;* it does not exist—it is *nothing*—consequently *it* has made *nothing*, and *can* make *nothing*. Then, do you think that the sun, the moon, the stars, &c., have *made themselves?*—They can no more make *themselves*, than the *nothing* in this vessel, can make

your *hut*, yon *rock*, or that *large tree!* Who made the *hut*, why *yourself*, for it could not make it itself. Then, who made the *sun*, the *moon*, the *stars*, the *earth*, and *all things?* For the reason already shewn you, *they could not make themselves.* 'We do not know who or what made them, nor any thing else:'—'Do you know?' Yes. It was that *Being* that we *worship*—that we *pray* to—and to whom we sing those hymns, with the sound of which you seemed so pleased.—We call Him God. This word in our language signifies the *Good Being.* This Being is so *strong*, that He could take up the whole earth, with all its seas, and rivers, and islands.—He could dash them all to pieces, and in the same moment, make them as they were before, or make them in any other shape, or put them in any other place. He is also very *wise;*—He *knows* every thing; and can *teach* you to know any thing that might do you good. You think that *we* know much more than you. It is so: and it is so, because we *know this God*, and we *pray* to Him, and He teaches us:—He makes our *hearts* wise and our *heads* wise. We see also that He is *very good;*—He made the *sun* to give us *light* and *heat*, and to make our crops grow in the ground; and He made the moon and the stars to give light by night; and the earth to provide us with food. So, from the *sun*, and the *moon*, and the *stars*, and the *earth*, and other wonderful things which we see, none of which *could make themselves*, we have first learnt, that a *strong* Being, a *wise* Being, and a *good* Being, could alone, make all these things: and as we see that *He made them for our use*, and for *our advantage*, we then know that He must *love* us; and we feel from that, that *we* should *love Him.* Now, if we love Him, we know that we should not do any thing that would offend Him. We should not do any thing that is *bad*, for that would offend the *good* Being. We should not do any thing that is *foolish*, that would grieve this *wise* Being. We should not use our *strength* to hurt one another, to oppress each other, to strike, to kill or destroy our friends, our neighbours, or any one else, for thus, the *strong* Being never employs His strength; and what strength we have, He *gave it to us*, for He *made us:* it would grieve Him if we should do *wrong* to one another. 'But where is this strong, wise, and good Being?' We

never saw Him.' We answer, He is every where—He sees every thing, because he is *every where*—He fills *all things* and *places*. But He has not a *body* like us—He is a *spirit:*—now a *spirit* is that which *knows, thinks,* and *works,* without using *any bodily* form. 'Then, if He have no *body,* and we cannot see Him, how can we know that there is such a Being?' I answer, Look at that *grass,* what makes it *wave?*—look at that *tree;* what makes its *leaves* and *branches shake?*—look at the *clouds,* what makes them move along the sky? 'We tell you, it is the *wind* that does these things.' Well then, can you *see* the *wind?* Have you ever *seen* it? Have you ever heard that any of your forefathers have seen it? 'No.' Then you see that *something* may *exist* and *work* which you *cannot see.* Have you not seen that this wind blows down your *houses, tears* up *great trees* from their roots, raises up the *waves* of the *sea,* that they appear to touch the clouds? Yet you have never *seen* it; but you see from its effects that it can do wonderful things—terrible things? Now, our God made that very *wind.* He cannot be seen, because He is a *spirit;*—it cannot be seen, because it is *thin air.* But though you cannot *see* the *wind,* you may *feel* it; it blows upon your bodies, it blows your garments about, it has sometimes no doubt blown you off your feet, and its cool breeze has often refreshed you when weary. Thus you know by *feeling* it that it exists. So you might feel our God, though you cannot see Him.—Have you ever felt any *good desire?* Have you felt *grieved* with yourselves when you did some *wicked thing?* 'Yes we have.' Well: it was God that gave you that *feeling:*—and were you to *pray* to Him, suppose thus:—'O thou *strong* Being, I am weak in my heart, and cannot do the things that are right, be thou pleased to give me *strength!*—O thou *wise* Being, I am very *ignorant* and very *foolish,* wilt thou be pleased to give me *wisdom,* that I may know what is right!—O thou *good* Being, I have a *bad heart,* and do many *bad* things, oh, take away my *bad heart,* and give me a *good heart.*' Now, I say, this God who is *here,* for he is *every where,* and hears what I teach you, will hear your prayer, and give you to *feel* that He *strengthens* you:—He will *teach* you, and you will *feel* that you grow *wise:*—He will take away your *bad heart,* and give you to *feel* that He has given you a *good one.*—And you will *feel* His *inward working,* so powerfully, that you shall

be as sure that He *exists*, and that He *loves* and *works* in you, as if you could *see* Him with your *eyes*, and *feel* him with your *hands*. And you will be soon able (when I have given you more instruction from a Book that we Christians have, which was given to us by this God) to call Him *your Father*, as your son can call you *his Father*.

"Thus far I could, as a missionary, go with the rudest savages, teaching them from the *law* or *book of nature* that there is a *Being* who has *made all things;* and that He is *strong*, and *wise*, and *good:* —that He may be *felt*, though not *seen:*—that men should *pray* to Him for *power* and *wisdom*, and *goodness*, and that He will *hear* them, and grant their requests. But this plan of teaching the rude and uncultivated, may be almost *endlessly* varied—every thing around us, offering new arguments, and new modes of illustration.

"2. Having prepared the minds of my heathen auditory by such plain arguments and illustrations, as were necessary to give them some notion of a *First Cause*—to point out to them the Almighty, Omniscient, and Infinitely good Being, and the necessity of *knowing, loving*, and *serving* Him; the SECOND LAW, or mode of discovery which God has made of Himself to mankind, should be introduced: and in such circumstances as those mentioned above, I would introduce this subject after the following manner:

"I have already shewn you, that the Being which we call God, was before all things—and that the heaven and the earth were made by Him: that *no-thing, no-being* could make *itself:* and that *this* Being, has made all things by His *wisdom* and *power;* and that He made them for the *use* and *good* of mankind; which is a proof that He *loves* man, and is always disposed to make him *wise* and *good*, and *happy;* and therefore *we* should *love Him*, and do nothing that might displease Him. But in order to *know* Him fully, for our happiness, He has given us a BOOK, that teaches, how He has *made* all things; *how* He *governs* them, *what* He would have *us* to *know;* and also gives us an account of what He *hates*, and we should *not do;* and of what He *loves*, and what we should perform. This Book teaches us that all men came from *one father* and *mother* whom this God formed out of the ground, and made them with very *good hearts*, without any *evil thought* or *bad passion*—it tells us also, how

man *lost* his *good heart,* by *doing* what this God told him *not to do:*—and that misery, woe, and death, came in consequence, into the world. Now the accounts that we have in *this* BOOK, we know to be *true,* for they tell us what we know and feel to be true; for the descriptions that are given, answer exactly to the things themselves—and these things we could not have found out, had we not been taught them by this Book; and no people in the world, that have not this *Book,* know these things—for instance, *you* do not know them, because you have not this *Book;* and all the men in the world, were in the same state of ignorance, as you are now, before God gave this Book. And God, this *good Being,* pitying the state of man, through the great love that He bears to him, spoke all the words contained in this Book, in the hearts of men which He had *made good,* that they might receive and remember these good things: and He caused them to *write* them down in a Book, that they might copy them into other books, and thus hand them down from father to son, as long as that sun shall shine by day, and the moon and stars give light by night.—Now, I will *read* to you the account that God gives us in this Book:—how He made the *heavens* above, and the *earth* below—how He made the *sun,* the *moon,* the *stars,* the *trees,* the *grass,* the *fish,* the *fowls,* the *beasts;* and how He made *men* and *women.* Now, listen attentively, and you will hear a most beautiful account—and if any thing you hear me read, does not appear sufficiently plain to you, when I stop, ask me, and I will explain it fully.—Here, then, I would read a part of the first chapter of *Genesis,* and at successive opportunities, the *whole:* with the account of the temptation and fall of man.—I would give also the history of the *people* to whom God originally gave those Scriptures—of the Israelites in their *origin*—in their slavery in Egypt—their Exodus—miraculous support in their travels, and their settlement in the *Promised Land.* When all this was done, I would proceed in some such way as this:—'Now, as God loves man (for I would take care to have *the love of God to man,* as the foundation and cause of all His acts towards the whole human race), and He saw that he was become so very *ignorant* and *wicked,* that he had no proper knowledge of *good* and *evil* left; God tells him in this Book, what he *should do,*

and what he should *not do:* and that all might easily learn and remember these things, He divides them into *ten Commandments*, or Divine orders, telling each what He should perform and what he should leave undone.' Here the *Decalogue* should come in—every precept be explained at large, shewing at the same time, the reasonableness, necessity, and usefulness of each part, and of the whole.—Having completed this part of my plan of instruction, I would proceed to the account of *sacrifices*, and endeavour to explain their *nature*, their *reference* to *sin*, in order to shew what each sin *deserved*, (viz. death)—and shew that the same God who prescribed them, had told the people that they were insufficient *of themselves* to take away the guilt of sin: and that they were intended to *point out* a *glorious Being*, infinitely pure, spiritual, and good; who was to come from heaven to earth, and become a *man*, like to one of ourselves, though in that *pure* and *spiritual nature*, which dwelt in that man, he had infinite power, wisdom, and goodness; and was Himself to become a *true sacrifice*, by *dying* for the sins of mankind—and that God had revealed this great design, *many hundreds* of years before it took place, to holy men who were commanded to *write* what God had declared on this subject, in the same Book: and then, the various promises concerning the *Advent of Christ*, should be *read* and *explained;* and care should be taken to shew that these prophecies were delivered several hundreds of years before any such events as were foretold in them, had taken place:—I would also shew strongly the necessity of such a sacrifice as that promised, 1st. To *blot out the sins* that were past. 2. To *procure grace*, or Divine help, by which we might live a holy life. 3. To *purify the heart* and *mind* from all *badness* or *sinfulness;* and thus to prepare the soul for, and finally bring it into, an everlasting state of happiness with the good God, in the kingdom of heaven.

"3. Having added line upon line, and precept upon precept, on these subjects, then I would introduce

"The THIRD *Law*, or *Revelation of God's will* to mankind, *the Gospel dispensation*—shew, that, exactly *at the time*, which the Prophets referred to, Jesus Christ came into the world, and appeared as *Man* among men—but the wisdom of His words, and His won-

derful miracles, (which should be carefully detailed,) proved, that, in that *Man*, dwelt an *infinite power* and *goodness*—that according to the *Prophecies*, long before delivered, He permitted Himself to be *nailed to a cross*, on which He *expired;* and that, in three days, He raised up that slain Body from the dead—lived and conversed with his friends for many days—and then in the sight of several, went up into heaven, having given commandment to His Disciples, (persons whom He had before instructed), to go into all the world, and preach the *good news* of what He had done and suffered, to every man:—and that all who should hear these things, and believe on Him, as thus having lived, suffered, died, risen again, and gone up into heaven, to pray and plead for them, should receive the *forgiveness of all their sins*, and that *purification of heart*, promised by the Prophets, so that when they should die, their *souls*, should go straight to heaven, a state of indescribable happiness; and that at no great distance of time, even their *bodies* should be raised from their *graves*, and never feel sickness, or pain, and never die more. And, it is in consequence of His command, that we are come so many thousands of miles over great oceans, to preach to and teach you, that you may be made happy.

"I have said that the plan of preaching to the heathen, which I here propose, is sanctioned by the manner in which God exhibits those works by which He makes His eternal power and godhead known to the world.

"*Prophets* and *Apostles* have followed the same plan.—When writing to the heathens in Babylon, *Jeremiah* not only uses their own *language*, but also this same *manner* of teaching; *The gods that have not made the heavens, and the earth, they shall perish from the earth and from under these heavens*, Jer. x. 11.

"See the great Apostle Paul:—when he addresses the *Jews*, he quotes the *Law* and the *Prophets*, and his appeals to their *Scriptures*, are incessant—and out of the *law* and the *prophets*, the divine authority of which *they allowed*, he shows their wickedness in rejecting the *Gospel*, which Moses and the Prophets foretold.

"But view him *writing* to *heathens*, or *preaching* to a *heathen audience*, and what do you hear?—the finest appeals to the *Book of Nature*, to prove the *being, providence, justice, wisdom*, and *goodness*

of Him who made the heavens and the earth. Hear him at *Lystra*, where all were *heathens* and *idolaters*, and took him and his companions for gods, and were about to offer them sacrifices, Acts xiv. 15—27. 'Sirs, why do ye these things? We also are men of like passions (feelings and constitution) with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven and earth, and the sea, and all things that are therein:'—'He hath not left Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.' No appeal to *Scripture* here, and why, because they neither acknowledged it, nor knew any thing of it.

"Hear him preaching at the *Areopagus*, to the *Athenian magistrates*:—he does not begin to announce Christ and redemption through His Blood;—if he had done so, he must have lost his labour—they did not believe in the Supreme God—for they did not know Him: to know the *true God*, is the first *principle of true religion*;—taking advantage of the inscription on one of their altars, *To the Unknown God;* he commences with, 'Him whom ye ignorantly worship, declare I unto you. God that made the world, and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though He needed any thing, seeing He giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us: for in Him we live, and move, and have our being; as certain also of your own poets have said, *For we are also His offspring*. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device, &c.' Acts xvii. 22—29. To such a people, *Moses* and the *Prophets* would have had no authority; but a *Greek poet* of their *own, Aratus*, had; and, therefore, he quotes *him*, and argues on the quotation—*We are His offspring*—If so, *then the Godhead is not like unto gold, silver, stone, &c.*

"And so nicely does this chief Apostle discriminate, that when he addresses *Felix*, half a *heathen*, and half a *Jew*, he does not dwell on *either* system, but refers to *both*.—The *resurrection* of the dead, was generally credited among the *Jews*, all believing it, except the *Sadducees*. This he mentions in his defence before Felix: and then, as was the practice of the *Ethic philosophers*, he 'reasoned of righteousness, temperance, and judgment to come,' Acts xxiv. 21—25, referring to *both systems*, as far as they were likely to bear on the understanding and conscience of this demi-heathen. They who do not follow such a plan in preaching to the heathen, but rush in upon them with the *mysteries of Christianity*, before they are convinced that there is a GOD who has created all things, though they thus *cast their bread upon the waters*, are not likely to find it, even after many days."

This is excellent advice to Missionaries; nothing can be more just, or more important to persons sent forth to evangelize Pagan lands; and were the plan thus recommended, carried out properly, the happiest effects might be expected to result.

Interspersed throughout these volumes of Sermons, we have occasional descants on some abstruse and philosophic topics, particularly on the Being, perfections, and attributes of God, and on His wonderful works in creation and providence. Although these are sometimes strangely out of place, they serve nevertheless to show that Dr. Clarke had bestowed no slight attention on these subjects, and to many readers they will be regarded as the most interesting and instructive parts of his volumes. Thus, for instance in the second volume, we have a Discourse on the Being and Providence of God, founded on Heb. xi. 6. "He that cometh to God must believe that He is, and that He is the rewarder of all them that diligently seek Him." Who, now, in such a place, would expect to meet with an elaborate disquisition on the phenomena of the heavenly bodies? The following, however, is an extract.

"Astronomical phenomena, very difficult to be accounted for upon natural principles, and strong evidences of the being and continual agency of God.

PHENOMENON I.

"The motion of a planet in an elliptic orbit is truly wonderful,

and incapable of a physical demonstration in all its particulars. From its aphelion, or greatest distance from the sun, or body round which it revolves, to its perihelion or least distance, its motion is continually accelerated: and from its perihelion to its aphelion as constantly retarded. From what source has the planet derived that power which it opposes to the solar attraction, in such a manner that when passing from aphelion to perihelion, by a continued acceleration, it is prevented from making a nearer approach to the sun? And, on the other hand, what influence prevents the planet, after it has passed, by a continued retardation, from perihelion to aphelion, from going altogether out of the solar attraction, and causes it to return again to perihelion? Sir Isaac Newton has fully answered these questions in his demonstration that this phenomenon is a necessary result of the laws of gravity and projectile forces. It is worthy of observation, that to account for a planet's moving in an elliptical orbit, little differing from a circle, and having the sun in the lower focus, the projectile force of the planet, or the power by which the projected body tends to move forward in a straight line, is shown to be nearly sufficient to counterbalance the planet's gravitating power, or, which is the same thing, the attraction of the central body:—for, the demonstration, the particulars of which are too complicated to be here detailed, puts us in possession of the following facts. If a planet be projected in a direction exactly perpendicular to the line joining it and the central body, with a velocity equal to what it would acquire by falling half way to the centre by attraction alone, it will describe a circle round the central body. If the velocity of projection be greater than this but not equal to what the planet would acquire in falling to the centre, it will move in an elliptical orbit more or less eccentric according to the greater or less degree of projectile force. If the velocity of projection, be equal to that which the planet would acquire in falling to the central body, it will move in a parabola, if greater than this, in a hyperbola. Now it cannot be demonstrated upon physical principles, that a planet should have a certain projectile force, and no other; or, which is the same, that it should be projected with a given velocity and direction: for, it is a law of nature, ably demonstrated by Newton in his *Principia*, that all bo

dies have such an indifference to rest or motion, that, if once at rest, they must remain eternally so, unless acted upon by some power sufficient to move them; and that a body once put in motion will proceed of itself ever after in a straight line, if not diverted out of this rectilinear course by some influence. Every planetary body has a certain projectile force; therefore, some previously existing cause must have communicated it. The planets have not only a projectile force, but this power is at the same time nearly a counterbalance to its gravitation, or the attraction of the central body; so that by virtue of these powers, thus harmoniously united, the planets perform their revolutions in orbits nearly circular, with the greast regularity. It hence follows, that the cause which has originally projected the planets with a given velocity and direction so as nearly to produce an equilibrium in the centrifugal and centripetal powers is infinitely intelligent: therefore, this cause must be God.

PHŒNOMENON II.

"The double motion of a primary planet, viz. its *annual* revolution, and *diurnal* rotation, is one of the greatest wonders the science of astronomy presents to our view.—The laws which regulate the periods of the latter of these motions are so completely hidden from man, notwithstanding his great extension of philosophical research, that the times which the planets employ in their rotations can only be determined by observation. The first of these motions results from projection and gravitation, and depends, on the velocity and direction originally impressed on the planet: the second results from a force acting on the planet in a line not passing through the centre of gravity, while an opposite force is applied at the centre to prevent a change in the progressive motion. The period of rotation will depend on this oblique force, and be unvaried while uninfluenced by other causes, or by forces acting towards the same parts on both sides the centre. Hence the rotation of the planets will be uniform; but their existence and periods can be known only by observations. The astonishing accuracy with which celestial observations have been conducted within the last one hundred years, has enabled the astronomers to demonstrate that the neighbouring planets very sensibly affect the figure of the earth's orbit, and conse-

quently its motion in its orbit. Of this, every one may be convinced who examines the calculus employed in ascertaining, for any particular point of time, the sun's place in the heavens: or, which is the same thing, the point of the earth's orbit which is exactly opposed to the place of the earth in this orbit. Thus the maximum that the earth is affected by Venus, is nine seconds and seven-tenths of a degree: by Mars, six seconds and seven tenths; and by Jupiter, eight seconds, two thirds, &c. &c. But no astronomer, since the foundation of the world, has been able to demonstrate that the earth's motion in the heavens is at all accelerated or retarded by the diurnal rotation; or, on the other hand, that the earth's motion on its axis experiences the least irregularity from the annual revolution. How wonderful is this contrivance? And what incaculable benefits result from it! The uninterrupted and equable diurnal rotation of the earth gives us day and night in their succession, and the annual revolution causes all the varied scenery of the year. If one motion interfered with the other, the return of day and night would be irregular; and the change of the season attended with uncertainty to the husbandman. These two motions are, therefore, harmoniously impressed upon the earth, that the gracious promise of the great Creator might be fulfilled: 'While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.' The double motion of a secondary planet is still more singular than that of its primary: for, (taking the moon for an example), besides its particular revolution round the earth, which is performed in twenty-seven days, seven hours, forty-three minutes, four seconds and a half it is carried round the sun with the earth once every year. Of all the planetary motions, with which we have a tolerable acquaintance, that of the moon is most intricate. Upwards of twenty equations are necessary, in the great majority of cases, to reduce her mean to her true place. They depend on the different distances of the earth from the sun in its annual revolution, the position of the lunar nodes, the moon's place in her orbit, and various other causes, including the effects of the planetary attractions. Who can form an adequate conception of that influence of the earth which thus draws the moon with it round the sun, precisely in the same man-

ner as if it were a loose or detatched part of the earth's surface, notwithstanding the intervening distance of about two hundred and forty thousand miles; and at the same time leaves undisturbed the moon's proper motion round the earth? And what beneficent purposes are subserved by this harmony! In consequence of it we have the periodical returns of new and full moon; and the ebbing and flowing of the sea, which depend on the various lunar phases, with respect to the sun and earth—these always succeed each other with a regularity necessarily equal to that of the causes which produce them. These motions of rotation and of a scondary planet about its primary clearly demonstrate the existence of a Supreme Intelligent Cause who first gave them birth.

PHŒNOMENON III.

"The impression of an inconceivably rapid motion upon the earth, without disturbing, in the smallest degree, any thing upon its surface, or in the atmosphere which surrounds it; is another instance of the infinite wisdom of God. That principle, with which God has endued the celestial bodies, in order to accomplish this end is called gravity or attraction. The existence of this influence is easily demonstrable from the curious law which pervades all the bodies in the solar system, and probably every other body in the whole compass of space.—From this law it is evident, to every one that deeply considers this subject, that the planets revolve in orbits by an influence emanating from the sun; for, the nearer a planet is to the sun, the swifter is its motion in its orbit, and *vice versa*. The singular phœnomenon of a planet's describing equal areas in equal times, results from the inability of bodies to change their state, combined with a force directed to the centre round which the areas are described. Thus, if a planet describe in twenty-four hours any arc of its orbit, and the area contained within that arc and two straight lines drawn from its extremities and meeting in the sun, be ascertained; it will be precisely equal to what the planet will describe in any other twenty-four hours, the greater or less quantity of the arc described being continually compensated by the less or greater extent of the straight lines including the respective areas. We also find that, by virtue of these laws, the motion of a planet in its orbit is not decreased in arithmetical proportion to the increase of

the distance from the central body: for the hourly orbitical motion of the Georgium Sidus, for example, is only five times slower than that of the earth, though its distance from the sun is full nineteen times greater.

"Every man may convince himself of the existence of gravity, by observing the phœnomena attending falling bodies. Why is it that the velocity of a falling body is continually accelerated till it arrives on the eerth? We answer, that the earth continually attracts it; consequently, its velocity must be continually increasing as it falls. It is also observable, that the nature of the influence on falling bodies is precisely the same with that which retains the planets in their orbits. By numerous experiments it is found, that if the falling body descend towards the earth sixteen feet in the first second of time, it will fall through three times this space, or forty-eight feet in the next second: five times this space, or eighty feet in the third second: seven times this space, or one hundred and twelve feet in the fourth second: nine times this space, or one hundred and forty-four feet in the fifth second, &c. Hence the spaces fallen through, are as the squares of the times of falling: i. e. in the first second the body falls sixteen feet; in the next second forty-eight feet; consequently, the body falls as many feet in the two first seconds as is equal to the sum of those two numbers, viz. sixty-four, which is sixteen multiplied by four, the square of two, the number of seconds it took up in falling through the first sixty-four feet.

"The above is but a very brief account of the influence of this wonderful principle, which is universally diffused through nature; and capable of attracting every particle of matter, under all its possible modifications, and of imparting to each substance, from the lightest gas to the most ponderous metal, that property which constitutes one body specifically heavier or lighter than another. To detail all the benefits which result from it, would be almost to give a history of the whole material creation. But it may be asked, What is gravity? To the solution of this question, natural philosophy is unable to lead us. Suffice it to say, that all we know of gravity is, its *mode* of operation, and that is, like its Great Creator,

an all pervading and continued energy. That *it is,* and not in *what* it consists, is capable of demonstration."

"Of all the departments of natural philosophy," says a late writer,* "that of physical astronomy, at the first sight, would seem more than any other to be placed beyond the reach of our faculties; but it is well known that there is none in which we have advanced with so much success, and demonstrative certainty; for this we are indebted to our illustrious countryman, Newton. From the exposition of the laws of one single agent, the force of gravitation, all the movements of the solar system are developed; as well those of rotation, as those which relate to their periodical revolutions, and even the anomalies, and apparent irregularities, are under the dominion and controul of this power. Now, since we are satisfied of the existence of the principle of gravitation, and admit that it affects every atom of matter, we ought to examine the actions of bodies on each other, at minute distances, with the view of finding what part of these actions is attributable to gravitation. Philosophers seem to have agreed to discard the operation of this force, except at sensible distances; but if gravitation be not the sole agent, it must needs, at these exceedingly small distances, act a very distinguished and important part, in producing the changes which are constantly going on in nature. Do not lose sight of gravitation;—and by pursuing this thread you will be guided through the mazes of a most intricate labyrinth, to a situation exceedingly near the seat of its activity. Here it will be seen that the whole mass of force presents its resistance equally, uniformly, and with immense effect, on every side; consequently this centre has every property of a solid substratum, and there is no imaginable use, as far as we can perceive, for a solid nucleus, which is not answered by this concentrated force; this, itself forms the solid part of matter. It is not here supposed that force acts against nothing, but against another opposing force: we know nothing of *matter,* but by the forces which it exerts, and which doubtless constitute its nature. Does any one ask, What is matter, and what is force? It may be answered,—

* See a new Theory of Physics, founded on Gravitation, by T. Exlay M. A.

Matter is force applied, and exerted in a peculiar way: and reciprocal force operating in a certain mode, constitutes matter. Is the enquiry pursued,—What is this force applied and exerted so as to constitute matter? We cannot tell what is its essential nature more than this, that it is a power acting against a similar power, and may be greater or less than the other, or equal to it, being as far as it respects matter, a wonderful act of the Ever-living God, who worketh all things according to the counsels of his will. Every atom of matter was created or brought into existence by an operation of the almighty power of God, and continues to exist by his continued act, either immediate or mediate; for the same power which first produced this substance, is requisite to sustain or uphold it in existence. The inconceivable myriads of atoms which are contained in bodies, tend to excite astonishment, and present before us an inexpressible sublimity.—Here we see the act of creation and conservation; and, when we extend our views to the innumerable huge bodies which compose the universe, and to the multiplied millions of millions of atoms in each, with the united actions of their concentrated forces; we are prepared to say, that power belongeth to God alone.

"There is no less evidence of supreme wisdom in the structure of matter: the law of force, which constitutes its actions, is adapted peculiarly to preserve the existence and constant harmony of the universe. The same law of force is equally subservient to maintain the beautiful order and motions of systems of worlds, and to regulate the various changes and modifications, which bodies and atoms are designed to undergo, in their connections and combinations with each other. The all-powerful hand of the Creator could certainly have constituted matter with forces varying by other very different laws; but we can conceive of none which could have so completely answered the great ends of creation in the constitution of the universe, and the regulations and organizations of its several parts. The same wisdom is seen in the variety of the atoms of matter and the proportions of each part; none are in defect, none in excess; and from the nature of their constituent forces, there is a constant tendency to preserve the established order of things, according to an all-wise and infinite design. We are easily led to

perceive, that it was in the mind of the Creator to form beings more elevated in nature than mere matter; hence, He has superadded a principle—viz. that of vegetable life. This, whatever it be, is associated with the seed of the plant, and directs the combinations of common matter, when put into suitable circumstances, according to the nature and species of the vegetable which is to be unfolded and matured. The principle of animal life is still more dignified. This principle is hid in the ovum, as that of the vegetable is in the seed. It directs the growth of the animal, as well as the peculiarities of its shape and organs, and the developement of these reciprocally aids the principle itself, which becomes capable of supporting and directing wonderful movements, actions, and instincts. The result shows that the Omnipotent Creator had purposed to form a being, who should possess a nature far more transcendant than that of the mere animal; one possessing an intelligent mind, capable of surveying His works, and of rising from the survey of these to their great author. This did not escape the notice of the Roman poet (Ovid) as stated in those well-known lines, *Metam.* lib. i. l. 76, beginning thus: "Sanctius his animal mentisque capacius altæ, &c." which Dryden thus translates:—

> "A creature of a more exalted kind,
> Was wanting yet, and then was man design'd:
> Conscious of thought, of more capacious breast,
> For empire form'd, and fit to rule the rest;—
> Thus while the mute creation downward bend
> Their sight, and to the earthly mother tend,
> Man looks aloft; and with erected eyes
> Beholds his own hereditary skies."

"The material part of the earth is adapted to nourish and maintain the vegetable world, and this serves to support the animal kingdom, while the whole contributes to the maintenance and pleasure of man in his present state. But the intelligent and rational principle is capable of more elevated enjoyments and exercises in the pursuit of truth, and the discernment of right and wrong; and still more, in yielding due homage to his Creator, and in presenting cordial expressions of gratitude, veneration, and

worship. It is very observable, however, that some disorder has affected the human race. We search in vain in the book of nature to ascertain either the cause or the remedy of this evil. Revelation alone furnishes this most important of all knowledge. The sacred Scriptures shew us the path of life, and direct us in the right use and management of nature in general, as it respects the promotion of our present and future felicity."

SECTION XXII.

Dr. Clarke's Commentary on the Old and New Testament—Strictures on the Biographer of Mr. Robert Hall.

HAVING glanced at Dr. Clarke's minor productions, it now only remains to take some brief notice of his great work on Biblical interpretation and criticism; the fruit of many years patient industry and research; the result of much reading and study; and, certainly, that portion of his labours on which he most valued himself on the score of usefulness, and to which he looked forward as the basis of his posthumous fame. Allusion has already been made to it on more occasions than one, in the preceding pages of this memoir; and particularly at p. 340, when, recording the appearance of the first section, where the reader was presented with the Author's "Advertisement," in which he apprised the public of what he intended his work to be; and an abstract of the General Preface was also laid before him. He may, if he pleases, revert back to that part of the memoir, and refresh his recollection with what has been there said

Probably this is the fittest place for taking some notice of a circumstance briefly mentioned in the introduction to the present "Memoir," p. 3, namely, the severe censure which is said to have been passed upon Dr. Clarke's Commentary, by two distinguished divines of different denominations, in a conversation held by them respecting the merits of the publication, soon after it issued from the press. The gentlemen referred to were Dr. Mason of New York, and the late Mr. Robert Hall, then of Leicester. The reader will find the particulars of this conversation there given in a note

at the foot of the page, which renders it unnecessary to repeat it here. The quotation there made is from a "LIFE OF ROBERT HALL, by *John Webster Morris*," but it does not appear very satisfactorily, whether the narrator was himself privy to this conversation, or it was retailed to him afterwards at second hand, which is the more probable supposition of the two; and if that were the case there can be little reliance placed upon it. The reader who shall take the trouble to dissect the conversation as there reported, will probably find his suspicions of its credibility somewhat excited by the difficulty which he will find of attributing to the respective speakers their portion of the dialogue, and the question will present itself whether in some part of the alleged conversation it be not *loquitur Morris*, whether present or absent? In particular, when we read that "Dr. Mason said, the Commentary of a *late eccentric*, but distinguished writer, had been reprinted at New York,"—the expression "a late eccentric," must be the language of Mr. Morris, and not of Dr. Mason, because Dr. Clarke was then living, and consequently Dr. M. would not have spoken of a late writer. It is difficult also to believe that Dr. Mason would so far commit himself as to say that the Commentary "had produced general disappointment in the United States, and was therefore discontinued;" because I have been credibly informed that *the reverse was the fact!*

Again: we are further told "it was expected that its voluminous contents would have provided a fund for English Catholicism and sound critique, instead of which it was *the most outrageous for party principles* of any thing that had of late years been written, and many of its criticisms were evidently feeble and pedantic: moreover, that the work abounds with evident paradoxes, transforming the Serpent into an Oran-Outang; making Solomon an apostate, and Judas a penitent, with many other such like reveries *to countenance a set of dogmas and preconceived opinions*, sparing no part of criticism which militates against them."

Here again, one is tempted to ask, whose criticism is this—is it Dr. Mason's, or Mr. Hall's, or Mr. J. W. Morris's? What are the *party principles* which characterise the Commentary, and which are pronounced to be the *most outrageous* that have been published of late years? It is well known that Dr Clarke always avowed him-

self an Arminian; is it pretended that he made his work the vehicle of the principles of any *other* party? or that he has outraged Arminianism in his efforts to defend it? If the former, which is that party? But if not, what is the ground of this outcry against him? Why it seems he has transformed the Serpent into an Oran-Outang, made Solomon an apostate, and Judas a penitent, with similar reveries—"to countenance a set of dogmas and preconceived opinions, sparing no part of criticism which militates against them"—that is, I presume, against those "preconceived opinions!" The amount of the whole, then, turns out to be this—that Dr. Clarke had certain preconceived opinions, different from what are held by the Arminian party in general, and to support these opinions, it was necessary to convert the Serpent into an Oran-Outang, make Solomon an apostate, and Judas a penitent—as if there was any necessary connection between those speculative points, and Dr. Clarke's theological sentiments!! And this *nonsense* Mr. Morris would palm upon Dr. Mason, or Mr. Hall, or both. But shall we believe him that either of these respectable ministers indulged themselves in such a strain of hyper-criticism? Is it not much more probable that the whole emanates from the biographer's own fertile brain, and profound judgment, of which they are so worthy. I am aware, however, that there is one difficulty in the way of our admitting this interpretation of the matter, and I shall submit it to the candid consideration of the reader, who may probably find out a method of solving it, though I confess myself unable to do so; the difficulty is this: A few years ago this same biographer of Robert Hall, the very identical John Webster Morris, had occasion to publish to the world his opinion of Dr. Clarke's Commentary; and how does the reader think he then described it? Why, he did it in one word—it was INVALUABLE! Yes, reader, this same Work, which is now characterised as "the most outrageous for party principles of any thing that has of late years been written, and of which the criticisms are evidently feeble and pedantic—a work which now abounds with evident paradoxes, was, at the time of its publication, held up by the pen of this very same writer, as a publication of *superlative* value! That the reader may not suspect me of jesting with him on this occasion, I request him to turn to Mr

Morris's Life of Mr. Andrew Fuller, *1st edition*, p. 368, and he will find the following character of Dr. Clarke's performance.

" While engaged in this arduous contest (viz. defending the Baptist mission to India) Mr. Fuller received no material assistance, except from one quarter; but was left to maintain the conflict alone and had to produce his voluminous pamphlets in the course only of a few weeks. *The present Dr. Adam Clarke, author of a learned and INVALUABLE Commentary on the Scriptures, kindly tendered his* " Remarks" on the vindication written by a Bengal officer, which appear duly acknowledged in the second part of Mr. Fuller's Apology, under the title of " *Audi et alteram partem.*"

Thus the reader perceives that the identical work which in the life of Fuller was held up as *above all price* is in the life of Hall decried as *worthless trash*, and this by the pen of the same matchless biographer! Perhaps the reader will think he has had enough of this " unprincipled"* writer, whom I leave upon the horns of a dilemma from which he may extricate himself as he can. He informs us that Mr. Hall acknowledged Dr. Clarke to be " an ocean of earning"—but " so void of all taste and just discrimination, that his judgment was not to be trusted in any case that interferes with his speculative peculiarities."

Now here, one would gladly know, what are the " speculative peculiarities," referred to, which were maintained by Dr. Clarke, and by which his judgment was so warped that he was not to be trusted in any case that interfered with them? Are we to understand that his peculiar opinions respecting the serpent—the final state of Solomon—or that of Judas Iscariot, were, if wrong, of so pernicious a quality that they extended their malignant influence to more than the *five points* on which the Arminians differ from the Calvinists? How far they affect those five points we are most of us competent to judge—and that is, not in the least! They leave those discriminating tenets precisely where they found them. The holding of these " speculative peculiarities" did not render Dr. Clarke more Arminianized than he was before he entertained them; nor more so than Mr. Wesley was, or the rest of his followers. What then are the " cases" or points, on which the judgment of Dr Clarke is not

* I borrow the epithet " unprincipled" from one of Mr. Morris's own letters.

to be trusted? Every Calvinist, will, as a matter of course, entertain a proper degree of distrust and jealousy, when any of the five points come under consideration; not because Dr. Clarke transformed the serpent into an ape, or held that Solomon died an apostate, and Judas a penitent; for it would require the skill of an Œdipus to make out any connection between these "speculative peculiarities," and "the faith once delivered to the saints;" but because these same "five points" affect the doctrine of divine grace, and consequently the character of the blessed God, and the way of salvation. But what, I would gladly know, are the other doctrines, cases, or points which these "speculative peculiarities" are thought so dangerously to affect, as, like the dead fly in the apothecary's ointment to send forth a disgusting savour? On this question, important as it is, Mr. Morris is silent! His report of this curious conversation is not ill calculated to create a vulgar prejudice against Dr. Clarke's Commentary, which is probably all he had in view in writing it, and if so, we cannot envy him his gratification.

It was probably with the view of relieving Dr. Clarke from many irksome circumstances ever attendant on the publishing of a large and expensive work, that his brother-in-law, Mr. Joseph Butterworth, consented to become, in the most important sense of the term his "Mecænas," his patron. An arrangement was entered into, whereby Mr. Butterworth kindly relieved the author from the drudgery of dancing after the paper makers, stationers, letter-press and copper-plate printers, engravers, booksellers &c. &c; all these things he kindly took upon his own hands, advancing funds for carrying on the work whenever they were wanted—Keeping the accounts, and in short, leaving the Doctor as little to do with affairs of this kind as possible, while the Commentary was proceeding. Every author who knows by experience what endless perplexity appertains to these matters, will be ready to admit, that the services which Mr. Butterworth rendered to his friend in this instance must have been incalculable. It is due to the memory of Mr. Butterworth, also, to add that they were disinterested; and I am the more anxious to record this, inasmuch as an opinion to the contrary has been afloat in the world. The facts, however, so far as my information extends, may be thus, stated. Mr. Butterworth had made over to him the copy-right of the first, or quarto edi-

tion of the Commentary, pursuant to an agreement between the author and him, the consequence of which was, that he paid all the current expences, kept all the accounts, paid Dr. Clarke a stipulated sum per sheet, or published section, while the work was in progress; and, dying soon after its completion, and while Dr. Clarke and his wife were yet living, there was found, at the credit of the family, a sum of nearly, if not wholly, SEVEN THOUSAND POUNDS, the interest of which was receivable by the parents during their lives, and on the decease of the last survivor, the principal itself is to be divided amongst their offspring. This, I understand, from good authority, to be the arrangement in reference to this concern; and, if so, the memory of Mr. Butterworth ought to be held in veneration by the family, for his services were such as very few individuals, besides himself, could have rendered them.

To enter upon any elaborate series of critical remarks on Dr. Clarke's Commentary is not within my province, nor shall I attempt it. My own views of divine truth are well known to differ as respects some leading doctrines of the Gospel, widely from those of Dr. Clarke, and I have consequently been led, in the course of these "memoirs," to offer occasional strictures on certain parts of his creed to which I could not subscribe: but whatever of this kind may be found, is done for the reader's profit, who is left at perfect liberty to reject them, whenever he thinks them unfounded. In offering them, I solemnly protest against having any other object in view than to serve the cause of Truth, and therefore I do not think them *fairly* entitled to the reception they have met with among the Doctor's admirers. My wish has been to speak as unto wise men, leaving them to exercise an unbiassed judgment on what I say. "It is pleasant," says Lord Bacon, "to stand upon the shore and see ships toss'd upon the sea: but no pleasure is comparable to that of standing upon the vantage ground of truth (a hill not to be overlooked, and where the air is always clear and serene) and to contemplate the errors, and wanderings, and mists, and tempests, in the valley below: so always that this prospect be with pity, and not with swelling or pride. Certainly, it is heaven upon earth to have a man's mind move in charity, rest in providence, and turn upon the poles of truth.' Can there be a more pitiable object than

that of a man who locks up his mind in prejudice, and sheltering himself behind the walls of fancied orthodoxy refuses to listen to any thing that may be temperately offered in opposition to his opinion? Assuredly, Dr Clarke was not that man. Though a decided Arminian in his doctrinal sentiments, he could read the writings of a Calvinist, and avail himself of whatever he found in them that would assist him in improving his Commentary. In proof of this the reader need not go further than to the Preface of his work, where he acknowledges his *obligations* to the learned Henry Ainsworth's Annotations on the Pentateuch, as formerly quoted (page 345 *note)*—yet Ainsworth was a most decided Calvinist! Nor did Dr. Clarke stop here; he did not think it beneath him to stoop so far as to listen to counsel emanating from the lips of a living Calvinist on matters pertaining to his Commentary, and to express his regret that he could not be oftener favoured with it. And in proof of this I refer to the letter which he addressed to the late Mr. Hughes of Battersea, as formerly quoted, (p. 355,) in which he tells him, "I prefer your judgment to my own; glad should I be to have the privilege of consulting it on many occasions: I think few cases would occur in which I should not most gladly follow its directions." Now this is very honourable to Dr. Clarke's memory; it shews that he did not consider himself infallible—nor that all excellency centered in his own party; would to God, that all his followers would imitate his example!

As Dr. Clarke's extensive learning is universally admitted, even by those who are opposed to his theological creed and depreciate his taste and judgment, it is the less necessary to enlarge upon that topic in this place. His reading, and the stores of classical learning which he accumulated were, certainly immense; and when we take into consideration that he had not the advantage of a college education, they must appear wonderful. This fund of learning he has brought to bear upon his Commentary, and in many instances, more especially in the historical part of the Old Testament, to good purpose. If in some cases, the application of his classical quotations are fanciful, and serve rather for display than usefulness, that is not universally the case. It has enabled him to throw considerable light upon several difficult passages, and to rescue them

from the objections of sceptical and infidel writers; among which may be particularly mentioned, what relates to the plagues of Egypt, Exod. viii. ix. x. and xii.—the sun and the moon standing still, Josh. x.—the subjects of embalming and honouring the dead, Gen. l. with many others which might be specified, were it necessary. To myself indeed, his illustration of the historical and prophetical parts of the Bible appear much preferable to that of the writings of the Evangelists and Apostles; but the reader will probably attribute this to the circumstance of its affording fewer opportunities for introducing his *five points*, and if he do so I shall not demur.

To give one instance in proof of what has been now adverted to, I may observe, that in his Comment upon the Apostolic epistles, Dr. Clarke has made considerable use of the writings of an Arian divine of the last century, viz. the learned Dr. Taylor, of Norwich, a writer of unquestionable erudition, but whose views of the nature, character, and privileges of the Christian church, appear to me of a very questionable, or rather shall I say, of a very heterodox description. The work from which Dr. Clarke has quoted so liberally, is entitled "a Key to the Apostolic writings"—a work on which I am tempted to offer a few remarks, solely with the view of putting the reader upon his guard, in perusing that important portion of Dr. Clarke's Commentary.

Dr. Taylor rightly asserts that men and women become members of the Christian church by faith, without the works of the law, no kind of obedience performed by them, whether perfect or imperfect entitling them to that privilege, § 147: but then he reduces the privileges of the Christian church to little, and faith to still less. For according to that learned author, the faith which gives a person a place or standing in the Christian church, was a faith consistent with a person's remaining wicked and perishing eternally: being nothing more than a profession of faith in Christ as the Saviour of the world, simply considered, and separately from its fruits and effects. By virtue of such faith, he tells us, however, that all without distinction are admitted to the church and covenant of God, and to all the honours, privileges, and grants therewith connected, such as election, salvation, justification, adoption, sanctification, &c

but that these privileges do not ascertain the favour of God in a future world. Now, though election, salvation, &c. are high-sounding terms, yet when Dr. Taylor comes to explain the view he has of them, it amounts to little more than this, that such persons are delivered from the power of Heathenish darkness, which many are who do not profess Christianity, as much as they who profess without believing it.*

There are two principal pillars on which the foregoing system rests. The first is, that God is said to elect, save, call, create, beget, nay even to wash, purge, and sanctify the people of the Jews,—that he is spoken of as their God, Father, and Husband; and they are termed his children, spouse, saints, a holy nation, &c. yet their being thus exalted in spiritual privileges above other nations, did not insure to them the continuance of the favour of the Most High. On the contrary, the most terrible judgments in time and eternity were denounced against them, if they neglected to improve these privileges; and when disobedient to the will of heaven, many of these, his chosen people, fell a sacrifice to his vengeance, *Key*, ch. ii. & iii. Hence the Doctor reasons, that believing Gentiles are taken into that covenant, out of which the unbelieving Jews were cast; the visible kingdom of God, of which the Jews were anciently the only members, being now enlarged to admit all who believe in Christ, to the same, nay to greater spiritual advantages than the Jews enjoyed, *Key*, ch. v. Since then Christians are taken into that kingdom from which the unbelieving Jews were ejected, and since the privileges of Christians are expressed by the same phrases with those of the ancient Jewish church, unless we admit a strange abuse of language, these phrases when applied to them, and when applied to us, must convey the same general ideas. Christians, therefore, are God's elect, as selected from the rest of the world, and taken into his visible kingdom. God has saved, redeemed, created, begot them, inasmuch as he bought and rescued them from their wretched situation in heathen ignorance and idolatry: and they are saints, a holy nation, sanctified, washed, &c. as being set apart and appropriated in a special manner to God's honour,

* See Dr. Clarke's Preface to the Epistle to the Romans.

service, and obedience, and as furnished with extraordinary means and motives to holiness. And as such privileges once belonged to every Jew, so now they belong to all professed Christians, not even those excepted, who for misimproving are threatened to have their candlestick removed out of its place, *Key*, ch. ii. This is Dr. Taylor's scheme.

But plausible as this may appear, it labours under this radical and fatal objection, that it confounds the two covenants, the Old and the New, the Jewish and Christian dispensations or economies, making those to be identical, which are as opposite in their natures, properties, and effects, as flesh and spirit, earth and heaven, type and antitype. To set this matter in a proper light, it may be observed that the Old or Sinai Covenant, was only a *temporal* relation betwixt God and a particular nation, which is now *done away*, and come to an end, Heb. viii. 13. Whereas the New Covenant is an *eternal* relation betwixt God and his people from among all nations, and is therefore called an *everlasting* covenant, Heb. xiii. 20. The Old covenant was *carnal* and *earthly* :—the New covenant is *spiritual* and *heavenly* ; and here the contrast branches out into a variety of ramifications—such as (1) Its *worship*, which under the former dispensation stood only in meats and drinks, and divers washings and carnal ordinances, according to Heb. ix. 10, but under the New Covenant, God requires a true heart, faith, and a good conscience, and to be performed in spirit and in truth. Heb. x. 19, 23, John iv. 23. (2) Its *sacrifices*, under the first covenant consisted of bulls and goats, which could never take away sin or purge the conscience, Heb. ix. 9, and x. 4, but under the New, the only *sacrifice* is that of Christ, which perfects for ever them that are sanctified, Heb. x. 14. But observe (3) Its *Mediator* ; under the Old covenant was Moses, Gal. iii. 19,—under the New it is Christ Jesus, Heb. xii. 24. (4) Under the Old covenant the *priests* were Aaron and his sons, who were sinful mortals, and not suffered to continue by reason of death, Heb. vii. 23, 28. Under the New covenant, Christ is the only *high priest* over the house of God, and he abideth a priest continually, ever living to make intercession for us, Heb. vii. 24—26. (5) Under the former dispensation, the *sanctuary* was worldly and made with hands, Heb. ix. 1, 24. under

the new, its sanctuary is heaven itself, into which our great high priest has entered, with his own blood having obtained eternal redemption for us, Heb. ix. 12. (6) The *promises* of the Old covenant, were worldly blessings in earthly places, and respected only a prosperous life in the earthly Canaan, Deut. xxviii. 1—15, Isa. i. 19, Josh. xxi. 43, 45, ch. xxiii. 14—16, but the promises of the New covenant are spiritual blessings in heavenly places, and chiefly respect the life to come, and the enjoyment of the heavenly inheritance, Eph. i. 3. Tit. i. 2. Heb. viii. 6, and xi. 16. And now, lastly, observe the difference in the two covenants, as regards their respective *subjects*, or people covenanted. Those of the first covenant were the fleshly seed of Abraham, related to God as his typical people, and to Christ as his kinsman according to the flesh; which typical and fleshly relation availed them much towards the enjoyment of the typical and earthly privileges of that covenant; but as Hagar, the bond woman, was cast out with her son born after the flesh, so the covenant itself being antiquated, its temporal typical privileges vanished, its subjects were cast out and disinherited; the fleshly relation on which they received circumcision availed nothing for their partaking of spiritual privileges, nor were they as children of this covenant, admitted heirs with the children of the free woman, or New covenant, Rom. ix. 4, 9. Gal. vi. 15. and iv. 22—31. Look now at the character of the subjects of the New covenant; they are the spiritual seed of Abraham, typified by the fleshly seed; being chosen in Christ before the foundation of the world—predestinated unto the adoption of children, and redeemed by the blood of Christ. These are the children of the promise, who, in God's appointed time, are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God, being born again, not of corruptible seed, but of incorruptible, even by the word of God, which liveth and abideth for ever. These have the law of God written on their hearts, and all know him from the least unto the greatest. Through this work of the Holy Spirit, they believe on the name of the Son of God, and by the profession of this their faith, they appear to be the seed of Abraham, children of the free woman, and heirs according to the promise, to whom belong all spiritual privi-

leges, Eph. i. 4, 5. 1 Pet. i. 18, 19. John i 13. 1 Pet. i. 23. Heb viii. 10, 11. Gal. iii. 26, 29. and iv. 28, 31. Acts ii. 41, 42.

Such, and so great is the *contrast* which the inspired writers have drawn between those two covenants which Dr. Taylor in his Key to the Apostolic writings has confounded, and to such an extent as to make them both one and the same; and into this most palpable error, Dr. Clarke has unwittingly fallen:—an error which could not fail to spread its baneful influence, more or less, throughout his illustration of that important part of the sacred writings! We readily acknowledge, indeed, that the state, the member-ship, the privileges, honours, and relations of Christians are expressed by the same phrases as those of the ancient Jewish church; yet there is no abuse of language, though those phrases convey very different ideas, when applied to these different cases. If a covenant, securing outward privileges, typified a spiritual dispensation, the same phrases when applied to the first, must of necessity have a lower and meaner sense than when applied to the second. Attention to this obvious remark, would have prevented Dr. Taylor from misleading Dr. Clarke, and the latter from misleading his readers into so wretched a labyrinth. The name Israel is often given to the Christian church, *Key* § 75. Does it thence follow, that the Christian church, like the Jewish, was composed of Israel's natural seed? Certainly not. Why then is that name given to the Christian church? Doubtless, because Israel after the flesh typified that church. Just for the same reason, the privileges of the Jewish church, are often expressed in terms which in their full and more spiritual sense are applicable only to true Christians.

Dr. Taylor's second argument has a more specious appearance, certainly, but it is not more solid, and is as easily answered: the substance of it is this. Those to whom the Apostolic writers addressed their epistles, are spoken of in general as saints, beloved of God, called by grace, justified by faith, holy brethren, God's chosen temple, the children of God, &c. Yet those very persons are exhorted to stand fast in the faith, and walk worthy of their Christian vocation: they are cautioned to take heed lest they fall—lest any man beguile them of their reward—lest being led aside by the error of the wicked they fall from their own stedfastness, &c. Nay

they are told "if ye live after the flesh ye shall die;" with much more to the same effect. Election therefore, adoption, vocation, salvation, justification, sanctification, &c. are, according to Dr. Taylor, *antecedent blessings* belonging to all Christians, even those who for their wickedness do perish everlastingly; and do not import any thing necessarily or absolutely connected with a right temper and behaviour, with stedfastness in religion, and with the enjoyment of eternal life, *Key*, ch. x. xi. xii.

Now the fact alleged is fully admitted: namely, that in the inscriptions of Paul's epistles, and other places of the Apostolic writings, whole churches are termed holy, though probably many hypocrites lurked among them. But what then? Is it not manifest that the Apostles addressed them according to their *professed* character of believers in Christ, and as he tells them upon one occasion, "it was meet for him to think thus of them all," Phil. i. 7,—he addresses them upon a charitable supposition, that they all were what they professed to be—inwardly pious under the influence of the gospel—quickened from a death of trespasses and sins, and made alive to God. There is, therefore, a palpable error in the inference which Dr. Taylor deduces from the fact above mentioned. The Apostles did not consider hypocrites, though mingled with the church, as constituting any part of it; and therefore, to have regarded them in their descriptions of churches, or addresses to them, would have been absurd. When any persons who had made a scriptural profession and united themselves to the churches, were found walking inconsistent with the rule of duty, the law of discipline (Matt. xviii. 15—18, and 1 Cor. v.) was called into exercise, to reclaim offenders, expel the refractory, and keep pure the communion; and when the lawless and disobedient took their departure from the churches, what was the language of the Apostles? "They went out from us, but they were not of us: for if they had been of us they would no doubt have continued with us; but they went out that they might be made manifest that they were not all of us," 1 John ii. 19. Similar to this is the language of the Apostle Jude, ver. 19, "These be they who separate themselves, sensual, having not the Spirit." Hypocrites may and do get access into the

purest churches on earth; and for a very obvious reason—men are fallible, and cannot discern the heart.

I merely throw out these few strictures on Dr. Taylor's Key to the Apostolic writings, which I now dismiss with expressing my unfeigned regret that Dr. Clarke should have adopted such an unfounded hypothesis as the basis of his Commentary. How much he was enamoured of it, may sufficiently appear from the following short paragraph which will be found towards the end of his observations on the epistle to the Galatians, ch. vi.

"I have made that use of Dr. Taylor which I have done of others; and have reason to thank God that his *Key*, passing through several wards of a *lock*, which appeared to me inextricable, has enabled me to bring forth and exhibit in a fair and luminous point of view, objects and meanings in the epistle to the Romans, which, without this assistance, I had perhaps been unable to discover." Yet a more corrupt guide, in my humble judgment, Dr. Clarke could not easily have selected!

And here I would have closed my remarks on Dr. Clarke's very learned and elaborate Commentary, were it not that I feel strongly tempted to add to them, and this I do solely for the reader's benefit, a few strictures on his very singular Preface to the Apocalypse. He enters upon the subject by submitting to his readers, four principal hypothesis or modes of interpreting that mysterious book. 1. The Apocalypse contains (according to some) a prophetical description of the destruction of Jerusalem, of the Jewish war, and the civil wars of the Romans. This, he tells us, is the opinion defended by professor Wetstein, and other learned men on the continent. 2. It contains predictions of the persecutions of the Christians under the Heathen emperors of Rome, and of the happy days of the church under the Christian emperors from Constantine downwards. This was the opinion of the primitive Fathers in general, both Greek and Latin. 3. It contains prophecies concerning the tyrannical and oppressive conduct of the Roman Pontiffs, the true Anti-christ; and fortels the final destruction of popery. This, he says, was first broached by the Abbé Joachim, who flourished in the thirteenth century, was espoused by most of the Franciscans, and has been and still is the general opinion of the Protestants.

4. It is a prophetic declaration of the schism and heresies of Martin Luther, those called Reformers, and their successors; and the final destruction of the protestant religion. This, he adds, seems to have been invented by popish writers, merely by way of retaliation; and has been illustrated and defended at large by a Mr. Walmsley, titular Dean of Wells, in a work called "The History of the Church," under the feigned name of *Signior Pastorini.* In this work he endeavours to turn every thing against Luther and the protestants, which they interpreted of the Pope and popery; and attempts to shew, from a computation of the Apocalyptic numbers, that the total destruction of protestantism in the world will take place in 1825! But 1825 is passed by, and 1832 is come, and the protestant church is still in full vigour, while the Romish church is fast declining.

All this will possibly amuse the reader: but, after presenting us with the various opinions of others concerning the scope and contents of the book, we naturally ask, which of them did Dr. Clarke hold with as the true one. Now let us hear him on this point; "My readers," says he, "will naturally expect that I should either give a decided preference to some one of the opinions stated above, or produce one of my own; I can do neither; nor can I pretend to explain the book; *I do not understand it;* and, in the things which concern so sublime and awful a subject, I dare not, as my predecessors, indulge in *conjectures.* I have read elaborate works on the subject, and each seemed right till another was examined. *I am satisfied that no certain mode of interpreting the prophecies of this book has yet been found out,* and I will not add another monument to the littleness or folly of the human mind by endeavouring to strike out a new course. I repeat it, I do not understand the book; and *I am satisfied that no one who has written on the subject knows any thing more of it than myself.* I should perhaps except J. E. Clarke [the Doctor's nephew] who has written on the number of the beast.* His interpretation amounts nearly to demonstration; but that is but a small part of the difficulties of the Apocalypse.—As to other matters, I must leave them to God, or to those events

* An admirable piece of *conundrum*, with which the Dr. has favoured his readers, in his note on Rev. ch. xiii. 18. AUTHOR.

which shall point out the prophecy; and *then*, and probably *not till then*, will the sense of these visions be explained

"A conjecture concerning the *design* of the book may be safely indulged; thus then it has struck me, that the book of the Apocalypse may be considered as a PROPHET continued in the church of God, uttering predictions relative to all times, which have their successive fulfilment as ages roll on: and thus it stands in the Christian church in the place of the succession of prophets in the Jewish church; and by this especial economy, prophecy is still continued, is always speaking, and yet a succession of prophets rendered unnecessary. If this be so, we cannot too much admire the wisdom of the contrivance which still continues the voice and testimony of prophecy, by means of a very short book, without the assistance of any extraordinary messenger, or any succession of such messengers, whose testimony would at all times be liable to suspicion, and be the subject of infidel and malevolent criticism, howsoever unexceptionable to ingenious minds the credentials of such might appear. On this ground it is reasonable to suppose that several prophecies contained in this book have been already fulfilled, and that therefore it is the business of the commentator to point out such. It may be so; but as it is impossible for me to *prove* that my *conjecture* is right, I dare not enter into proceedings upon it, and must refer to bishop Newton, and such writers as have made this their particular study." This, at any rate, is a harmless theory.

Now, what is the conclusion to which we are naturally brought by the sum total of this extract—is it not this in few words? that not only was Dr. Clarke ready to avow his own ignorance of the contents of the Apocalypse—that *he did not understand the book*, but that he was satisfied *not one who had written on the subject knew any more of it than himself* (his own nephew excepted). Yet in his general preface to the Book of Genesis, having passed a severe but well merited censure on Lord Napier and some others who had presumptuously attempted to fix "the times and the seasons which the Father hath reserved in his own hands;" the Doctor adds, "Writers who have endeavoured to illustrate different prophecies in the Apocalypse by *past* events, and those that are *now* occurring,

are not included in this censure. Some respectable names in the present day, have rendered *considerable service* to the cause of Divine Revelation by the careful and pious attention they have paid to this part of the subject."

I apprehend it must cost the reader some pains, as it certainly has done myself, to reconcile these apparently discordant statements; and still more so to reconcile the concluding part of the last sentence with the following assertion with which he concludes his Preface to the Apocalypse; "Shall I have the reader's pardon if I say that it is my firm opinion that the expositions of this book (without exception) have done great disservice to religion!" It is surely much to be desired, that, in the new edition of the Commentary now in course of publication, these seeming contradictions should have no place. I must trouble the reader with one extract more before I take a final leave of this subject. Thus the Doctor writes:—

"After having lived in one of the most eventful eras of th world; after having seen a number of able pens employed in the illlustration of this and other prophecies; after having carefully attended to those facts which were supposed to be incontestible proofs of the fulfilment of such and such *visions, seals, trumpets, thunders, and vials* of the Apocalypse; after seeing the issue of that most terrible struggle which the French *nation,* the French *republic,* the French *consulate,* and the French *empire,* have made to regain and preserve their liberties, which, like arguing in a circle, have terminated where they began, *without one political or religious advantage to them or to mankind:* and after viewing how the prophecies of this book were supposed to apply almost exclusively to those events, the writers and explainers of these prophecies keeping pace in their publications, with the rapid succession of military operations, and confidently promising the most glorious issue, in the final destruction of superstition, despotism, arbitrary power, and tyranny of all kinds, *nothing of which has been realised;* I say, viewing all these things, I feel myself at liberty to state, that, to my apprehension, all these prophecies have been misapplied and misapprehended: and that the KEY to them is not yet entrusted to the sons of men. My readers will therefore excuse me from an exposure of my ignorance or folly by attempting to do what many, with much more

wisdom and learning have attempted, and *what every man to the present day has failed in,* who has preceded me in expositions of this book. I have no other *mountain* to heap on those already piled up: and if had, I have not strength to lift it: those who have courage may again make the trial; already we have had a sufficiency of vain efforts." And then the Doctor quotes some lines from the Latin poet Virgil, which, if they have any applicability to the subject on which he has been already descanting, must be intended to impress his readers with the notion that any attempt to explain the Apocalypse is daringly profane and presumptuous—little short of an effort to scale the heavens! Thus Dryden translates them:

> "With mountains piled on mountains thrice they strove
> To scale the steepy battlements of Jove.
> And thrice his lightning and red thunder play'd,
> And their demolished works in ruin laid."

Now taking into account the sum total of what Dr. Clarke has said upon this subject, would it not appear to have been his opinion that the Apocalypse was not only inexplicable to mortals in the present day, but further, that any effort to understand the book, and unravel its mysterious contents to others was to be deprecated? and if so, how shall we account for the fact, that the very exordium to it holds out the strongest possible motives to encourage Christians to make it their study and to regulate their conduct by its lessons of instruction? "*Blessed* is he that readeth, and they that hear the words of his prophecy, and keep (or observe) those things that are written therein: for the time is at hand," ver. 3. Is it the way of the spirit of inspiration to invite and encourage to that which is impracticable? For my own part, having devoted no inconsiderable portion of a long and laborious life to the study of this sublime book, and in humble efforts to explain it to others,* I am unwilling to believe that I have laboured altogether in vain, or that I am entitled to Dr. Clarke's censure in the above extracts. I am rather disposed to subscribe to the judgment of the learned Archdeacon Woodhouse, who thus expresses himself on the matter.

* See the writer's "Lectures on the Apocalypse," sold by Wightman, Paternoster-row, 1 vol. 8vo. 1833.

" While the rash precipitancy of the enthusiastic and unqualified interpreter is to be discouraged, indulgence will justly be thought due to those, who, with pious caution, with laborious investigation, and literary research, endeavour to explore the prophecies of the Apocalypse. To illustrate this mystical book in all its parts, to prove the completion of all its predictions, to exhibit it as that perfect evidence of the divine origin of our religion, for which it is perhaps intended 'in the latter days' can only be the work of time, and must employ the labours of succeeding generations. Yet to interpret and explain, by scriptural induction, the symbols and language under which the events are presignified; to separate and assort the prophecies; to discriminate those whose fulfilment has already taken place, and to point out their agreement with certain records of history, is a work which at any time may be reverently attempted and is encouraged, and indeed authorised, in this divine book."*

The candour and fairness of Dr. Clarke in declaring, as he repeatedly does, that he himself did not understand the book of the Apocalypse, must be manifest to every one; but when he dogmatically asserts, that not one who has written on the subject knows any more of it than he himself, he is not to be commended; his language is rash and unwarrantable, and must appear so to every reflecting mind. For, in the first place, it assumes as a fact what could not possibly be true, viz. that he himself had read all that had been written on the subject in every language and in every country—a monstrous and incredible assumption! So far from that being the case, it may be fairly questioned if he had read the tenth part of what has been written on it.

Another confident assertion and equally untenable is that in which he declares himself " *satisfied* that no certain mode of interpreting the prophecies of this book has been yet found out"—that " the *Key* to them has not yet been entrusted to the sons of men"—and " that every attempt hitherto made to explain them has failed.' Now who can help lamenting that such a man as Dr. Adam Clarke should have indulged in such questionable assertions as these.

* Chap. i. 3. ch. ii. 7, 11, 17, 29. ch. iii. 6, 13, 22. ch. xiii. 9, 17. ch xxii. 6, 7, 10.

That he himself was not in possession of the "Key" to the right interpretation of these prophecies is credible enough—but to affirm that such was the case with all other men, is something like an insinuation that if heaven had thought fit to vouchsafe the gift to any of the human race it would assuredly be to him! It was a source of rejoicing to our adorable Redeemer, in the days of his public ministry, that his heavenly Father "had hid the mysteries of the Kingdom of heaven from the wise and prudent, of this world, and revealed them unto babes," Matt. xi. 25. On the score of human learning, I am ever ready to concede to Dr. Clarke whatever his warmest admirers may be disposed to claim for him; while I hope it will be permitted me in return to say, that I am no way surprised he should remain unenlightened into the meaning of the Apocalypse: confident as I am, that the individual, whoever he be, that has not been taught to distinguish between the kingdom of Christ in its constitution, laws, and government, and the economy of Methodism, must assuredly want the Key which can alone unlock the mystical seals of the Apocalypse. The knowledge of the mind of Christ, in this series of prophecies, is to be sought after in the churches of the saints, and there we may expect to find it. This Key is neither more nor less than the import of Christ's good confession which he witnessed before Pontius Pilate, concerning his Kingdom, Joh. xviii. 36, 37. and illustrated to us in the history of the Acts of the Apostles. It is to persons gathered out of the world by the influence of the Truth, and collected into churches formed upon the model of those planted by the apostles, and not to professors mingled with the world in Christian fellowship, that the Key to this mysterious book is communicated. In proportion as the consumption of Antichrist goes on, so will this book be more and more unveiled to the people of God, particularly as they become delivered from the doctrines and commandments of men in the affairs of religion, and are led to follow the Captain of salvation, adhering closely to the rule of his word, and walking in the footsteps of the flock.

Neither can I at all subscribe to what Dr. Clarke is pleased to say respecting the result of the French Revolution—particularly when he asserts that the recent commotions in that country "have

terminated where they began"—without the smallest religious advantage either to that country or the world at large;—that the rapid succession of military operations has *contributed nothing towards the destruction of superstition*, despotism, and arbitrary power--in short, that nothing of the anticipated good has been realized. To me it is a matter of great surprise that Dr. Clarke should so far forget himself as to write in this strain. Though I would not say that all that enthusiasts expected from the events of the Revolution has been gained, yet I am disposed to consider it as having been productive of great and substantial benefit to the cause of both civil and religious liberty. As respects the civil and political liberties of the French people, it is somewhat beyond my present province to speak—but we should marvel to find any writer of reputation affirming that the inhabitants of France of the present day, were as much enslaved as under the old *regime*. Dr. Clarke himself would not affirm it. But if the parallel do not hold as it relates to their civil liberties, much less will it hold when applied to liberty of conscience. What has become of the priesthood—that monstrous mass of clerical authority and spiritual domination, which, prior to the Revolution, sat as an *incubus* on the public mind, threatening with destruction every one who dared to think for himself in the affairs of religion? What has become of the authority of the see of Rome in that country? Of all the powers of Europe—the ten kingdoms into which the western Empire at its fall was divided—France contributed most towards raising Antichrist to his throne—and for more than a thousand years, the Papacy reclined on the bosoms of the kings of France for support. What is the state of matters now in reference to these two powers? We have seen the armies of France marching into the very heart of the Pope's territories, regardless of the fulminations of the Vatican—exacting enormous contributions from the "Vicar of God"—taking him prisoner of war, and dragging him captive at their chariot-wheels,—using him as a new plaything, and allowing the very power whose nod formerly kept the world in awe to exist only by sufferance! Are we then to make no account of the tendency of these stupendous events to weaken the power of Antichrist, and consume the man of sin? The writer of the Apocalypse (speaking by the spirit of prophecy) informs us that the

ten kings among whom the Roman empire was to be partitioned out, should with one consent, give their power and strength to the beast. We know from history that they did so, and that their confederacy lasted for more than a thousand years. But it is recorded by the same infallible pen, that these same ten kings should ultimately "hate the whore," i.e. Babylon the Great, the mother of harlots—"and make her desolate and naked—eat her flesh, and burn her with fire—for God hath put it into their hearts to fulfil his will, &c." And do we see nothing of this in the treatment which that power received at the hands of France during the last forty years? How then could Dr. Clarke say that the French Revolution left the Apocalyptic prophecies as it found them?

I probably owe an apology to the reader for detaining him as I have done on this subject; but I can only plead in my defence that I have been actuated by a sense of duty. I am compelled to regard what Dr. Clarke has written concerning the Apocalypse as fraught with an injurious tendency; as calculated to deter his readers from studying a very important section of the oracles of God; and so far as that is the case, it must do harm. His name stands high, his influence is great—the readers of his Commentary are many—and as to learning, he had few equals among all his cotemporaries. His Commentary, taken as a whole, is entitled to great praise; but imperfection is the lot of man; and, as is the case with all human productions, the hand of man may be discovered in it.

SECTION XXIII.

Dr. Clarke's biography resumed and continued—His benevolent exertions at home—Revisits Ireland, A.D. 1830—*Urges the abolition of slavery—Is stimulated to establish schools in Ireland—Returns thither in* 1831

Having thus briefly glanced at the productions of Dr. Clarke's pen, we shall now return to his personal history, and notice the chief incidents in the few remaining years of his life, his last illness and death, and close with a short review of his character.

We left the Doctor (p. 469) in the end of July, 1828, safely returned to his own home after a voyage to the Shetland islands. The remainder of that year was occupied partly in the bosom of his own family, at Haydon Hall, and from thence making occasional excursions into different parts of his own country, preaching and making collections in behalf of chapels and schools. On the 31st of October we find him at Stockport, from whence he proceeded to Manchester, to preach for the Methodist Sunday schools, on which occasion the collection amounted to £150.

His exertions during the year 1829, appear to have been upon a more circumscribed scale than ordinary. The Shetland mission lay near his heart, and he lost no opportunity of advancing its interests. Chapels were multiplying in these islands, and as it was a fixed rule with Dr. Clarke never to have any debt upon them, he found considerable difficulty in procuring adequate funds to meet the calls of builders, and carry on the missionary cause, and this harassed him not a little.

It was towards the close of this year, also, that he began to prepare the copy for the publication of his three volumes of Sermons, lately noticed, and on the 12th of November, he was again at Stockport, from whence he wrote to one of his daughters, giving her the following humorous account of what he calls "the Halifax business." It seems the Doctor had gone thither on one of his usual errands—to preach a collection sermon. "Sunday morning came, and the weather was pretty fair, and the country people began to come in at an early hour. I was to preach in the old chapel, which is much larger than the new one, and the trustees had set collectors at the foot of the gallery stairs, to take silver from all who should go *thereup*. This answered for a short time, but when John Bull, and his own natural family came, they began to say, 'We han cummin mony a moile to hear Doctor Clairke, and ye wantin silver fra we? ye shan ha none.' They forthwith turned the boxes to right and left, and the collectors with them; forced all the passes; took the whole chapel by storm, and in a trice filled all the great seats, reserved seats, and preserved seats, and possessed the whole from stem to stern, and that with vast quietness, all things considered. Finding how things went, though

I was there half an hour before the time, I immediately got into the pulpit, and having spoken a few words *to order*, began my work. Though the press was intense, there was absolute stillness. I preached by the power of God, and some people I afterwards found had been blessed exceedingly. When I had finished, and looked over the congregation, though I was thankful such a mass of the poor had had the gospel preached unto them, yet I felt for the collection. This feeling was not a little increased when I went into the vestry, and saw a basket brought in, containing apparently about forty pounds weight of copper, without a shilling, sixpence, gold, or paper among it! However, when that and the collection plates were reckoned, I was surprised, and thankful to find, that there were fourscore and three pounds sterling!"

The winter of 1829, proved a remarkably severe one, and finding the poor in his neighbourhood severely oppressed by it, Dr. Clarke exerted himself to the utmost of his power in mitigating their distresses by distributing among them food and clothing. A benevolent gentleman who resided in the neighbourhood, heard of his beneficent exertions, and begged to present him with twenty pounds from his own purse, to be laid out in whatever way he pleased, and to be dispensed in similar acts of charity. With this increased stock, he immediately proceeded to town, for the purpose of purchasing blankets, flannel, calico, &c. &c. which was distributed among seventy poor families, whose comfort was essentially promoted thereby.

A letter written in the month of January, 1830, to one of his daughters, after a slight mention of what he suffered *personally* from fatigue, and an exposure to the inclemency of the season, contains the following statement of the resolutions which he had formed on the coming in of the new year, and is worthy of insertion in this place as an example to others. "With the new year, I felt a purpose to mend, particularly in two things. First, to read my Bible more regularly, and to get through it once more before I die. My second purpose was, to bear the evils and calamities of life with less pain of spirit: if I suffer wrong, to leave it to God to right me; to murmur against no dispensation of his providence; to bear ingratitude and unkindness, as things totally

beyond my control, and consequently things on account of which I should not distress myself, and though friends and confidants should fail, to depend more on my everlasting Friend, who never can fail, and to the unkindly treated, will cause all such things to work together for their good As to wicked men, I must suffer them; for the wicked will deal wickedly, that is their nature, and from them nothing else can be expected.

"Again, I have resolved to withdraw as much as possible from the cares and anxieties of public life, having grappled with them as long as the number of my years can well permit, and in this respect I have a conscience as clear as a diamond, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, I have had my conversation among men; and now I feel that, with the necessaries and conveniencies of life, I can cheerfully take up in the wilderness, the lodging-place of a way-faring man. I no longer like strange company of any kind; not that I have fallen out, or would fall out with the world; for, thank God, I feel nothing of the misanthrope: I am ready to spend and be spent for the salvation or good of men. In all these things I think I am gaining ground, and yet I have many grievous things to contend with. Shetland, and its concerns are still a heavy burden upon my spirit; I do not get the help I should receive from some who should help; the whole burden is about my neck, and I have begged till I am ashamed of asking more from my friends—I cannot swim against the stream: I must act like Hagar, 'lay the lad under a bush, and retire to a distance, lest I see the child die,' &c. &c."

In the month of March, 1830, Dr. Clarke undertook another preaching tour, visiting Derby, Manchester, Ashton-under-Line, Stockport, and Liverpool, where liberal collections were made; that in Manchester amounted to £103; and that at Salford, in the evening of the same day, £105. On this occasion the Doctor thus writes, "The congregation (at Salford) was overwhelming, the silence of death prevailed, and there was not an eye apparently in the place, that had any other object in view than the preacher's face. I was very weak; but *spoke the deepest and highest things concerning God, the human soul, and its redemption, that I have ever uttered* (!) Before the congregation was dismissed, they had

reckoned the collection, and a person came in and announced 'the collection amounts to one hundred and five pounds.' In such times, having suffered so much from poverty, and various distresses, such collections, within a mile of each other, and on the same day too, were truly astonishing. I believe, if the people were obliged to fast, they would still give their money when I beg."

In the following month (April) Dr. Clarke set out on another visit to Ireland, and reaching Liverpool, he was detained there some days by tempestuous weather. However, he sailed on the 21st, by the Chieftain, steamer, for Belfast, accompanied by his friend, Mr. Everett, of Manchester, and arrived on the following day. While treading his native soil, he was gratified by meeting with some old people who knew him while a boy, and who reminded him of some of his earliest preachings—the time, place and text, &c. At Port Stuart, on the 27th of April, he thus writes in his Journal: "I went over all this port, visiting in their houses those whom I had known, and with whom I had been in religious fellowship nearly fifty years ago. I found but few of that time remaining, but many of their descendants. In each house, I spoke particularly on the things of God, and the necessity of preparing for a better world, and in every house I prayed with the family. This was pleasing to all. Several of the old people were in raptures, and some of them being blind, could not help still thinking, that 'the little boy,' and 'the good little boy,' that was used so long ago to visit and pray with them, was now come again after a lengthened absence. Of my present growth they could not judge, being from their blindness unable to discern objects, and their minds passed over the lapse of fifty years without difficulty. The past they immediately connected with the present; and half a century was at once lost. One effect of this was, they forgot their own advance in life; forgot the sorrows and trials of fifty years, and talked with me in the same endearing strain and affectionate manner, in which they were once accustomed to converse with 'the little boy.' 'O my dear, how glad I am that you are come again! how glad I am to hear you once more.' Even the children hearing their grandfathers and grand

mothers talk thus, seemed at once to consider me as some one of the family that had been out on a journey for a long time, but was now returned home, and to me how delightful was this morning's visits."

The following is an extract from his Journal on this tour.

"*May* 1*st*.—What pleasing ideas are awakened in my mind, while visiting these scenes of my boyish days, and passing by the place where I first heard the pure gospel of the Son of God, and first saw a methodist preacher; and especially when I entered that field, where, after having passed through a long night of deep mental and spiritual affliction, the peace of God was spoken to my heart, and his love shed abroad in it! I would give almost any thing to buy that field where I found the heavenly treasure; but it is not to be sold! Oh, it almost makes me young again, to view those scenes! The boisterous winds are now driving the tremendously majestic surges of the Deucaledonian sea almost to my feet. I have to day purchased a house in Port Stuart. *In nomine Eternæ et Individuæ Trinitatis!* From all the circumstances narrated above, the place is dear to me. Here I purpose spending three months in the succeeding summers of my life, if it be spared. May God smile on what I have done, and make it a blessing to myself, and the many among whom it is my intention to proclaim the word of life and salvation!"

Thus it is that we short-sighted mortals, plan and scheme, and make our arrangements for futurity. "Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names—this their way is their folly, yet their posterity approve their sayings." Ps. xlix. Dr. Clarke was now rapidly approaching the end of his earthly career, and there were only two summers in reserve for him to spend in his native country. Four days afterwards he took his departure from Ireland, after an interval of seventeen days and was in Liverpool on the 8th of May.

"*May* 10*th*.—Being determined to get home as speedily as possible, I took a place in the Express coach, and set off from Liverpool. I did not perceive till we reached Warrington, that we had *nine convicts*, five in one chain and four in another, on the head of

the coach, accompanied by two keepers. They had been convicted of various offences, and were sent from Lancaster to London, in order for transportation. Had I known of it in time, to have travelled with this company no man could have persuaded me; their manacled hands and fettered legs were a dismal sight to me, and the sound of their rattling chains was not only new to my ears, but produced sensations of the most painful nature to my mind. They suffered much in getting up and down, off and on the coach, and were their punishment to extend no farther than what they endured on this journey, I am sure their sin was dearly bought." Dr. Clarke, however, reached Haydon Hall on the 12th May, and was thankful to find his family in good health.

It is not to be supposed that Dr. Clarke could make a purchase of any dwelling-house in the sister kingdom, without alarming his English friends that he purposed leaving England as a place of residence. But all his children were settled here, and it is not to be supposed that the love of country alone could prevail over the strength of parental feeling: the report, however, became generally circulated. That he was attached to Ireland as the place of his birth, and that he loved and admired the genius and character of the Irish people, is very certain; but his long residence in England—his family relationships—his most endeared friendships were all here;—*all*, indeed, but those indescribable early associations which every good mind feels, and dwells on with enthusiastic devotion.

The Wesleyan Annual Conference for 1830, was held at Leeds, and attended by Dr. Clarke. One of the principal subjects that came under consideration, was that of Negro Slavery, and the following resolution was adopted—"The Conference, taking into consideration the laudable efforts that are now making to impress the public with a due sense of the injustice and inhumanity of continuing that system of slavery, which exists in many of the colonies of the British Crown, invites a general application to parliament, by petition, that such measures may in its wisdom be adopted as shall speedily lead to the universal termination of the wrongs inflicted on so large a portion of our fellow men." The Conference entered warmly into this subject, and drew up several strong resolutions, enforcing the determined opposition of the me-

thodist body to the nefarious system of slavery; not only pledging themselves as ministers, as far as their power and influence extended, but exhorting their individual and collective members to join cordially in withstanding its longer continuance; and in all this Dr. Clarke took a leading part. When the resolutions were prepared, he transmitted a copy of them to Mr. Wilberforce, who wrote him on the 17th of August 1830, to the following effect:—"I return you many thanks for your kind and highly gratifying communication. The 'resolutions' are truly excellent; and I rejoice that the cause of the poor slaves will be so zealously pleaded for by your numerous congregations. With what insane, as well as wicked bitterness, are those most respectable men, who are devoting themselves as missionaries to the service of God among the poor slaves in Jamaica, persecuted by the legislature of that island. In complaining of this ill-usage, it would surely be useful to bring forward the testimony which has been borne to their disinterested beneficence, and to the effects of their labours, in several of the other West India islands. I remember many instances of this kind were mentioned by Mr. Richard Watson, in his excellent answer to Mr. Joseph Marryatt, some years ago."

Dr. Clarke's indefatigable exertions in behalf of the Shetland islands, prompted one of his friends in Ireland, to address him pointedly in behalf of poor benighted Ireland. "If," said this gentleman, "you would come to the help of Ireland, as you have done to Shetland, what good might not be effected!" Dr. Clarke, in a letter dated September 30th, 1830, thus responded to the observation:—"Here am I, send me! On the face of the earth, there stands not a man more willing to add Ireland to Shetland, and serve both with all his heart and strength."

Here then was a new field opened up to his view, for the exercise of his benevolence; and accordingly he lost no time in writing to the Rev. Samuel Harpur, at Coleraine, to inquire the state and wants of the populous districts round that town; and finding that there was a great want of schools and teachers, Dr. Clarke took up the subject with his wonted ardour of mind. He entreated Mr. H. to endeavour to the utmost of his power to ascertain the most eligible districts for establishing schools; and then to look

out for men suitable in all respects to be employed as teachers. He urged upon him the propriety of going himself and canvassing the whole of the district, and examine how many there were who would welcome the establishment of a free or charity school among themselves as a blessing, and a thing to be desired, and who would avail themselves of it in reference to the benefit of their children. This was done, and the whole country seemed to come forward to hail the appearance of such a school. Dr. Clarke then drew up a plan in writing, laid down a number of plain and simple rules for the admission and continuance of scholars, and the best mode of furnishing the necessary instruction, and having remitted a sum of money for initial expences, he entreated his friend Harpur to commence without delay.

On *January* 1*st*, 1831, the first school was opened with thirty pupils, under an excellent teacher—and in a little time the scholars were increased to sixty—then to ninety—and in the space of three months its increase was amazing! As soon as the mildness of the weather would permit him to take the journey, Dr. Clarke lost no time in setting out on his visit of inspection to the Irish schools. For this purpose he left London on the 24th March, 1831, and proceeding by way of Stafford, Burslem, &c. he made collections for the support of his Irish schools, and reached Liverpool on Saturday April 2nd where he preached on the following day, being Easter Sunday. Here he waited some days in order to get a companion for his journey; and on April the 8th, in conjunction with his friend F. H. Holdcroft, Esq. proceeded by the Chieftain, steamer, on his way to Belfast, where he landed safely on the following day after a passage of seventeen hours.

After preaching in Donegal Square, "to a *noble* congregation," by which we presume, is not meant a congregation of the *nobility*, Dr. Clarke and his friend proceeded through Antrim and Coleraine to Port Stuart and Port Rush, in order to examine the state of the schools at the latter place; and arriving on the 13th April, his satisfaction was complete. "I have scarcely ever seen a sight more lovely," are his own words. He found fourscore children, half boys and half girls, all miserably poor, and only half clothed, yet all quite clean, and even their bare feet and legs clean also

They manifested the utmost decorum of behaviour, "thus strangely changed in their conduct, spirit, and habits," and from conversing with some of the principal inhabitants of the place, Dr. Clarke obtained the strongest testimony of the great good already produced by this school, not solely among the children, but their parents also.

"*April* 14.—We set off again this morning in another of those wretched vehicles, called jaunting-cars, to visit the schools in the *Hill Country*, in the upper part of the parish of Mocosquin, to a place called Cashel, where a school for the poor is just commenced Here are seventy-five children, half boys and half girls, and not one pair of shoes among the whole. Though the school is but recently begun, the children are in fine order, and promise exceedingly well; their ages may average seven years. The aspect of the country would almost affright one; the most bleak and wild that can be imagined. Never did Charity sit down in the form of an *instructress*, more in her own character than in this waste. My visit to this school was wholly unexpected; but I found the greatest order on entering the place, each boy and girl conning its lesson in silence. There are 108 now on the books—mostly protestants—not more than ten of popish parents. The master gave me a good account of the progress of the children, both in moral deportment and learning. The plan of opening the schools is this: the day previously to that appointed for the purpose, the children get warning of it, and the parents and children assemble, sometimes in a barn, or, if fine, in the open air, under the shelter of a hawthorn hedge. The intense interest of all on these occasions is wonderful; and the gentry offered with zeal and rivalship, land or houses on their estates, in the recesses of the bogs and mountains, scarcely indeed accessible, owing to the bad roads, but still swarming with a vast population of children, who, on announcement, come pouring down the hills: the parents were all on my right hand, the children on my left, and I then gave them an impressive address for half an hour, sung, prayed with and for them, and blessed them. I felt that the whole scene was impressive, and all present seemed deeply interested."

Dr. Clarke continued in Ireland, on this occasion, till near the

end of May, inspecting the schools already instituted, inquiring after the most suitable stations for establishing others, sending out pioneers to procure information, selecting the most suitable teachers, and, as far as possible, perfecting his scheme of benevolence. Labouring incessantly as he did, to lessen the sum of human wretchedness, and ameliorate the condition of his fellow creatures, at a time of life, too, when exhausted nature sighs for repose, one cannot be surprised at meeting with such passages as the following, in his journal.

"*Port Stuart, April 27th.*—Being almost worn out with continual travelling and labour, and being in indifferent health, I purpose to spend this day in the sea-breezes: but I feel that one day can advantage me but little. I must have rest: and in order to this I must retire from the scene of labour. My youthful days were spent in labour; my manhood in hard and incessant toil; and now my old age is consuming fast away in travail and care; and where care is unavoidably crowned with anxiety, the taper of life must soon sink into the socket. An active mind will ever say, say, 'better wear out than rust out,' but there is a difference between wear out and grind out; the one implies regular though continued labour, the other extra employment and violent exercise. When I look back upon my three-score and ten years, I must say I find little wearing; all has been grinding with me: strong attrition has acted on every part, and my candle has been lighted at both ends. Under the blessing of God, I have been the former of my own fortune. I have never been importunate for wealth or favour; I have not been troublesome to any; I have not eaten my bread for nought, nor have I eaten my morsel alone. Often have the necessities of others fallen upon me, and strangely has God supported me under them. The Lord knoweth the way that I take, and when he hath tried me, I shall come forth as gold: only speak thou the word, and thy servant shall live!"

The following extract from the good Doctor's journal is of a different complexion: but it is so very characteristic of the man, that I cannot resist the temptation to introduce it into these pages, hoping it will not be overlooked by the female portion of my readers

"*April* 28.—I have returned to Coleraine, and as I could not rest, I rose at four this morning, weary, indisposed, and sleepless; and having many important letters to write, must spend the day in an employment seldom profitable to the writer. Formerly I could bear much cold in my head, but now a very little affects me. I could ill preach out of doors now, though the last time I was officially in Ireland, I preached often abroad, and in one week not less than four times; but though my head, through old age, has lost much of its once thick covering, yet I am thankful to God that I am thus far saved from the necessity of submitting to—shall I call it *the disgrace* of ladies and gentlemen?—the false covering of human hair, whether plucked from the peaceful dead—exhumed by the fell resurrection men—cropped from the skull of the robber on the high seas, who has been gibbeted for the terror of his country—shorne from the head of the murderer, lately hanged, and whose body has been delivered to the surgeons—or clipped by the field plunderers from the heads of the French, Austrians, Hessians, Russians, Turks and infidels; for in hair obtained from all such *skulls*, do the ladies of England and Ireland, as well as the gentlemen of both countries, dress their heads. Do the ladies ever reflect whence their wigs come? When I was a little boy in the last century, all wore their own hair, of whatever hue, and to all that hair was an ornament."

After an absence of two months and one week, Dr. Clarke landed at Liverpool, about noon, on Whitsunday, May 22nd, having established six schools in his native country, independent of the Wesleyan Missionary Society. It was the child of his old age, and he cherished it fondly; but it proved a source of jealousy and distrust, and embittered the remainder of his days. The committee for conducting the Wesleyan missions took umbrage at his having acted in the matter independent of the general body to which he belonged, and, to bear their testimony against such a mode of proceeding, shortly after his return home, he was presented with a copy of the following document.

"Resolution of the Methodist Missionary Committee, 77, Hatton Garden, June 8th, 1831

"It having been stated that Dr. Clarke has established schools

in Ireland, and is making applications for their support to various friends, the committee cannot but regret that, as schools in Ireland are carried on under its direction, and may at any time be extended by the increase of its funds, a separate application should be made to our friends for the support of separate missionary schools in that country, without any authority or consultation. They therefore request the conference to consider the case, and advise accordingly.

(Signed) JAMES TOWNLEY."

That such a communication should produce in the breast of Dr. Clarke, uneasiness, chagrin, and perhaps irritation, cannot excite surprise; and the following letter shows how keenly he felt on the occasion.

Eastcott, near Pinner, June 11th, 1831.

"Dear Dr. Townley,

"If, before you had so strangely undertaken to direct 'the conference to advise you' what to do to or with me, for having 'established separate mission schools in Ireland, and made application to several of our friends for their support,' you had taken any pains to inquire as to the facts you have stated, you would never have formed the resolution you have just sent to me. Your whole foundation is either perfectly false, or misconceived; and you would have seen that, far from having cause of 'regret,' you would have found that you had cause to thank God that your long tried, faithful old servant was not yet dead, but was, with a methodist heart, doing a methodist work, to God's glory, and the good of those for whom in your official capacity, you also labour.

Your's truly,

ADAM CLARKE."

This little misunderstanding, not to say bickering, is to be regretted, and especially as it led to others which produced something like irritation in the calm and placid breast of the worthy doctor, but——

"Non nobis est tantas componere lites"

Dr. Clarke abated nothing of his zeal and labour for the support

of his six Irish schools during the remainder of his days in this world, which was little more than a year; and, since his death, a proposal was made to the Wesleyan Missionary Committee to receive them on their establishment, which was gladly acceded to. *See the Methodist Magazine,* July 1833, p. 529.

In the support of these Irish schools, Dr. Clarke had found a liberal and most efficient patroness in the Honourable Miss Sophia Ward, who, in addition to what she had already done for them, and also for the Shetland Mission, now wrote to him to say, that she purposed a more liberal donation, and asking some advice on the subject. Anxious to avoid giving any cause of uneasiness to his brethren, and that his good might not be evil spoken of, he addressed to that lady the following letter.

Haydon Hall, June 17th, 1831.

"Dear Madam,

"I acknowledge your letter with gratitude to God and to you: for though your work of charity will increase my labour and care, yet as this comes in the way of my duty to God and man, I am more than thankful to be thus employed. In reference to the method in which it will be best to dispose of your noble gift of £400 for Shetland, I would just observe, that if we had not got places of worship built for the poor Shetlanders, we could have made no moral progress among them; and when I am gone, to have something in store to meet the necessary repairs, alterations, &c. will be a great mercy to those already in existence, to say nothing of any others. If, therefore, as you propose, you transmit the cash, I can, I know, get it securely vested for this purpose.

"Now, as to the proposed help for the Irish schools, on which you are pleased to consult me, I would just say, having first most gratefully thanked you for your noble donation of £100 towards them, that in and from the beginning, we proposed to establish schools where literally there were none; and where none of the charitable societies—Hibernian, Baptist, Kildare place, or Methodist Missions—had made any attempt, or, as far as we could learn, were intending to make any, in the places I have already selected; and which I have known for three-score years; and in which I

ministered at an early period of my life. In six of such desolate places, we have, with God's especial blessing, established schools, containing about 700 children; and we have christian teachers well qualified to instruct the children, and teach their parents the way of salvation. These, then, are additions to what has been done by others; for these additions I have spoken with great caution and delicacy, so much so as not to have made any general application for funds; and in every case refused to take any thing which was accustomed to be given to other charities. I knew the methodists were doing all they could; but still many places must have been passed by for want of funds and other help; and I was determined not to take one penny for our schools which would have been given to them; and I would, my dear madam, say with all gratitude, that if you had destined any of that money which you have now kindly given to our desolate ones, why then, in God's name, let it go to its first destination; for, you know, it is an essential principle in our schools, that they shall be supplementary to all others—that both they, and the sources of their support shall be all supplementary: very careful have I been in this respect, lest there should be any cause of jealousy in this good work; and I have been glad when any subscription has been given me, that I might carry it especially to the methodist missionary schools; and would you believe it, my dear madam, that in all the work I have been doing, and in all I am planning, I have but three persons who give me any thing towards this work; and one of them is the Hon. Miss Sophia Ward!

"God, in his mercy, has given me influence; this is every where felt, and strangely opens my way in every place. It causes many who would, in ordinary cases, not be friendly to the work, to give me their countenance, and afterwards their hands, to assist in building school-houses. In Ireland, this influence is farther necessary; and if God restore my health in any tolerable measure, I must return there for a short season.

"My own eyes tell me that I am probably distressing yours. I cannot help it: you are one of my three benefactors and counsellors in this work. Under God, I am your agent, &c. &c.

ADAM CLARKE."

In pursuance of his plan and projected purpose, Dr. Clarke left home for Liverpool, on his way to Ireland, about the middle of August 1831, but, from a letter addressed to the Rev. Mr. Harpur, dated Liverpool, August 19, it appears that he proceeded no further at that time, on his journey. "The weather," says he, "has become tremendous during the night before last; so that when I arrived in Liverpool, I found a great part of the town had been inundated by the excessive floods. The gale increased last night, and this morning there is a hurricane. A steam packet, the "Rothsay Castle," went out with 150 passengers: she has perished, and out of that immense number they fear that not thirty lives are saved. The friends I expected to accompany me have all been taken ill and cannot go: so here I am alone, with no prospect of getting off, unless I go to sea in a storm: added to this, every one of my friends have earnestly counselled me not to proceed: because, 1st, in my state of health it would be imprudent to go alone: 2nd, If my wife hear of the loss of the Rothsay Castle, she will be alarmed to death for my personal safety, before she can get a letter from me; and the public papers will tell her of the loss, and the damage among the shipping; and though she will take it for granted that I should not have been in the wrecked vessel, yet that I must have been at sea, in the same weather, and on the same coast. Hence all conclude that I should take the first coach this afternoon, and carry the news myself. Some of my friends, who know that when I set out on a journey, I rarely stop till I get to the end, have been so distressed with apprehensions for my safety, in consequence of the storm of yesterday, that they could not sleep all night. I crossed the Mersey in a steam packet this morning, and saw a most tremendous sea in the offing.

"Well, I have concluded, all circumstances being weighed, (past counsel, past grace) that I must put my helm a-lee, and seek providential direction on another tack. Should I persist now to go, and any calamity ensue, it would be useless to say, 'all his friends did what they could to dissuade him from his purpose, but in vain.' The following is a case in the late fearful wreck: a mother, with ten of her family, were going in the Rothsay Castle, the greater number had already got on board; the mother felt an uncommon

qualm, and suddenly said, 'I will not go, let us not go.' About three of the others seemed to feel with her, and immediately stepped on shore. Before the others could well reflect, the vessel loosed her paddles and was off! So the few living have to deplore the many dead!

"Yesterday I received your letter, and am pleased to hear so good an account of the schools. Now, my dear Harpur, I see that in the present case God has evidently put you in my stead. I pray that his hand may be upon you for good. See that sound teaching and sound discipline go hand in hand. Let the masters be faithful and diligent, let them, as local preachers, be under, and at the command of, the Coleraine superintendant, and consult him in every case that concerns him and his work, and themselves and their work as local preachers; at the same time, let him have the chief superintendence in the schools, and treat the masters with consideration and affection, and be loving to the children. I will work while God spares me, and go on. I have not long to live, but I will endeavour to live for God's cause, and for his cause in Ireland. May God prosper you in all things, and particularly in your new circuit.

ADAM CLARKE."

It was at this late period of life that a distressing misunderstanding arose between Dr. Clarke and the committee for regulating the preachers' stations. The Doctor was at this time stationed on the Hinde Street circuit, where his labours were so acceptable to the people, that they wished him to continue with them a longer time than comported with the methodist regulations on such a topic: the consequence of which was, that had he yielded to their partialities, he must have become what is termed a "supernumerary," or one who had passed the regular labours of the itinerant plan, and so, though not shut out of the ministry, yet not as heretofore in the ranks. Dr. Clarke had a strong objection to this, and when speaking on the subject, frequently expressed his wish that it might please God that he should "cease at once to work and live." In his own opinion he was still strong to labour, his heart warm to action, and consequently the description of a "supernumerary" could not, and should not, in propriety, apply to him.

The Annual Meeting of Conference was now at hand, and during the sittings of what is termed the Stationing Committee, which immediately precedes the Conference, and whose office it is to make out the respective removals and appointments of the itinerant preachers, subject to the consideration and final decision of the Conference, the following letter regarding this subject was addressed to him from Bristol, where the Conference was held that year.

"Dear Brother,

"The friends in the Hinde Street circuit, have sent a strong request for you to be put down for their circuit, stating that they have reason to believe that some arrangement might be made, that they still may be favoured with your valuable ministry. Not having any directions from you respecting your wishes, you are at present appointed as supernumerary to that circuit. Please to inform me if you wish it to be altered, or what are your particular wishes on the subject of your a pointment, &c.

July 20th, 1831 G. MARSDEN."

To this communication, Dr. Clarke answered as follows:—

Bayswater, near London, July 24.

"My dear brother Marsden,

"I do not find it easy to answer your letter. All I ever said to my good friends at Hinde Street, was this—'Were I to become a supernumerary this year, I would not prefer any circuit in London, to that in which I am.' I am not clear that I should become a supernumerary this year, but that I must leave with my brethren. I did not go out of my own accord, I dreaded the call, and I obeyed through much fear and trembling, not daring to refuse, because I felt the hand of God mighty upon me. I knew the case of Jonah, and feared the transactions of Tarshish. *I will not therefore set myself down,* for though I cannot do full work, yet I can do some. I was a local preacher when called out; I am not called to *degrade,* in order to read for a higher title than that which I have; and a Levite past labour becomes a counsellor, but never enters into the ranks of the Nethinim! I had for some years thought of finishing where I began, though that circuit is now di-

vided into four or six; or in that circuit where the word of the Lord first came unto me, and where I found the salvation of God that bought me! In that circuit I have been endeavouring to raise up circuit schools—not mission schools, as has been reported by those who should have known better, but schools in places where *no kind of instruction* was afforded to the many hundreds of totally neglected wretched children, who, with their parents, were without the words of salvation—to help the circuits in those places, and to help the preachers in large districts where they had not half strength to enter doors sufficiently opened; and I have prevailed by means of men full of faith and the Holy Ghost, and who, in their disengaged hours, are put totally under the direction of the superintendant, to be employed where and when he pleases, and who have already been a sovereign blessing to the places where they are teaching little children, and bringing their parents and neighbours to Christ. If no place is open for me *here* (though I might demand, I will not) I shall rather travel in the keen blasts, over the mountains, hills and bogs of Derry and Antrim, than set myself down as a supernumerary in any place in Immanuel's land, even in its whole length and breadth, at least for the present year.

"Hitherto, these schools and local preachers have not cost one farthing to any fund or institution among the methodists, nor ever shall while I have any thing to do with them. I hope, from the kindness, not of 'our friends' but of *my friends*, to be able to put something into the hands of the Conference to help these schools, when my voice can be heard no more on the mountains of Ireland; and when my plans are ripe, I shall get the Conference to appoint those for trustees in whom they have confidence, and who will be faithful in God's house. So much is my strength brought down by my three or four months labour in Ireland, and also in different parts in England, besides Cheshire, Lancashire, and Yorkshire, that I do not think I could comfortably, or without further injury to my health, bear the confinement of Conference this year."

"I am, &c.

"Adam Clarke."

It might naturally have been expected, that, in favour of one who had done so much for methodism and the methodists whose life

and labours had been devoted to their service, the Wesleyan Conference would have been prompt to consult his feelings, and hailed the opportunity which was now afforded them of relaxing to the utmost stretch of their delegated power to meet his wishes. But the case was not exactly so; for, notwithstanding the Doctor had plainly evinced his wish in the letter to Mr. G. Marsden, and that long before the time for concluding the stations had arrived, his wishes were not attended to, and he continued to be placed on the supernumerary list. This proceeding did not pass without remonstrance, however, from some of Dr. Clarke's friends; and in particular Mr. Joseph Beaumont, a gentleman of considerable spirit and influence, took it up warmly, and at the next meeting of Conference (1832) which was held at Liverpool, proceeded thither to remonstrate with "the high and mighty lords," which he did, not wholly without effect; for though they passed a vote of censure on his conduct for having interfered irregularly, he so far succeeded in his object, as to procure a revisal of their steps and a peace-offering to the Doctor. A mystification, however, has hitherto hung over the matter; Mr. Marsden was called upon for an explanation, but he is said to have made an awkward attempt to exculpate both himself and the Conference. It would seem from what has since transpired, that he suppressed Dr. Clarke's expostulatory letter or letters, though being addressed to him in his official capacity, they were of course, intended to be laid before Conference. On the charge that the Doctor was put down as a supernumerary, in opposition to his own remonstrances, Mr. Marsden contented himself with stating that "when a letter was sent to Dr. Clarke on the subject of his appointment, the latter evidently left it to the Conference to determine the point—saying in his reply, "I am not clear that I should become a supernumerary this year, but *this I must leave with my brethren.*" But though this be true, and though Dr. Clarke professedly deferred to the opinion of his brethren, yet his letter contains numerous intimations too explicit to be mistaken by an unprejudiced mind, that he was averse to being then placed on the list of supernumeraries, and had his letter been submitted to Conference, his wishes could not have been matter of dispute. He looked upon the decision in the light of a *degradation*, and his feelings were wounded. If indeed any

doubt could reasonably be entertained on this head, it must be dissipated by the contents of the following letter, which he wrote to one of his brethren, the Rev. John Lewis, of Shepton Mallet in, Somersetshire.

"*My dear brother Lewis* :—I thank you for your letter and for the information it imparts. I feel that I have been ill-used in that work which God called me to, and which Mr. Wesley with his own hands confirmed me in,—by their setting me down for a supernumerary against remonstrances made to the president himself, Mr. G. Marsden. When I found how it was, without opening the paper containing the usual annuity given to the superannuated preachers, on their becoming such, I returned it immediately, and told Mr. Stanley not to enter my name on the next preachers' plan.

"Though therefore, I conceive I have no appointment, indeed a Supernumerary properly has none, I go preaching about whenever they call me to work for their charities.—You see, therefore, that though I am hurt, I have not taken that offence which causes me to stumble. My time is nearly done :—I have worked hard, borne many privations, and suffered much hardship, for more than half a century, and was still willing to work ; and as I could still work with the same energy and effect—for God continued to own my word—it was not well to throw me thus far beyond the working pale ! God is righteous and my soul bows before him."

During this interval of respite from stated labours, Dr. Clarke was far from wasting his hours in inglorious ease. The calls upon him to preach "Occasional Sermons," were so far from being diminished that they rather multiplied upon his hands. He, however, began to feel it an irksome task to be incessantly goading his hearers to liberality ; and though he knew not how to refuse the pressing solicitations of his friends, he would sometimes remark to his family, "I am really tired and ashamed of this constant system of begging : it taxes heavily many of my friends, who will follow me from chapel to chapel, and I have now rarely the opportunity of preaching the word of life, free, without the perpetual horse-leech cry, Give !—Give !"

Dr. Clarke was not the first to find out the annoyance here complained of. Almost from the commencement of Missionary, Tract, and School Societies this has been a growing evil, and one that

has forcibly struck reflecting minds. "The preachers in London," said the late Robert Hall, nearly twenty years ago, "have only one text for their Sermons, and that is '*Give us Money*!' Happily it is an evil that must in time cure itself. Many preachers have been in the habit of lending themselves out to hire for services of this kind, and some of them, for a time, made a good thing of it. They had their plan and their rules for filling the place, and not a little of the wisdom of the serpent was displayed therein. Failures, doubtless, occurred occasionally; as when, for instance, a celebrated Doctor in Divinity contracted to preach a charity sermon at Greenwich, at the price of a Guinea and his coach hire. What the sum expended in advertising &c. amounted to I know not, but the glass coach and preacher's fee was *twenty-six* shillings—the collection was just *sixteen* shillings!" We may with certainty conclude that Dr. Clarke never lent himself to a system of this sort—every vibration of his benevolent heart would have recoiled at it.

The closing part of the year 1831, was occupied by Dr. Clarke in collecting and arranging materials for an extended Memoir of the Wesley Family—on which subject he had ushered into the world a brief account, in the year 1823. Falling in with a lady, Miss E. T. Tooth, who had devoted much of her time and attention to it, he solicited her assistance in the matter, with which request she cheerfully complied. In one of his letters to her, dated November 1831, he thus writes. "I shall be glad to be furnished with any information you can obtain respecting the mysterious disappearance of Mr. Annesley, of Surat; any thing which concerns the Wesley family, or any of its collateral connections, interests me. I have greatly improved and enlarged 'The Memoirs of the Wesley Family,' having prepared it for a Second edition."

"I heartily thank you for the papers you sent me; which came to my hand last night; as yet it appears that the story about Annesley, from Surat, has no foundation on which I can trust:—without dates it is without all evidence, unless time, place, and consequence agree. I shall be glad to have any thing farther concerning the Lamberts. You will not be displeased to hear that I have hunted up the whole of the male and female children of the Rector of Epworth and his excellent wife. If possible I should like to leave the Wesley Family as perfect as the remains of the records of time, with

my utmost industry can make it. What you can help me in, do; and God's blessing be upon you, for I have worked hard to rescue the family from total oblivion."

Again, writing to the same lady, under date of November 7th, he says, "For the great pains you have taken to furnish me with the papers which I received last evening, I feel exceedingly obliged, and far more than what is ordinarily called thankful, and had I a stronger word I would heartily use it, and add, there is more feeling behind.

"When Conference appointed me to write the life of Rev. John Wesley, I had gone a good way in those collections which afterwards constituted a part of 'The Memoir of the Wesley Family!' That work I then gave to the Conference, and when I had interleaved the printed Memoir with large quarto paper in three volumes, and filled up every page with new matter, I offered it to the Book Committee to be sent to press as soon as they pleased, and was indeed surprised after several weeks delay, to receive officially the *sine die* adjournment of the business. Those three interleaved volumes are still in my hand, and I suppose I shall let them rest where they are. There are only two alive who had the high privilege of an intimate acquaintance with Mr. Wesley—those are Henry Moore, and Adam Clarke. My services would have been at the disposal of the Conference to have written his Life, but some papers were otherwise lodged which I was informed were necessary to its full and proper execution: these I sought but could not obtain, and I could not write it without them; and now I am informed Mr. Moore is bringing out a volume. As he long knew Mr. Wesley, he is every way qualified to write a 'Standard Life. For a man who has never seen, and never known Mr. Wesley, nor seen nor felt the spirit or the *modus operandi* of original Methodism, to write a Standard Life of that extraordinary man for the Methodists, would be a strange work, however wise and clever the writer might be."

SECTION XXIV.

Some account of Dr. Clarke's last days.—Is called to mourn the loss of several intimate friends.—Baynes, Scott, Roberts.—He attends the levee of the Duke of Sussex.—Visits Ireland for the last time.—His illness, death, and funeral, A.D. 1832.

THE stream of time has now brought us to the commencement of the last year of Dr. Clarke's life and labours—the days of the years of his pilgrimage,—and it opened upon him very inauspiciously, by the illness and death of some of his old and valued friends. The first of these was the late Mr. William Baynes, the well known bookseller, of Paternoster row, whom Dr. Clarke regarded as "the best old bookseller in London." Being apprised of Mr. Baynes's illness and apparently approaching end, and that he was desirous of seeing Dr. Clarke once more, the latter hastened to town on the 5th of January when the interview took place, and remained there all night in order to have an opportunity of repeating his visit next morning. He had the satisfaction of finding his old friend perfectly composed and collected, expressing his strong confidence and peace in God. "It deeply affected me," says the Doctor, "to see the strong man thus bound: for death will never quit his hold on him. I prayed with him, and for him, and for his family; and then was obliged to bid him farewell, as I was anxious to get home that afternoon."

Returning home from the house of mourning Dr. Clarke had a narrow escape with his own life; the circumstances attending which are thus narrated by himself in a letter to his daughter. "I took the Pinner coach at four o'clock—it was dark and foggy, and the man had no lamps. I was apprehensive of danger, for we were full outside, and had five instead of four within. A little short of the 'Swan' he overturned the coach, projected all the outsides and luggage into the ditch, broke the pole in two, smashed the windows, and I think stove in the side of the coach. I suppose I lay ten minutes, with three persons on the top of me, before they could get us out. I was only bruised a little on my right shoulder: but sadly trampled on while I lay in the coach, and then had to stand about an hour, in the rain from above and the mud below,

before I could get away. I then took my bag and walked over the hill to Harrow, knocked at a house, but was refused admittance, though I gave my name. This horrible *burking* business makes every one afraid of being murdered! I proceeded on foot to Pinner and when I got there I was so poorly, that the people of the inn treated me with much kindness: the master yoked his gig, put me in, and himself drove me home."

To one who had attained the age of three-score years and ten, these were sore disasters, and must have been felt as such by younger persons; but they did not terminate here. On the following morning Dr. Clarke received a letter from his old and valued friend Robert Scott Esq. of Pensford, near Bristol, and another from Mrs. Scott, by the same post, entreating him to pay them a visit without delay, as the life of the former hung in doubt, and he was particularly solicitous to see the Doctor before he went hence and was seen no more. Mr. Scott had been a munificent benefactor to the Shetland Mission—its firmest friend and supporter. From the commencement of the undertaking he gave invariably one hundred pounds a year for the support of the Missionaries in those islands, and ten pounds towards the building of every new chapel, besides occasional aids. We cannot, therefore wonder that Dr. Clarke should fly to meet the wishes of such a man. He instantly sent to town to engage a place in the Bristol coach, and on the following morning set out on his journey to Pensford, which he reached in safety, and found his friend somewhat revived after a fit of the gout in his stomach. But unhappily the suppression of one disease was only introductory to another: the gout was followed by dropsy—death had seized its prey, and Mr. Scott did not survive many days; he died on the 21st of January, full of confidence of his personal interest in the favour of God.

The account which Dr. Clarke transmitted from Pensford, at the moment of the last few days, and particularly of the closing scene of Mr. Scott's life is too remarkable to be passed over hastily. On the 17th of January, four days prior to his dissolution, the Doctor thus describes his state: "Happy, incessantly happy! possessing the strongest confidence, with the clearest testimony of full and present redemption through the blood of the Lamb. He expresses his own state in that old verse:—

Not a cloud doth arise
To darken the skies,
Or hide for a moment
My God from my eyes.

His prayers are turned into praises: he does not feel a want which God does not supply: Christ dwells in his heart by faith, and fills his whole soul: his language is constant praise, expressing at once the deepest gratitude for the unmerited favours of his God, and the highest astonishment at the exuberant goodness of the divine nature: he speaks of Him as an unlimited Fountain of Eternal love, manifested in incessant streams of mercy to mankind: and he speaks also wonderful things concerning the perfections of God." His death is thus described.

"*January* 21*st*.—At half past ten this evening, Mr. Scott changed mortality for life; such a death I never witnessed. We had prayed to God to give him an easy passage, and we did not pray in vain, for he had one of the most placid, and easiest I have ever heard of or seen: his wife, and several of the relatives, and myself, were kneeling around his bed, I offering the departing prayer, and after it, having just time to rise from my knees, go to him, lay my hands on his head, and pronounce the blessing of Aaron on the Israelites, Numbers vi. 24.—'The Lord bless thee and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee and give thee peace'—when his last breath went forth. Scarcely any one shed tears, the victory over death was so evident and so complete, every heart was absorbed in heavenly feeling. Thus, in the eighty-fifth year of his age, died this undeviating Friend of Shetland. I would not have missed this sight for a great deal! I seem to have come here in order to learn to die."

Of the desirableness of such a tranquil departure out of this world into the eternal state there can be but one opinion: who does not covet it? wicked as was Balaam, the son of Bosor, "who loved the wages of unrighteousness," he coveted such a death: "Let me die the death of the righteous," was his devout aspiration, "and let my latter end be like his." Doubtless there is that in the Gospel of our salvation which is abundantly sufficient to

support the heart of the believer when sinking into the jaws of death. Nevertheless we are not without intimations from the Holy Scriptures that it is the misfortune of some to be too confident of the goodness of their state, and to have built their assurance of heaven on mistaken grounds. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven: many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and then will I profess unto them, depart from me, ye that work iniquity," Matt. vi. 21—23. Self-deception is not only possible; it is to be feared that it is a more common case among religious people than is generally imagined. The Scriptures every where inculcate on professors the motive of fear, Heb. iv. 1. and xii. 15—16, and though I should deem it highly presumptuous and criminal to judge the final state of any man, I never read or hear of these triumphant deaths without calling to mind the scriptures now mentioned. Mr. Scott was a rich man, and blessed with a kind and benevolent heart. He took great interest in the Shetland Mission, and at the time of his decease bequeathed to its use the sum of £3,000 in the 3½ per cents, besides numerous other legacies to Bible and Missionary Societies, amounting to about five thousand pounds more. These were princely donations, and entitle his memory to esteem and affectionate regard from all who love the cause of the Redeemer. It is in this point of view that I unfeignedly lament to read the following anecdote.

Dr. Clarke informs one of his correspondents that a little before his death, he was anxious to present the Doctor with a cheque for fifty pounds for the use of the Shetland Mission, but such was his exhausted state, that after the body of the cheque had been filled up "he was a whole hour, in his attempt to sign his name to it. At last he made something like 'Robert Scott' which was barely legible. When he found he had succeeded, he spoke as well as he could these remarkable words: 'Here, Dr. Clarke, here is my last act, and this is for the work of God in Shetland; *I send it to heaven for acceptance; and the inhabitants will see from the writing that I shall be soon after.*"

Now, I simply ask, how are we to reconcile this strange act with

Rev. xiv. 13. I heard a voice from heaven saying unto me, Blessed are the dead which die in the Lord, from henceforth : Yea, saith the Spirit that they may rest from their labours, and *their works do follow them !* A week after this, and before he quitted Pensford, Dr. Clarke addressed a long and highly complimentary letter to his Royal Highness the illustrious Duke of Sussex, on the return of his birth-day, January 27th. I notice it merely as affording proof of the learned Doctor's dexterity in acting the courtier, and exhibiting a specimen of his politics : thus it proceeds.

"*May it please your Royal Highness !* Encouraged by the condescension which your Royal Highness has often taken of myself and my labours, I beg leave once more to have the high honor to approach your presence with my humble but fervent congratulations on the auspicious return of your natal day, a day which should be, on this account, venerated by every true Briton ! by every person to whom science and learning are dear ; by whom civil rights are duly estimated ; by whom the rights of conscience are deemed sacred ; and I may add, by all who devoutly wish for the diffusion of true religion, social happiness, and secular prosperity, throughout the empire.

"Those who have most closely witnessed your public life, are the most fully convinced, that to promote the accomplishment of those important ends, has ever been the prime object of your Royal Highness ; and that, especially in the eventful year which is now closed, the voice of your Royal Highness, has not only been lifted up in its native, as well as in its well-cultivated, energetic eloquence, to recommend, vindicate, and support the soundest, and most beneficent measures for the safety and welfare of the state : but they see also, that your widely-extending influence, and generous patronage of benevolent institutions, and of the wise and learned, have been invariably employed to give life and activity to your Royal Highness's recommendations. Your Royal Highness has the happiness to see that your exertions have not been in vain, and that you flourish in a better world than that into which you were born ; and others witness, that your Royal Highness's share in promoting this general amelioration, is as large as your exertions have been marked, indefatigable and decisive.

"On the last anniversary of your Royal Highness's birth-day, I was led to augur from the *signs of the times,* that the period was fast approaching, in which the wisdom and experience of your Royal Highness must be called forth to assist the councils and deliberations of the state: as mighty efforts would be necessary to correct a system of corruption, which, though even superannuated was still potent and influential: to reduce to order what was confused, and after having purified the sources of civil justice and civil rights, place them, with all their attendant virtues and concomitant excellencies, more conspicuously upon their seat next the throne of the kingdom. The time has arrived, the mighty struggle has commenced, all the outworks of corruption and death have been carried, and the battle is turned to the gate. The citadel, though well posted and strongly fortified, will shortly, by its downfal, more abundantly illustrate the mighty working of the patriotic Sovereign, accompanied by his thrice Royal brother Sussex, and supported in the field by the veteran bands of the patriotic throne. May the last and most ruinous blow be dealt by the arm of your Royal Highness, that we may exultingly say, (the last head of the monster of political corruption being lopped off,)—

> *Thou* hast done it, Royal Knight, the hydra lies
> Cursing her fate, and as she curses *dies.*

"I have lived to see many political changes in this country in the last half century and almost all for the worse; but a brighter day seems now to dawn. Your Royal Highness has long swam against the stream of political malversation, and for a time apparently *studio inani;* but now you stem the torrent, and gain upon the flood. Old as I am, I hope to live long enough to see the mighty regeneration commence its career of general blessedness: and your Royal Highness pre-eminently associated with the Sovereign of the empire, and King of the people, in the administration of the justice, mercy, and benevolence of the state, that the people may praise God for the *King,* and laud him for the *Prince;* that the throne may, for ever, be established in righteousness, and your august person in health and happiness, joying, and beholding the order and general welfare."

Alas! how little of these visions of glory have been realized, after a lapse of two years and a half! but I need not condescend to particulars; few readers can be so ignorant of the events that are daily passing over us to need an instructor on topics of this kind. The letter, however, had its use; we shall find Dr. Clarke in a few weeks, at his Royal Highness's levee, bowing to, and shaking hands with, prelates and nobles!

Before he took his departure from Pensford, Dr. Clarke received intimation of the death of the Rev. Thomas Roberts, of Bristol, one of his associates in the ministry—a man whom he very highly esteemed, and whom, forty-seven years before he had sent forth into the ministry to preach his first Sermon. Dr. Clarke was invited by his widow to preach his funeral Sermon, but his sympathy for Mrs. Scott induced him to decline the invitation.

These reiterated instances of mortality were well calculated to impress a reflecting mind with just sentiments of the vanity of human life; and at Dr. Clarke's advanced age, wean from its follies and visionary pursuits. Add, however, to the loss of so many valued friends, dropping off one after another in quick succession, the Cholera had made its appearance in the country, if not in London, and a general alarm prevailed of its frightful ravages among our fellow creatures. Must it not than be a source of great surprise to meet with such a letter as the following from Dr. Clarke to one of his children

Before day, Feb. 13th, 1832.

"*My very dear Mary Ann,*

"The post of the morning you left us, brought me the card of his Royal Highness the Duke of Sussex, to attend his Levee or *Conversazione,* on Saturday evening at nine o'clock. I set off by the coach on Saturday morning, and spent all the day at Bayswater. I was the forty-first in the arrivals: a number of officers were telegraphs, and the names flew by them to his Royal Highness's ear. I entered the large room, where, at the threshold the Duke stood, who seized my hand, and said how glad he was to see me; the arrivals became very quick; and for some minutes his time was occupied by receptions; I stood not far from the entrance,

speaking to Professor Lee, and some others; the Duke came again to me and said, 'Dr. Clarke do you know the Archbishop of Canterbury?' 'No sir' 'Come with me and I will introduce you to him.' He took me by the arm, and led me through the crowd:—we came to the Archbishop—The Duke said, 'Here, my Lord, I have the pleasure of introducing to your Grace, my friend Dr. Adam Clarke.' I bowed, so did his Grace, and immediately held out his hand: he said, 'Dr. Clarke, I am glad to see you: I know you well by character, and have often received instruction from your writings,' (you know that he was one of the Commissioners on the public Records—and to my papers read before those Commissioners, he undoubtedly alluded.) That over, the Duke took me through the crowd, and introduced me to the bishop of Chichester, who talked with me for a quarter of an hour, till up came the bishop of London, who shook my hand, enquired after my health, and asked after your brother Joseph. Before he came up, I had been extolling the exertions of the bishop of London to his Lordship of Chichester; who addressing the bishop of London said, 'Ah, my Lord, Dr. Clarke and I were talking of you before you came up; but I will not tell your Lordship what Dr. Clarke said of you.' Soon after, the Duke took hold of my arm, and begged to introduce me to some of the Foreign Ministers, Lords, Chief Functionaries, Learned Foreigners, &c. &c. After a great many to's and fro's, the Duke addressing me with great affection, said, (scores being all around us) 'Dr. Clarke I am very glad to see you.' His Royal Highness told me that Ram-Mohun-Roy would be here this night, and he would introduce me to him. I bowed; and then it was about twenty minutes after ten, and I was determined not to stay late; I therefore slipped off, and met Ram-Mohun-Roy as I came down the steps; but I passed on to look for my gig. When I came into the ante-room for my hat, one of the gentlemen in waiting came from up stairs,—'Sir, the Duke has been calling for you.' I said, 'I am just setting off.' He said, 'The Duke has been calling *twice* for you.' I ran up stairs, my hat in my hand and my coloured handkerchief about my neck, and entered the large saloon; the Duke spied me in a moment—caught me by the hand, led me to Ram-Mohun-Roy, and introduced me

As soon as this was over I slipped out, and away went your Father from a place where he had received the highest honours."

The subject is again touched upon in a letter to Mr. Southey, the Poet Laureate, dated Haydon Hall, Feb. 24th, accompanying a volume of his "Succession of Sacred Literature." In this letter he says, "I was not a little mortified to find, after my return from Kensington Palace, that you were at the Royal Duke's levee, and I had not the opportunity of making my bow to you in the presence of those mighty ones who crowded those splendid rooms. I hope the *next time* to have better luck!" Would the founder of Methodism have gone to one of these levees—gone repeatedly—and contemplated a reiteration? Would the founder of Christianity? Mr. Southey's letter in reply is so interesting, (to me, at least) that I hope I may be pardoned for introducing it. Thus he writes,

Keswick.

"DEAR SIR:—Your book has just reached me: for which and for the kind letter that accompanied it, I thank you heartily.—The Dr. Southey whom you might have seen at Kensington palace, is my brother, who I suppose went thither as a Fellow of the Royal Society. I am seldom in London, and *never at Levees when I can with propriety avoid them:* yet I would willingly go to one for the pleasure of meeting you there, once more, after an interval of three-and-thirty years!

"Twelve months ago, I passed three days at Bristol, where I had not been for twenty years before; I went into my father's shop, and requested leave to go into the house; and into the room where my cradle had been rocked. I went also to Bedminster, where my mother was born, and where, in her mother's house the happiest days of my childhood were passed: there also I asked permission to go in. The house had been remodelled, and the gardens laid out in the manner of these times. I recognized nothing as it had been, except a few trees which my uncles and my grandfather had planted.

"At my good old friend, Joseph Cottle's, I saw an excellent likeness of Charles Fox,* his sitting for which I very well remember.

* Not the Statesman, but a young man formerly mentioned in these memoirs, See page 288.

It ought to be preserved as the remarkable countenance of a very amiable and remarkable man. I have profiles of himself, of his wife, and of the parrot, of which they were both so fond;—the human likenesses, taken by Cottle, and reduced by a pentograph—the bird sportively cut by him on the same evening. I have also a drawing of the bridge at Almarez over the Tagus, made by Fox from a sketch which I brought from the spot; and I have his card as a bookseller, at Falmouth. Upon the feeling which induces me to preserve such things, what a superstructure have superstition and knavery erected!" R. SOUTHEY.

About this time (February, 1832) Dr. Clarke was honoured with an invitation from the Board of Managers of the Methodist Episcopal Church of New York, dated Dec. 23rd, 1831, inviting him over to the American Continent, to assist in their missionary labours, and in their church assembly. He regretted his inability to comply with their request, and returned the following answer.

"*Gentlemen, and Rev. Brethren*:—Having been absent in the west of England for a considerable time, your letter did not reach my hand till some weeks after its arrival. Your kind invitation to visit the United States was gratifying to me, and had I been apprised of your intention a few months earlier, I should most certainly have endeavoured to have met your wishes, and by doing so, I have no doubt I should have been both gratified and profited. But the warning is too short, and I am engaged so far, both to England and Ireland in behalf of our Missionary cause, that I cannot by any substitute redeem those pledges. I had proposed also to visit the Shetland islands if possible, but as I had not pledged myself to this voyage, I could have waived my purpose in favour of America, to visit which I have been long waiting for an opening in Providence; I might add, that I should have wished to have had the appointment of our Conference for the voyage.

"Now, although I feel a measure of regret, that I am disappointed in this wished-for visit to the American Continent; yet I am far from supposing that there may not be a providential interference in the way. I am, as no doubt you have already learnt, an

old man, having gone beyond three-score years and ten, and consequently not able to perform the labour of youth. You would naturally expect me to preach much; and this I could not do. One sermon in the day generally exhausts me; and I have been obliged to give up all evening preaching, as I found the night air to be peculiarly injurious to my health. My help therefore must have been very limited, and in many cases this would have been very unsatisfactory to the good people of the United States. This difficulty, I grant, might have been supplied by an able assistant who might have been inclined to accompany me; but even this would not have satisfied the eye or ear of curiosity. But as the journey is now impracticable, these reflections are useless.

"I respect, I wish well to your State, and I love your church. As far as I can discern, you are close imitators of the original Methodists, (than whom a greater blessing has not been given to the British nation since the Reformation,) holding the same doctrines, and acting under the same discipline: therefore have you prospered as we have prospered. There is no danger so imminent, both to yourselves and to us, as departing from our original simplicity in spirit, in manners, and in our mode of worship. As the world is continually changing around us, we are liable to be affected with these changes. We think, in many cases, that we may please well-intentioned men better, and be far more useful to them, by permitting many of the more innocent forms of the world to enter into the Church: wherever we have done so, we have infallibly lost ground in the depth of our religion, and in its spirituality and unction. I would say to all, 'Keep your doctrines and your discipline, not only in your church-books and in your society rules, but preach the former without refining upon them—observe the latter without bending it to circumstances, or impairing its vigour by frivolous exceptions and partialities.'

"As I believe your nation to be destined to be the mightiest and happiest nation on the globe, so I believe that your Church is likely to become the most extensive and pure in the Universe. As a Church abide in the Apostles' doctrine and fellowship.—As a nation, be firmly united;—entertain no petty differences;—totally abolish the slave trade;—abhor all offensive wars;—never provoke

even the punyest State;—and never strike the first blow. Encourage agriculture and friendly traffic—cultivate sciences and arts; let learning have its proper place, space, and adequate share of esteem and honour;—if possible, live in peace with all nations;—retain your holy zeal for God's cause and your country's weal: and that you may ever entertain your liberty—avoid as its bane and ruin—a national debt. I say to you, as it was said to Rome of old,

> 'Tu regere imperia populos, Romane, memento,
> Hæ tibi erunt artes pacis que imponere morem,
> Parcere subjectos et debellare superbos!' "

Unqustionably there is valuable advice in this letter—but what portion of it has a respect to the affairs of the nation would have been more pertinently addressed to the American Congress than to a sect of Methodists, and one cannot but wonder that the writer should have lost sight of this distinction. It might seem captious to add, further, that the counsel given to adhere to the doctrines and discipline of Methodism, as these are to be found "in their church books and society rules," would have been more germain if applied to the New Testament, and the example of the apostolic churches, with which unfortunately Methodism has little or no concern, but can stand independent of either!

Though placed by Conference on the "supernumerary" list, or as he himself expressed it, without the working pale, Dr. Clarke was no loiterer in the vineyard, but employed himself in preaching, both in season and out of season, as opportunity offered. In the month of May, we find him at Sheffield, attending a Missionary meeting, where he was worried to death with applications for services which he was ill-qualified to perform. While here, too, he received the first intimation of what had recently befallen the missionaries in Jamaica. Five of the Wesleyan chapels were levelled to the ground by white men, consisting of magistrates, custadoes, constables, militia, merchants, &c. Dr. Clarke felt keenly under this outrage: "I see," said he, in a letter to Mrs. Clarke, "that there is a flame kindled in our inheritance, and I feel that I am needed.—I shall pocket and seal up all my causes of complaint—

join myself to the forlorn hope, at the front of the storming party, and mount the breach for the God of Armies in the defence of his people."

Before Dr Clarke returned to town, however, he crossed the channel to visit his Irish schools, for the last time. He left Liverpool, on Friday, May the 18th, in the "Corsair" steamer, and after a delightful passage of fifteen hours, landed on the Irish shore, whence he proceeded to the residence of his friend Mr. Harpur, where he was attacked with disease which confined him to his bed and brought him to the brink of the grave. Besides a bad state of the bowels, he was afflicted with rheumatic gout. A physician was called in, Dr. W. H. Catherwood, who watched over his patient with the most tender solicitude, and after a week of intense suffering, the complaint partially yielded to medical treatment. On the 29th of May, he was able to address the following short letter to one of his sons in London.

"When I left Liverpool, though I had been ill there with spasms, I was so far better as to hope I should have been able to go through my work here, and I have preached when I was scarcely able to stand, and the last time I did so settled the account: for the next day I was unable to rise, and a physician was sent for: he thought the seizure in my foot would turn to an attack of the gout! This was a tocsin to me. I have been confined to my bed, and the amiable physician, for one more so I never met, did all that skill, and constant and affectionate attention could do: he is a Presbyterian, and worthy the name of Christian. To make a long and painful story short, here I am totally useless. I am laid up at Mr. Harpur's, where even angels could not shew me greater kindness, and the best society in the place are overwhelming me with their affectionate attentions. I am now sitting in my easy chair; *it* indeed may be easy, but as for him who sits in it, easiness is far from him."

Dr. Clarke appears to have been detained in Ireland by this indisposition, at least five weeks, though some abatement of its severity allowed him after the first fortnight, to proceed to Belfast on the 2nd of June, and on the following day, he managed to preach in the Methodist chapel, Donegal Square, to a large congregation,

which could not have been a very prudent action in one, tottering as he was, on the brink of the grave ; but he seems often to have lost sight of the fact, that his tenement was one of clay, and not of iron or brass. Writing to one of his daughters, on the 8th of June, he tells her, that the first time he crossed the threshold for about a fortnight was when he left his chamber to go into the coach which was to convey him to Belfast, where, the next day, he was *obliged* to preach, though scarcely able to stand alone. He got, however, to his friend Mr. Harpur's residence, by easy stages, and there took up his abode till the 20th, when he left Coleraine in an open car, on his return to Belfast, passing through Antrim, and on the following day, went on board the "Chieftain" steamer which conveyed him to Liverpool.

This was a most trying period to Dr. Clarke. During the time he was laid up in Ireland, the family, having got intimation of his afflicted state, prevailed upon one of his sons to proceed to his assistance and relief. He left London on the 12th June, on his way to Liverpool, an outside passenger, and having proceeded as far as Leamington, the coach was overturned, and he narrowly escaped with his life—but so much bruised as to be utterly unable to proceed. How the father was affected by this catastrophe may be inferred from the following paragraph extracted from his journal.

"*June* 16*th*—I have just received a letter from the Swan Hotel, Birmingham, stating that my son, on his way from London to Liverpool, was upset near Leamington, and now, bruised and wounded, is laid up at that hotel ! Alas ! alas ! and I do not know the extent of this evil ; but, unfit as I am to undertake this journey and voyage, I will set off for Belfast, and take the first vessel there for England. Oh ! may God in his mercy, interpose in his behalf ! Spare the life of my son ! and give me strength for the journey and voyage before me ! Oh, what a Providence is this . May God work in his mercy, and silence any irregular feelings or complaints in my soul ! Shew me, shew me, O God, the way that I should take ! Oh ! let me not be laid up again, either by sea, or by land !"

He reached Liverpool on the 22nd, and on the following day, thus records in his journal.

"*June* 23*rd*.—Here I am laid up at my friend's, my disorder is increasing. I had entertained hopes of being able to preach to day; but now all is over: I can neither walk nor stand. May God give me submission and patience!"

"*June* 25*th*.—I have had a day and a night of pain and anguish, and no rest. The swelling and pain in my foot is [are] increased to a very high degree: I am totally unfit to travel, or to be removed: what is my ailment I cannot exactly say—some think it is the gout: if so, it is the first I have had, and now I am in my seventy-second or seventy-third year. Nor have I heard that any of my ancestors ever had such a disease, and most certainly none of my family ever had it."

At this time the Cholera was raging in Liverpool to an alarming degree. Thus the Doctor writes in his Journal, *Oakfield*, June 27th. "The news from Liverpool is very dismal; Cholera cases are increasing; and the inhabitants are afraid to go out of their houses for fear of catching the disorder: business is nearly at a stand, for scarcely any person will enter the town from the country through the same terror. May God take care of my friends and myself: I have not strength to fly from the plague: I resign myself to the sovereign of heaven and earth. He can keep me from the pestilence that walketh in darkness, as well as the destruction that wasteth at noon-day."

"*June* 28*th*.—The Cholera continues on the increase; forty-nine cases to day, and a third ship with emigrants has put back with the Cholera on board. Mr. Bunting and Mr. Comer came over to Oakfield to dinner; they wish to persuade me to stop for the approaching Conference; and, indeed, in reference to the Shetland Islands, it may be necessary, as I can get the promise of no preacher to go over, and four are wanted. We had a good deal of conversation respecting the uneducated state of Ireland: we were decidedly against the Government plan of leaving the Bible out of the schools, which is proposed merely to please and conciliate the Roman Catholics: to it in no form shall I ever agree: there shall be the whole Bible in all the Schools in which I am

concerned. I believe Government are sincere, but they are greatly deceived."

Altering his mind about waiting for the Conference, Dr. Clarke set off from Oakfield on the morning of Saturday, June 30th, on his way to Worcester. In leaving Liverpool he hoped to have left the Cholera behind him; but when he reached Chester he found it had arrived there before him; he proceeded to Wrexham, and there also was the Cholera! He, however, got to Worcester, on the evening of that day, and having passed the night and following day there, set off at 6 o'clock on Monday morning, and arrived at home that evening, where he found his family well, and his son, Theodoret, much recovered. In his Journal he thus records his impressions.

"Thus terminates a journey remarkable for affliction, disappointment and suffering. I went over to Ireland to work:—I could do nothing, being called to suffer. My soul, hast thou learned any good lesson? Yes. What is it?' It is this: that I have now such evidence of old age as I never had before: yet I believe my understanding is as clear, and my judgment as sound as ever! But, during my late detention and sufferings, have I repined against God or His Providence?—felt that my lot was hard, and that I was not permitted by Him to do that work which was merely for his glory? No; I was only disappointed, and I endured the mortification without a murmur. I was merely afflicted, but I was enabled to bow my neck to his yoke, or lie at his foot-stool. I believe I felt that He was doing all things well; that I was safe in His hands, and therefore I could say, and did often repeat that commendatory petition frequent among our pious fore-fathers—*In manus tuas, Domine, commendo spiritum meum;* 'Into thy hands, O Lord, I commend my spirit.'

"The Cholera was before me, behind me, round about me, but I was preserved from all dread. I trusted in the sacrificial death of Jesus; no trust is higher; and none lower can answer the end; therefore I was not divided between two opinions or two creeds! If Christianity be not true, there is no religion upon earth, for no other religion is worth a rush to man's salvation; if we have not redemption in Jesus, there is no Saviour! If not justified through

His blood, and sanctified by His Spirit, there is no final happiness."

When the friends and family of Dr. Clarke began to collect around him, after his return home from Ireland, they were forcibly struck with his altered appearance, and it excited a deep solicitude for his welfare. He himself dwelt forcibly on the prostration of his strength, chiefly, however, in reference to his fear of being laid aside from preaching, and incapacitated for prosecuting those labours in which he greatly delighted. One of his daughters having gone over to Haydon Hall to see him, he thus accosted her ; "See how the strong man has bowed himself: for strong he was, but it is God who has brought down and he can raise up ; He still owns the word which I preach—He still continues my influence among the people, and hence it is plain He has yet other work for me to do. I have never fallen out with life, but I have often fallen out with myself because I have not spent it better ; to remedy this, I should be glad, with my present knowledge and experience, to live life over again. I do not admire the thought that

> Life does little more supply
> Than just to look about us and to die.'

This sentiment, practically regarded, would be the creed of the sluggard and the coward. No, there is in life much to be done, much to be learnt, and much to be suffered : we should live in time in reference to eternity. This I know, God's mercy has had a great deal to do to bring us thus far ; it will have more to do to bring us to the verge of the eternal world ; and it will have most of all to do to bring us to glory."

It is wonderful that in such a state of exhaustion as Dr. Clarke now found himself to be in, he should for a moment entertain the notion of going back to Liverpool to attend the meeting of Conference—yet so it was. He announced it that evening during his daughter's visit, and Mrs. Clarke mildly expostulated with him about it, but his answer was "I think with you, I am scarcely fit to go ; but I have duties yet to perform in reference to Shetland and the Irish Schools ; and besides, I earnestly wish to leave my testi-

mony for God and Methodism once more in the midst of my brethren." One would have thought that all this might have been managed without subjecting himself to the fatigue of a journey of four hundred miles, especially in his then feeble and tottering state—and above all, knowing, as he did, the prevalence of the contagion in that place. However, on the 19th July, he left Haydon Hall, on his way to Liverpool, and on the 21st thus wrote to his eldest son.—" I had but one passenger in the coach with me, and he got out after the first sixty miles, so all the remainder of the way to Liverpool I was alone, and able to accommodate my leg in any direction. But I am apparently come into the very jaws of the Cholera. Mr. Comer's servant and his wife have both had an attack, but are recovered. Their cousin came to Liverpool seeking work, went to their house, took it, and was dead in a few hours. Miss Swainson, who kept our Charity School, in Brunswick chapel, took it last Sunday and died in the course of the day. Her sister, Mrs. Meadows, of Aintree, came in to attend upon her, which she did till she died, and then returned: on her way home she was seized with Cholera, at Kirkdale, put into some carriage, taken to her own house, and was dead before twelve at night. So I am come almost into the fangs of this ruthless disorder. I feel no alarm; to be over solicitous would answer no good end. I write merely to tell you all that I am safe."

A week after, he thus writes to Mrs. Clarke, under date of July 28th, 1832. " I have been very poorly, and yesterday was so ill that Mr. Comer would call in Mr. Surgeon Hensman. A distressing cough obliged me to leave the Conference, and take to my room at an early hour: notwithstanding my state was pretty well known to the brethren, they took the advantage of my absence to come to a vote that I should preach before the Conference, in place of the Ex-President: this was passed unanimously, and the President, Ex-President, Mr. Bunting, and others, came to Mr. Comer's to announce it to me. I refused saying, that, conscientiously, I was not able. This morning they have got the vote repeated, and the President being obliged to go to the revisal of the Stations, I was placed in the chair, and continued in it till the sittings closed.

" Yesterday I delivered up the Shetland Mission to the Confer-

ence, and it is to be received into their missions. I gave up also, the £3,000 of my trust-ship for the Shetlands, which I hold under Mr. Scott's will, and the £400, which I have from the Hon. Sophia Ward. I have offered also the Irish schools, which I believe will be received. Mr. Clough and Mr. Joseph Taylor are with me here, so that I feel, in every respect, much at home. If I am able to get through to-morrow's preaching I will let you know."

On the 31st of July, he thus writes to one of his daughters: "I keep as close to Conference as possible, and go limping on my staff to Brunswick chapel, and back to my lodging, in the Garden of Cucumbers. Poor Mr. Hensman comes frequently to the chapel to examine my state, and does all he can to keep off from me 'the fiery dart of death.' Several of the preachers have been indisposed, but I trust we shall return with our ranks unbroken. To day I am finally set down supernumerary for Windsor, with this N. B. 'Though Dr. Clarke is set down supernumerary for Windsor, he is not bound to that circuit; but is most respectfully and affectionately solicited to visit all parts of our connexion, and labour according to his strength and convenience.' So I have got a roving commission:

> 'The world is all before me, where to fix,
> And Providence my Guide.'

I must go to help your brother Joseph at his important Frome meeting, if I can. I set off to-morrow to Reddish House, at the earnest request of our excellent friends, Mr. and Mrs. William Smith; and from thence I purpose going to see your sister Rowley, and after that to Frome."

We are now brought to the commencement of the last month of Dr. Clarke's earthly career. He fulfilled his intention of proceeding from Lancashire to visit the Rowley family at Worcester, and thence to Frome. The occasion of his visiting the latter place was to assist his son, Mr. J. B. B. Clarke, curate of Frome, in the formation of a "Society for the amelioration of the condition of the Poor," in that very extensive parish. Accordingly he arrived there on the morning of the 8th of August, preparatory to the public

meeting which was fixed for the next day. The reader will be gratified with the following extract from the pen of the curate of Frome, giving an account of his venerable father's appearance at this period.

"About eleven o'clock on the morning of the 8th, much earlier than there was any reason to expect my father, I was passing through the hall, when I saw the well-known blue travelling bag resting against the wall; and, filled with unexpected joy, I went to the dining room which he had just entered before me. 'The old man, you see, Joseph, is come,' said he, with his usual tone of kindness, as he placed his hand upon my head, and kissed me, 'though battered and tossed about, he has still strength to come at the call of his son.' He sat down for a few minutes while I took off his gaiters; and then, as was his frequent custom, he began to walk slowly, diagonally, across the room, asking various questions about myself and family, and talking of the occurrences and company he had met with on the road from Cheshire. It was then that I observed a very marked difference in his appearance; his cheeks had fallen in, and he was considerably thinner than when I had last seen him; his step was slow and heavy, with small remains of that elastic firmness for which his walking was always remarkable, and the muscles of his legs had evidently much shrunk—a sign of old age, which his straight and well proportioned limbs had never before shewn; his neck also was apparently shorter; and, besides these symptoms of decay, which I never for a moment supposed to be other than the mere effects of recent illness, when walking out with me, there was more dependance on my arm and on his staff, than had ever been usual with him. All these things pained and distressed me, but did not strike me as being the precursors of his final removal."

In a letter to a female friend, which Dr. Clarke wrote from Frome, two days after the meeting had taken place, he tells her, "The chair was taken by the Most Noble the Marquis of Bath, supported on the right by the Earl of Cork, and on the left by the Bishop of Bath and Wells: some members of parliament were present, several of the Clergy, and Ministers of all denominations, the principal gentry of the place, titled and other ladies, lawyers, &c. &c., and that no-

thing might be wanting, cloth-workers, porters, and Methodist preachers!"

The meeting was, no doubt, a very gratifying spectacle to Dr. Clarke, who could not be but delighted to see his son surrounded with such a company. He spoke at considerable length.

After favouring his correspondent with an a count of the preliminary addresses, Dr. Clarke adds, "I was called up to the *sixth* motion, and, when I came forward, all eyes were directed to the old grey head, and I was looked at as if I had been some strange non descript animal, which had been often spoken of but never before seen! For a few seconds I stood the silent object of general attention, after having made my bow to the constituted authorities,—the Marquis, the Earl, and the Bishop, and then, the assembly *en masse*. Having broke silence, I addressed the Marquis, and humbly begged leave to ask for what purpose I was called before his Lordship, having nothing to *ask*, nothing to *argue*, nothing to *recommend*, either from private communication or written document; not even a *resolution* or *motion* to serve as a 'peg to hang a speech on." I spoke this pleasantly, and in a moment it was perceived that the Secretary had neglected to send me the Resolution that I was to bring before the Meeting. The pleasant manner in which I treated my own embarrassment tickled the fancy of all, and I had a general cheer. The Resolution was handed along the platform, and when it came to my hand I read it aloud—it treated of the *Visitors*, and its chief object was the collection which was to be made at the end of the Meeting. I spoke of charitable institutions in general—of that now recommended, and of its great and paramount necessity as had appeared from the reasons alleged for the Institution:—told several anecdotes with which all seemed pleased exceedingly. When I came to the *Visitors*, I strongly recommended that *females* should be employed; and in doing this, mentioned the case where a number of men had been sent into a particular district, of which they could make little or nothing; and when, after several trials, it was still unproductive, at the suggestion of a friend, a number of *women* were sent to the same ground, who laboured faithfully and to good effect; and when an inquiry was made and a balance struck, it was found that one woman was equal to seven men and a half!

Here the emotion was intense and the effect general. The Marquis laughed downright, and the Bishop smiled aloud, and the Earl joined as heartily as the rest. The eyes of the ladies sparkled like *diamonds*, and even the face of thick-lipped moping melancholy was gathered into a smile, and laughed ere it was aware, and cheers proceeded from all quarters. Finding that I had got the *key* of their *hearts*, and the *strings* of their *purses*, I announced the collection; the Countess of Cork, the Bishop's grand-daughter, and some other ladies, took the plates and received the contributions, and the effect was such that nothing like it had ever appeared at Frome, for the collection amounted to about £160. To-morrow I am to preach for it in the Methodist Chapel."

The reader may remember that Frome was one of the towns in the Bradford circuit, to which Adam Clarke received his appointment on his first setting out as a Methodist preacher. (See Section iv. p. 97, &c.) We cannot be surprised therefore at the interest he felt on the present occasion, or that he should, in the course of his sermon, call to recollection the scenes of his youth. "Fifty years," said he, "have now passed since I first came to this place, preaching the unsearchable riches of Christ: then your preacher was a boy in years, unskilled in experience, untaught in knowledge,—but not wholly unlearned in that truth which maketh wise the simple. Since that time I have been always learning; I have studied my own heart, and there is yet work *there* to be done. I have been observing the ways and striving to know the love of God, in which indeed is a height to attain, a depth to penetrate, a breadth to understand, which increase in magnitude as we draw nearer to the Fountain of Light and Glory. And *now*, my brethren, I come again before you; my hairs are now grey; yet I acknowledge it as my proudest boast, that Adam Clarke is still a *learner*, at the feet of his Master."

Quitting Frome, Dr. Clarke set off with his son and family to *Weston, super mare*, and on the following Sabbath, August 19th, had engaged to preach at *Westbury*, near Bristol. His text was 1 Tim. i. 15. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." The congregation was crowded, and the people sang with great animation. While ex-

his auditory to "accept of the salvation offered to them in the text!' he made a special allusion to the Cholera—describing it "as a mighty scourge in the hand of Jehovah, and a judgment which should awaken all men to flee to God through Christ as their only safety and sure refuge."

To a gentleman who joined him after sermon, Dr. Clarke referred to his new supernumerarv appointment, observing, "The Conference have given me plenty of work, and a roving commission: I am going to begin it next Sunday, by preaching at Bayswater for the chapel, and the Sabbath following at Wilderness Row, and I have promised Mr. Beaumont that I will preach for him in the Southwark circuit; so that I am in no want of work."

Such were the schemes, anticipations, and projects of one who was within a week of his death! He hastened home, where he arrived about the 23rd or 24th of August, "in a very poor state of health;" according to his own account of the matter, and to increase his distress, he found that intelligence had just reached the country of some very disastrous occurrences that had taken place among the Shetlanders. On the morning of Tuseday, August 17th, a tremendous gale overtook the fishing boats, scattering them in all directions, and carrying them out to sea, where numbers of them sunk, the boatmen perished, leaving, of those who belonged to the Methodist connexion, about forty widows and nearly two hundred fatherless children. "Such scenes of wretchedness, such passionate distress," says the writer of the account, "I have never before witnessed."

In a letter to a friend, dated the 24th of August, Dr. Clarke says, "What to do I do not know, nor where to turn: I have known no calamity in Shetland equal to this. Ireland is bad enough; but what is all their wretchedness, what is all their misery, compared to the present state of Shetland. I wrote to—— about a school I wished to set up near B——, a very desolate place; while we can we should work, and what we can we should perform! But what can I do for Shetland? Were it not so late in the year, I would set off thither."

From the time of Dr. Clarke's return home, it was his invariable practice in the worship of the family, both morning and evening, to offer up his supplications in reference to the Cholera, *by name*,

that "each and all might be saved from its influence, or prepared for sudden death;" and, as regards the nation at large, "that it would please Almighty God to turn the hearts of the people unto Himself, and cut short His judgment in mercy."

On Saturday, August 25th, he summoned his family as usual, and it was observed he commenced his prayer with these words, "We thank thee, Oh, Heavenly Father, that we have a blessed hope through Christ, of entering into thy glory." On rising from his knees, he remarked to Mrs. Clarke that he thought he must not kneel down much longer, as it was with pain and difficulty he could rise up again.

He was engaged to preach at Bayswater on the following morning, which was Lord's day, and his friend Mr. Hobbs who resides there, had promised to fetch him from Haydon Hall, in his chaise which he accordingly did. He took a little refreshment before he set off, and ascending the chaise, drove out of his own gate for the last time. On the way to Bayswater his conversation was cheerful; but on his arrival at the end of his journey, appeared fatigued. His lassitude increased as the evening advanced, and an application being made to him to preach a Charity Sermon and fix the time, he replied, "I am not well; I cannot fix a time; I must first see what God is about to do with me."

Dr. Clarke had been labouring under a relaxed state of the bowels, ever since he left Frome; but as that was habitual to him, an increase of it occasioned him no alarm. He had recourse, however, to a little ginger and rhubarb, but refused every other recommendation urged upon him. He retired early to bed; but the diarrhœa increased greatly during the night; and on the Sabbath morning he was heard to be up at an early hour; but as that was usual with him, it was not noticed. At six o'clock, however, he requested the servant to call Mr. Hobbs, who instantly rose, and on coming down stairs found Dr. Clarke standing with his great coat on, his travelling bag in his hand, his hat lying on the table just ready for a journey! Addressing Mr. Hobbs, he said, "My dear fellow, you must get me home directly: without a miracle I could not preach—get me home—I want to be at home." Observing that Dr Clarke was excessively ill, Mr. Hobbs replied, "Indeed,

Doctor, you are too ill to return home ; you had better stay here ; at any rate the gig is not fit for you, I will go and inquire for a post chaise, if you are determined to return to Eastcott."

The whole family were now speedily roused—Dr. Clarke, unable to stand, sunk into a chair ; finding him very cold a fire was made —three of the females employed themselves in rubbing his hands and forehead, while Mr. Hobbs proceeded without delay to procure medical aid. Mr. C. Greenly, of Chatham, who happened to be in the neighbourhood, and who had professionally attended the Cholera Hospital in that place, was sent for. In the meantime messengers were dispatched to apprise the family, and among the rest Mr. Thomas Clarke, a nephew of the Doctor's, who had been for many years a Surgeon in his Majesty's Navy, and had frequently seen cases of Cholera in the East, soon arrived.

The medical gentlemen, on seeing Dr. Clarke instantly pronounced the case to be one of Cholera. His weakness had by this time increased so rapidly, that he could not be taken up stairs, and a bed was prepared for him in one of the parlours, to which he was conveyed, and laid upon it. Mr. Hobbs accosted him and said, "My dear Doctor, you must resign your soul into the hands of God, and trust in the merits of your Redeemer," to which he faintly replied, "I do." Dr. Wilson Philip was sent for, and he arrived about nine o'clock ; in short, every means that skill, experience, and attention could devise, were used to arrest the disease in its progress.

At length the time for commencing public worship arrived, and the Chapel, as usual, was filled to overflowing. The reading of the prayers being ended, the Rev. Mr. Womersley ascended the pulpit, and having announced that Dr. Clarke was labouring under an attack of Cholera, the sensation, throughout the congregation, was indescribable. Mr. Thurston, an intimate friend of the Doctor's, left the Chapel, and hastened to Mr. Hobbs' house to ascertain the truth of the report, and finding it to be correct, immediately proceeded to Haydon Hall to apprise Mrs. Clarke and bring her to Bayswater, where she arrived a little before four o'clock, to witness the lamp of life expiring in the socket On her entering the room, Dr. Clarke feebly extended his hand towards her. One of his

daughters, Mrs. Hook, hearing that her father was indisposed, though she knew neither the nature nor the extent of the calamity, instantly proceeded to Bayswater. Her father opened his eyes on her entering the apartment, and strove to clasp his fingers upon her hand; but he only twice attempted to speak—once in the morning, when he asked "Am I blue?" and again at noon when he said to his son, Theodore, "Are you going?"

Distressing as was the situation of Dr. Clarke, at this moment, the family still cherished hope. From the first, he appeared to suffer but little pain. The sickness did not last long; and a slight degree of spasm which succeeded it, had passed away before eleven o'clock in the forenoon: but his strength was exhausted, and a difficulty of breathing ensued, which as evening advanced increased considerably, and was so distressing to Mrs. Clarke that it was found necessary to remove her into an adjoining room. About eleven o'clock P. M. intimation was given her, that the hour of her beloved husband's departure was evidently at hand. She passed with Mr. Hobbs once more into the sick chamber, but evidently unwilling to believe what she could not contemplate without the severest emotions. She gazed on that countenance for the last time which had never looked on her but with benignity, and said, "surely, Mr. Hobbs, you are mistaken; Dr. Clarke breathes easier than he did just now." To which Mr. Hobbs replied, "Yes, but shorter." At this moment Dr. Clarke heaved a short sob, and the spirit, emancipated from its clay tenement, "returned to God who gave it."

The following reflections on this melancholy subject, are from the pen of Dr. Clarke's son, and deserve a place in this Memoir.

"Though accompanied by every circumstance that could assuage grief, yet the departure of such a father must ever be felt by his family as a dire calamity. They were supported under it; for they knew whither he had journeyed before them. The blow must at some time have come; and God, in mercy, so ordered events, that it fell with no additional force, but merely with its own dead weight. His constitution could not endure severe pain; therefore, by a lingering illness, producing no suffering, and never suspending any of his powers of activity, he was reduced to such a state of

weakness, that his frame had not power to struggle in pain with the disease, but gradually sunk, with full consciousness, into his last sleep. He thought upon decay of either body or mind, with very little short of real anguish; he was therefore called away when active in his Master's service, with all the powers of his mind in undiminished brightness. He was far from desiring a sudden death, and yet a protracted dying would have been to him most severely afflictive; therefore, his body was not harassed by pain, and he had all the time granted him for preparing to meet his God, that, I believe, he ever desired. On the subject of sudden death, he once thus expressed himself: 'That sentence frequently applied to the death of the righteous, 'sudden death is sudden glory,' is a foolish expression. No man should desire to be taken off at a moment's warning. When my time comes to go the way of all the earth, I should pray not to be taken suddenly into the presence of my God. Gladly would I have time to brace on my armour, and take my shield. Then would I meet and struggle with the monster in the power of my Redeemer; and to the last gasp, Death, though conqueror, should possess no victory over Adam Clarke.' Though his animal powers had failed, and his speech was gone, yet entire consciousness remained, as many of his actions proved. His knowledge of persons around him also evinced it; and from the posture of his hands, it was at once seen that he was indeed 'bracing on his armour, and taking his shield.'"

Dr. Clarke's remains were interred in the burying ground adjoining the Wesleyan Methodist Chapel, City-road, on Wednesday August 29th 1832. His grave is next to that of John Wesley, agreeable to his own often expressed wish. The funeral was attended by the members of his family, his numerous friends, and such of the preachers as were able to attend, among whom were Messrs. Henry Moore, Entwistle Beaumont, M'Nicol, France, Anderson, and Fielding.

A few days after the decease of Dr. Clarke it was proposed, through the medium of the Christian Advocate Newspaper, to erect a public monument to his memory. The hint was taken up, and a Committee formed for the purpose of carrying the matter into effect. The project was communicated to His Royal Highness the Duke

of Sussex, who, on receiving the intimation, declared his readiness to contribute his mite towards the erection of a monument, at the same time expressing how sensibly he felt the loss which the Christian world had sustained in the death of a man so talented, learned, and of such acknowledged reputation. His Royal Highness proposed that "the subscription should be so small, as to enable the least wealthy of the Doctor's admirers to contribute their mite in furtherance of so laudable an object."

Meetings were now held for the purpose of carrying it into effect; but while these things were progressing, some of the Wesleyan Ministers in London, came to an understanding among themselves (promoted chiefly by the late Mr. Richard Watson) that it should be recommended to Conference to erect tablets to the memory of Dr. Adam Clarke, and the late Mr. Joseph Benson, who though one of the most distinguished of the Wesleyan Methodist ministers had been strangely overlooked in what respected a tribute to his memory. This seems to have checked the ardour for a monument, and eventually supplanted it; for, Mr. Watson dying soon afterwards, the Methodist Book Committee unanimously resolved to recommend to the Conference, the erection of tablets in the City-road chapel to the memory of the late Rev. Joseph Benson, the Rev. Dr. Adam Clarke, and the Rev. Richard Watson, similar to those already erected, in the same place, to the memory of the Rev. John Wesley, the Rev. Charles Wesley, the Rev. John Fletcher, and Dr. Coke.

One would charitably hope that the insinuations so liberally thrown out in a late Memoir of Dr. Clarke, against the memory of Mr. Watson, that he acted in this instance from motives of envy, are wholly unauthorised—we hoped better things of Mr. Watson, and are unwilling to believe it. "It is a serious reflection" observes a friend of Dr. Clarke, "that one of the principal authors of this device (the object of which was to frustrate the intended honour to the Doctor's memory) should thus have bespoken a tablet to himself"—alluding to Mr. Watson. But the fact, we are told, is, "that Mr. Watson was the individual to whom it first occurred that Mr. Benson's character and reputation had not received the homage which they deserved; and, after he had declared it to be his opinion that venerable divine was a more learned man than Dr. Clarke, his

colleagues, who were accustomed to attach implicit faith to whatever *dicta* he pronounced, could do no less than accord an equal tribute to the former as to the latter of the distinguished ministers, concerning whose comparative merits he had delivered so invidious and erroneous a judgment. How differently did Dr. Clarke conduct himself towards Mr. Watson! It was on his motion that he was summarily re-admitted into the connexion, after an alienation from it of several years' continuance; in fact Dr. Clarke omitted no opportunity of shewing honour to Mr. Watson, whose rare talents he was ever forward to acknowledge."

To what degree of regard these insinuations of the rankling of envy in the breast of Richard Watson are entitled, it is not for us to say. Certain it is, that the best of men are but men at best! All human characters appear to most advantage when seen at a distance; on a closer survey we discover many spots and wrinkles, which, till then escaped our observation. There has never been more than one faultless character in this world; and it is much to be regretted that we are all of us so little emulous of copying it. The friends of Methodism would act wisely in saying as little as possible concerning these little bickerings and jealousies among their leaders and guides, and protest against the display that is made of them in the anonymous "Life and Labours of Dr. Clarke," which has recently been put forth by an ostensible friend of the party, in which are many things that might have been *conveniently* suppressed. The officiousness of friends has often done more injury to the memory of an individual than all the malice of his enemies! The project of erecting a monument to the memory of Dr. Adam Clarke "in the most public and prominent site that could be obtained for it in the metropolis," and even in "St. Paul's Cathedral", sufficiently shews how differently his partisans estimated his claims to posthumous fame, from that which was formed by the public in general. It was well for the memory of Dr. Clarke that the members of Conference and the Book Committee withheld their sanction from this project contenting themselves with a simple tablet in the City Road chapel. Were Dr. Clarke himself still among us, and his opinion asked, whether of the two plans for perpetuating his remembrance should be adopted, can any one who knew him through life, doubt for a

moment which he would prefer? Yet, the "Clarke Monument Committee" still exists, from which it would seem that the project is not wholly abandoned! What else can we make of the following paragraph which is to be found in a late Memoir of the Doctor.— "Although so far as the public is informed, no definitive step has been taken towards the accomplishment of the object for which the Committee was formed, beyond the mere advertisement of that object; and, although a considerable period of time has elapsed since that advertisement appeared; yet under the circumstances, we do not hold ourselves justified in attaching blame to the members. Knowing with what formidable foes they have had to contend, we readily make great allowances in their favour. Still, we will venture to suggest, that they have committed a very important error, in not publishing from time to time, the subscriptions which they have received. Had this method of proceeding been adopted when it ought to have been, it cannot be doubted, that by this time, the Committee would have discharged all its functions, excepting, perhaps, that of superintending the actual erection of the monument."

It was remarked by the late Sir William Jones, a man whom Dr. Johnson was pleased to designate "the most enlightened of the human race," that "the best monument which can be erected to the memory of an author is a good edition of his works." Sincerely respecting the memory of Dr. Clarke as an amiable, laborious, and learned man, one could ardently wish that his friends would content themselves with the testimony to his worth now referred to, leaving it to the Nelsons, the Wellingtons, the Chathams, and the Foxes, to have recourse to bronze and marble for perpetuating their illustrious deeds.

SECTION XXV.

Review of the character of Dr. Adam Clarke, extracted mostly from the funeral Sermons, and biographical sketches of his contemporaries.

Having now traced the life and labours of the subject of these Memoirs, from the cradle to the grave, and given some account of his multifarious writings; it only remains to lay before the reader,

a few of the most interesting of the biographical sketches that have been furnished of him by his associates in the ministry who have survived him, and borne their testimony to his worth. The following handsome tribute to his memory, is said to be from the pen of Mr. David M'Nicol, and is entered upon the minutes of Conference.

"This great man, and valuable minister of Christ, was born near Coleraine in Ireland, about the year 1762. In early life he gave striking indications of a mind possessed at once of extraordinary powers, and of an ardent thirst for knowledge; and under the instructions of his father, a teacher of youth, commenced those studies which he prosecuted with such eminent success through every period of his subsequent life: and which he employed so nobly and usefully in the illustration and enforcement of evangelical truth. His conversion, which took place about the sixteenth year of his age, was remarkably clear and sound: accompanied with the deepest feeling, first of contrition, and then of peace and joy through believing; with an entire change of heart: and with the most decided resolution to devote his whole soul to the service of God.

"Having spent a short time at Kingswood School, he was called out by Mr. Wesley, in the year 1782, as an itinerant preacher in the Methodist Connexion; and soon justified the opinion formed of him by that admirable judge of character, who hesitated not to affirm, 'Adam Clarke is doubtless an extraordinary young man, and capable of doing much good'. For nearly half a century did he continue to perform the most important labours as the servant of God and of mankind, in various departments of the vineyard of the church, with great integrity, and with an industry, which perhaps has never been surpassed.

"The natural strength of his mind, and the range of his literary and biblical acquirements, were, in the opinion of competent judges, far beyond the common standard, even of those who have obtained considerable rank among men of learning and research. Without at all presuming that he was wholly free from defects, either as a man, a preacher, or a writer, we may yet safely place him in all these characters among the great men of his age"

"He was highly distinguished by his extraordinary attainments in Oriental literature, which appears to have been one of the most favourite studies of his life, and by means of which he has often shed a new and profitable light on the sacred text. Of his writings in general it may be confidently said, they have added largely to the valuable literary and biblical stores of the country.

"The ability and fervent zeal with which for so many years he preached the Gospel of the Grace of God to enraptured thousands, in almost every part of the United Kingdom, will long be remembered with the liveliest gratitude to their Divine Redeemer, by multitudes to whom his labours were greatly blessed, both as the means of their conversion and of their general edification. No man, in any age of the church, was ever known for so long a time to have attracted larger audiences; no herald of salvation ever sounded forth his message with greater faithfulness or fervour—the fervour of love to Christ, and to the souls of perishing sinners; and few ministers of the Gospel, in modern times, have been more honoured by the extraordinary unction of the Holy Spirit, in their ministrations. To this unction chiefly, though associated with uncommon talents, must be attributed the wonderful success and popularity of his discourses.

"In preaching he had the happy art of combining great originality and depth of subject, with the utmost plainness of speech and manner. Nor was this simplicity at all destroyed, but rather augmented, by the glow and animation of his soul when applying the offer of salvation to all within the sound of his voice, and reasoning strongly on the grand and vital doctrines of the Gospel. The ardent feeling, which, in others, sometimes leads to a rapid invention of elegant or of pompous language, in him was confined to the increased accumulation of great and noble sentiments. His favourite and most successful subjects in the pulpit were the love of God to fallen man, the atonement, repentance, faith in Christ as the grand principle of the spiritual life and of practical holiness, together with the undoubted assurance of adoption by the direct witness of the Holy Spirit in the heart of the believer. On these subjects, he would often rise to the genuine grandeur of evangelical preaching, pouring forth, like a torrent, the unostentatious eloquence of a benevolent and loving heart. Energy, indeed, was one very peculiar

characteristic of his mind. Nor was he less remarkable for sensibility, and all the tenderness and sympathy of an affectionate disposition. He could be gentle, even as a nurse cherisheth her children; yet, when evironed with great difficulties in the prosecution of his noble objects, he seemed, from the extraordinary vigour and determined purpose of his soul, to conquer them with ease.

"His moral character was above all suspicion and above all praise. In this particular, no cloud, no speck was ever seen to darken the horizon of his life. In prayer he was simple, spiritual, devout, and sometimes singularly ardent. His piety was sincere, and deep, and eminently practical; the very reverse of that sensitive, but unsound, feeling, which loves to flourish on the subject of experience, but serves not God in a conscientious obedience to all the precepts of his Gospel. He was almost a perfect model of diligence in duty. The ingenuity and energy with which he husbanded his time, and carried forward the arduous plans of usefulness in which he was constantly employed, form one of the most distinguished features of his admirable character.

"He was a warm-hearted, faithful, affectionate, and constant friend. And in all the relations of domestic life, as a husband, a father, and a master, he was true to the duties which belong to them —most indulgent, kind, and sympathising: always happy in the bosom of his family, and always labouring, by every art in his power, to make them also happy.

"He was uniformly a firm, attached, and zealous Methodist; and in promoting the interests of our great cause, he may be said to have been 'in labours more abundant.' This love to the Body and the great public interests of Methodism, was never more delightfully evinced than at the last Conference, when, but a few weeks before his lamented dissolution, he mingled with his brethren in the most affectionate manner, and very cordially assisted in dispatching the business of that important assembly; and, writing to a friend on the subject, he exclaims in the pious satisfaction of his soul, 'We have had a glorious Conference!'

"We may just add, that he had been thrice chosen to fill the situation of President of the Conference. He died suddenly of Cholera Morbus, in the vicinity of London, on the 26th of August

1832, in the seventy-second year of his age. On the day of his death, when first seized, and entering on his sufferings, with painful suspense as to the result of them, he was exhorted by a friend to put his trust in Christ. He replied, with a point and promptitude peculiar to himself, 'I have done that already;' leaving in these, which may be deemed his last words, a sublime lesson to the mortal survivors who might afterwards reflect upon his life and death, that they also should, by early, decided, and persevering piety, be found ready when their Lord should call."

So much of the character of Dr. Clarke, as drawn by Mr. M'Nicol, has been recorded on the Minutes of Conference. It may not be amiss to introduce further into this place, the testimony borne by the same able writer, to other traits in the Doctor's character, in a more private capacity as well as to the merits of his writings. Adverting to his Commentary, he thus expresses himself.

"Though critical and literary, above all other English Commentaries embracing the whole Bible, it is also spiritual and practical, much beyond what might have been expected from a work of so much learning; and perhaps the unlettered Christian, who has the happiness to possess it, is no less frequently heard resounding its praises, because of the profit he receives from its pages, than the critical inquirer, on account of the valuable accessions it gives to his knowledge. The author has, in fact, so simplified his learning, at least in many instances, as to combine both objects in the same exposition. In many cases, this, of course, could not be done: and none should be blamed for not accomplishing a contradiction. That the work has some considerable defects, no one certainly will have the courage to deny. This the excellent author himself was free to admit. Much of it, he observed, was written in his younger days: and in his latter years he had carefully prepared a corrected and improved copy for a new edition, when it should be wanted. To name no other, one principal defect of the work, in the judgment of many, is the almost total omission to explain the sense of the prophetic Scriptures, owing to the conviction of the author, that prophecy is not susceptible of any clear and certain explanation. Many portions of it have been admirably executed. We might mention the Pentateuch, the Book of Job, the Gospels, and the

Acts of the Apostles. On Job, he exercised much time and pains, thinking out his opinions on that difficult but interesting book with more than ordinary care and research. And with regard to the Acts, he writes, London, January, 1814, 'Acts will soon be finished. It has cost me more labour than any other part of the work. I think it by far the best I have yet done.' And if the opinion of an author, on his own writings, be admitted as authority, the comment on the Books of Moses was also among the most successful efforts of his pen. With regard to some other books, he had the candour to allow, that they did not by any means come up to his wishes; and perhaps the truth is, his strength of mind, gigantic as it was, could not be uniformly sustained throughout the whole of this prodigious undertaking."

Of the Bibliographical Dictionary and the Succession of Sacred Literature, Mr. M'Nicol justly observes, that "the bibliographical information contained in them is extraordinary; especially considering his unfavourable circumstances as an active superintendant and preacher in the Methodist Connexion. To persons engaged in literary and theological researches, these writings are of great value; for the knowledge they supply of scarce and valuable works on the most important subjects connected with ecclesiastical learning, must be highly prized by students in divinity: and the whole is interestingly enlivened by his own characteristic and instructive observations. Notwithstanding the multiplicity and magnitude of the books to which he refers, he trusted not, in general, to other bibliographers, but, wherever he could seize upon the volumes, carefully analysed and described them for himself."

In discussing his claims to the title of a learned man, Mr. M'Nicol makes the following remarks:—"That he should have been profound, and critical, and absolutely unparalleled, in every branch of learning and of study, is not to be believed of any man that ever lived; and he was himself the last person in the world to make the least approach to any such pretensions. On the other hand, we heed not the witticisms of those who would insinuate, that he was not in the main a man of deep, and accurate, and extensive learning. It is most likely, the truth lies between the two extremes, and much nearer the side of extravagant eulogium than the other

of mean and pitiful depreciation. However he may have been even greatly excelled in certain lines of study, for our own parts, we believe, that, both for variety and quantity of useful knowledge, or knowledge in the general, Adam Clarke was not surpassed by any individual of his time. He had studied most of the sciences with great assiduity, the arts of rhetoric and of composition, as we have said, he deliberately undervalued. As to languages, he paid the greatest attention to those termed Oriental. Several of the European languages he did not profess to know perfectly. It does not appear that he was very extensively acquainted with the German critics and theologians in general. It was true he made the great body of his knowledge subservient to divinity, and with admirable effect; but, had his studies been less general, or at least, as to many of them, more superficial; had he concentrated his talents, his time, and his native powers of thinking, so as to originate and perfect some great work in one department of theology, he would most likely have excelled himself. His original capacity was vigorous and substantial, but far from fine and flexible. He mistook himself in saying, as he sometimes did, that he laboured on a barren soil. The soil was good, but encumbered, and difficult of culture. His understanding possessed great force, was clear and sound, and fitted to investigate, and, what is of the first importance in the operations of the mind, to arrange and generalise the subjects of his thoughts. But, in the fervour of these operations, and in his great impatience to pass on to other objects, he sometimes failed in that exactness of method, in that perfect exercise of judgment, and in that nice balancing of things, of which, notwithstanding, he was perfectly capable. His imagination was vivid and excursive; but was not considered by himself as deserving any special cultivation and direction. His powers of invention were fruitful in the extreme; and the tact and compass of his wit beyond those of most men.

"His unexampled industry was both an integral part and a general principle—at once a cause and an effect—of his greatness. It was this industry, pursued with matchless energy, that made his mighty powers to tell with such force upon almost every subject to which he directed his attention. Learned men, who can appreciate such labours, are no doubt astonished at the efforts which could

produce both the kind and the quantity of his writings. In this spirit is the following advice in a private letter to a young man :— 'Study yourself half to death, and pray yourself whole to life. Do something—something that you can look at—something that will be worth having when you are not worth a rush. I declare, I think, if I were you, I would dig, water, manure, lop off, tie up, lead along, &c. &c. &c., till my garden should bloom and blossom like the rose, and my whole ground be like Carmel.' While others slept, or banqueted, or idled out their despicable days in gossiping and folly, he kept the glorious harvest of this issue full in view, and ploughed with all his heifers, reckless of the sun and rain. Thus he ran, for, in regard to him, the word was often literally applicable ; thus he ran his lengthened and laborious, but honourable, career ; mindless of all things which entered not into the essence of the duty just in hand. His life, indeed, is a study for a statesman or a warrior ; and if some men, in commerce or in trade, would transcribe the wonderful decision of his character into their own, it would multiply their fortunes.

"In the natural constitution of his mind, he was somewhat humoursome and restless, and very prone to indulge in metaphysical investigations ; and perhaps, with only a small portion of religion, he might have been very much unsettled, both in his theological opinions and in the habits of his life. But decided, powerful, and progressive piety banded all his other noble qualities, directed them to their capable elevation of improvement, and kept them up to their own due pitch, beyond what could have been effected by any principles of merely human strength.

"His moral and religious character was beyond all praise. In this respect, his 'peace flowed like a river, and his righteousness like the waves of the sea.' His integrity was immoveable ; he held it fast with the firm and resolute grasp of a lion. Rectitude and benevolence were, indeed, the two great principles and component parts of his moral excellence. Another cause of his greatness may be found in the discipline of his mental struggles, and of the vast variety of impressive situations, companies, and circumstances, through which he passed during the most improvable part of his life

To men of a certain cast, all such privations and collisions are extremely favourable, as the means of giving mental power.

"The wealth of his mind, like real property, seemed to increase with good management, in a compound ratio, that placed him far above the common ranks, and enabled him to exercise the liberal disposition so native to his heart, in largely augmenting the scantier intellectual stores of others. The nature and magnitude of the subjects which he studied, gave him greatness. He has said, without the least reference to its effect upon himself, that Oriental literature was peculiarly calculated to sublime the mind. He loved to be familiar with men and books, where greatness, combined with goodness, might be closely contemplated. In this view he was ceaseless in his praise of Mr. Wesley. On the same principle, he admired, and studied, and, in some degree, caught, the moral dignity of Dr. Johnson. St. Augustin's City of God was a work on which he set a high value, because of the prodigious reach of mind which he believed it contained. And many others might be mentioned, which he had studied on the same principle. But his greatness essentially consisted in the combination of his distinguished powers and excellencies ;—capacity, energy, piety, and a wide arena and full scope for the exercise and proof of all. Had one of these important requisites been wanting, the whole must have failed ; the snapping of a single link would have ruined the whole series. And his simplicity was far from having the most unimportant share in the imposing aggregate, but gave a higher interest to his greatest qualities ; like a transparent cloud on distant rocks, it imparted a peculiar softness and enlargement to them all.

"As to politics, he was extremely loyal to the monarchy, but frequently disliked the measures of the ministry. To the principles of the system so strenuously supported by Mr. Pitt, he was strongly opposed, believing that their tendency was to enslave mankind. During the whole of the late war, he scarcely ever cast his eye on the public prints ; not merely on account of his disapproval of the policy which led to the contest, but because, as a Christian, and a man of humanity, he could feel no kind of pleasure in the daily perusal of despatches which were filled with blood and slaughter.

"If he spoke at times with undue strength of expression, on systems of religion different from his own, it was the ardent love of Methodism, by which God had saved his soul, that occasioned this excess. With the men who held those systems, he was often very happy to hold a generous communion. *There was, indeed, a general tendency in his mind to a high state of feeling.* This was frequently observable in his language, his wit, in all his motions, not excepting the energy of his looks, and his walk.

"With regard to his humility, it may be said, that, however free and familiar he might be among his friends, yet among the learned, the great, and those he deemed his superiors, he was blushingly modest. The same feeling, though in different proportions, attended him on all occasions. Of himself, he did not entertain high notions: of his brethren, he often did, and spoke in their praise, sometimes with a degree of enthusiasm. Self-taught scholars are often charged with speaking too much of themselves in connection with their learning, while the collisions and rivalship of the academy are thought to prevent this. To some extent it may be so; for, if a man should, for the most part, stand alone in the company he keeps, the practice may grow upon him as a habit, and yet he may not be a proud man. Whatever custom of this kind, or of a confident manner, has been noticed in connection with our departed friend, who was commonly the instructor of his own circle, those who knew him best will believe, that it did not arise from pride, but rather from the warmth of his temperament, and his deep conviction of the truth of his sentiments. Among the poor, the idea of condescension never seemed to cross his thoughts. He was perfectly as one of themselves, and would stoop to anything which might contribute to their confort. For example, while visiting the hovel of distress and poverty, and perceiving that, from the condition of the bed, it must be a very uneasy one, he has had the patient removed for a few minutes, and straitened on the cordage himself with great dexterity.

"It was his piety, the sustaining sense of the Divine presence, the conscientious conviction that he was serving God in a high and responsible employment, and the all-absorbing influence of his subject upon his own mind;—it was these, neither pride nor hardihood

(for he disliked the gaze of the public, and even of mixed company), that supplied him with the admirable self-possession and command of his thoughts, which was never known to forsake him.

"There is good reason to believe that his private devotions were regular and frequent.

"Little singularities and discrepancies have, perhaps too carefully been marked by his observers. These defects lay rather in the physiology and instinct of a warm temperament, than in any obliquity of his principle and purpose. Again, they were not always rightly named eccentricities. They were, in some instances, bold and proper deviations from the unprofitable usages of life; and the true eccentricity, in such cases, lay on that side. And, even here, he often shewed the power of his intellect: for he had his reasons; and he frequently discovered, that, even in smaller concerns, he judged by his common sense, and a constant regard, not to current opinion, but to the nature and absolute propriety of things. But, in the grand principles of character and duty, he showed a noble consistency and dignity through life. Here, there was no hesitation, nothing changeable or contradictory.

"In all the relations of life" (says this eloquent and philosophical writer,) "as pastor, husband, father, master, friend, he was remarkably affectionate, condescending, affable, gentle, kind, meek, humble, cheerful, courteous, and communicative. Adam Clarke was an eminent example of true greatness; a Minister, a writer, and a Christian man, much above the ordinary standard of these characters; a class rather than an individual; not a star, but a constellation; a lofty pattern of faithful and ardent devotedness in the most responsible and difficult departments of the service of God to which men can be called on earth! a noble evidence of the value of sanctified abilities; and an instructive instance of the power of religion in forming human nature to a character of righteousness and charity; a man of whom it may be said, as truly as it ever was affirmed of any statesman or patriot, he would lay down his life for his country, and would not do a base thing to save it; one who would neither tread upon an insect, nor crouch to an emperor. The name of Adam Clarke is a name, of which the native honours

can only be reflected—not augmented—by any number of subjoined initials, expressive of his well-won academic reputation."

The following vivid description of his father's preaching is from the pen of the Rev. J. B. B. Clarke.

"The appearance of my father, and his effect, while in the pulpit, upon a stranger, would probably be something like this:—he would see a person of no particular mark, except that time had turned his hair to silver, and the calmness of fixed devotion gave solemnity to his appearance. He spreads his Bible before him, and opening his hymn-book, reads forth, in a clear, distinct, full voice, a few verses, after the singing of which, he offers up a short prayer which is immediately felt to be addressed to the Majesty of heaven. The text is proclaimed, and the discourse is begun. In simple, yet forcible language, he gives some general information connected with his subject, or lays down some general positions drawn from either the text or its dependencies. On these he speaks for a short time, fixing the attention by gaining the interest. The understanding feels that it is concerned. A clear and comprehensive exposition gives the hearer to perceive, that his attention will be rewarded by an increase of knowledge, by new views of old truths, or previously unknown uses of ascertained points. He views with some astonishment the perfect collectedness with which knowledge is brought from far, and the natural, yet extensive, excursions which the preacher makes, to present his object in all its bearings, laying heaven and earth, nature and art, science and reason, under contribution, to sustain his cause. Now, his interest becomes deeper; for he sees that the minister is beginning to condense his strength, that he is calling in every detached sentence, and that every apparently miscellaneous remark was far from casual, but had its position to maintain, and its work to perform; and he continues to hear with that rooted attention which is created by the importance and clearness of the truths delivered, by the increasing energy of the speaker, and by the assurance in the hearer's own mind that what is spoken is believed to the utmost and felt in its power"

The same writer adds the following interesting particulars:—"From the year 1784 to 1785, he preached five hundred and sixty-eight sermons, independently of lectures, expositions &c.;

and from 1782 to 1808, he preached no less than six thousand six hundred and fifteen sermons, also exclusive of exhortations, &c. During his abode in London, for three years, commencing 1795, he walked more than seven thousand miles, merely on journies to preach in the city and its neighbourhood, not reckoning his walking on other private and public business. Another remarkable fact concerning that period is, as stated by the late Mr. Buttress, of Spitalfields, his invariable companion, 'though preaching at widely distant places, he never preached the same sermon twice, excepting on one occasion, at my particular request.' He hardly ever wrote a line as a preparation for preaching. I have now in my possession a slip of paper, about three inches long by one wide, containing the first words of a number of texts; and this was thesole list of memoranda on which he preached seven occasional sermons in various parts of the country. He never entered the pulpit but with diffidence, and with almost a painful sensation of his responsibility as a messenger of the Gospel of Christ Jesus. I have heard him say, that the thought of so inadequately declaring the counsels of God as to make the Gospel of none effect to the salvation of sinners, frequently drank up his spirit, and made his soul tremble; and this, perhaps, operating as such a feeling ought to operate in a well constituted mind, caused that fervour of exhortation which frequently marked his discourses, when all the energies of his mind, and power of his language, were drawn forth to describe the infinite mercies of the God of love."

The *Wesleyan-Methodist Magazine*, for October, 1828, contains an able article concerning Dr. Clarke as a preacher, from which we have made the following selections;—"Dr. Clarke's preaching is expository. Having read his text, his great business is to explain the terms in which it is expressed, and to ascertain the precise meaning of the Holy Ghost; and then to apply to the understandings and consciences of his hearers the hallowing truths thus discovered. He never sanctions, by his example, the practice which is so fashionable in some quarters, of selecting a text merely as a motto; while the preacher proceeds to recommend his thesis by rhetorical ornaments, and to establish it by arguments of his own invention: leaving his hearers as ignorant of the contents of

God's book as he found them. Dr. Clarke's own practice is in strict accordance with the advice which he gives to his brethren. 'All I have ever read on the subject,' says he, 'has never conveyed so much information to my mind on the original, and, in my opinion, the only proper mode, of preaching, as Nehem. viii. 8: 'So they read in the book, in the law of God, distinctly; and gave the sense, and caused them to understand the reading.' Dr. Clarke's preaching is argumentative. He is never declamatory; and he seldom satisfies himself with a mere statement of what he conceives to be the truth. His object is to produce conviction. For the attainment of this object, he usually enters into a course of elaborate argumentation in every sermon. His argumentation, in some instances, is too abstract and recondite for the comprehension of ordinary people. We have sometimes heard people of strong sense and deep piety confess their inability to follow the learned Doctor through the labyrinths of consecutive deduction, into which he has entered in his theological discussions. Dr. Clarke's preaching is decidedly evangelical. No minister ever lived, who gave a greater prominence in his discourses to the vital truths of Christianity, or who contended for them with more consistency and zeal. In all his ministrations, there is a constant reference to the Divinity and atonement of Christ, to the doctrine of free justification through faith in his blood, and to the renovation of human nature by the mighty working of the Holy Spirit. In his estimation, the true and proper Divinity of Christ is not an opinion, that may be innocently and safely held or rejected, but the key-stone of the Christian religion. The atonement and intercession of Christ he constantly represents as the only medium of access to God, and as available to obtain the pardon of sin, and adoption into the family of God, in behalf of every penitent believer, whatever may have been his past conduct. He every where directs the attention of his hearers to the Holy Ghost, as the source of all strength, and comfort, and purity, in the human soul. These are principles of which Dr. Clarke never loses sight in the pulpit. The absolute necessity of this evangelical method of salvation, through the sacrifice of a Divine Victim, and by the inspiration of the third Person of the Holy Trinity, Dr. Clarke founds upon the universal depravity,

guilt, and helplessness of fallen man. Dr. Clarke's preaching, above that of almost every other man, is distinguished by enlarged views of the divine philanthrophy. He lays great stress upon the doctrine of general redemption, and the consequent willingness of God to save every human being. Next to the denial of redemption by the death of Christ, no erroneous tenet seems to rouse his indignation more, than the limitation of that redemption to a part only of the human race, and the absolute abandonment of all the rest to irremediable misery and despair. The religion which Dr. Clarke so forcibly presses upon the attention of his hearers, is eminently experimental and practical. It does not consist merely in orthodox opinions, pure forms of worship, and correct moral conduct; but is deeply seated in the affections, as well as in the understanding, and is manifest in the uniform exercise of holy tempers, in a pure and upright and useful life. It is the Doctor's invariable practice to exhort every penitent sinner immediately to believe on the Lord Jesus Christ, and to expect that direct testimony of the Spirit in his heart which will exclude all guilty fear, and enable him to rejoice in God with 'joy unspeakable and full of glory.' As none can defend the doctrine of Christian perfection with greater ability, so there is not one who is in the habit of enforcing it with greater zeal and frequency. The religion which Dr. Clarke is in the habit of teaching, is eminently a happy religion. It finds men under the displeasure of God on account of their guilt and wickedness, and incapable of fellowship and communion with him; and it leads them to the enjoyment of the Divine favour, through faith in the sacrifice of Christ; and, by the sanctifying influence of the Holy Spirit, it qualifies them for uninterrupted intercourse with God. Numerous as are the excellences of Dr. Clarke's preaching, we think it is in the application of his sermons that he appears to the greatest advantage. Whatever may be the subject of his discourse, or in whatever manner it may be treated, his applications are always faithful, pointed, impressive; and they are often distinguished by great variety of thought and expression. His applications bring the subject home to the understandings and consciences of his hearers in a manner the most direct and irresistible. They display the

most perfect conviction in his own mind of the truth of God's word, and leave no room for doubt in the minds of others. They appear so manifestly to flow from the heart, and they indicate such an intense desire for the spiritual interests of all present, that they scarcely ever fail to command the deepest and most respectful attention. We never saw a congregation indifferent under Dr. Clarke's preaching; and we never saw a congregation unmoved under his applications. In this essential requisite of good preaching, perhaps, Dr. Clarke was never excelled. His popularity, which, we believe, has never suffered the least abatement in any of the places where he has been appointed to labour, is not at all occasioned by the modulations of his voice, or any thing peculiarly attractive in his action and manner; nor is it occasioned by the arts of a meretricious and secular eloquence, which some people profess so greatly to admire: these, indeed, are things to which, we should think, he has never paid a moment's attention through the whole course of his life: it is rather to be attributed to the solid instruction which his ministry uniformly conveys, and to the hallowed feeling which, by the Divine blessing, it usually excites."

To the preceding may be added the opinions of several of Dr. Clarke's surviving brethren, opinions which are rendered the more interesting and the more credible by their virtual coincidence, while the semblance of repetition is lost in their verbal variety.

"The character of his preaching (says Mr. Entwistle) was simple, yet argumentative, and sometimes deep and metaphysical; but generally, so plain, that the least informed in his congregation understood him. He seemed to have taken no pains to polish his style. His language was not adorned with rhetorical figures; he studied not words, but things; and, therefore, his style, the produce of a gigantic mind, was nervous and bold; and he often astonished his hearers with something quite novel in his illustrations of Divine truth. His preaching was energetic beyond what is ordinarily witnessed. In connexion with the atonement of Christ, and the operations of the Holy Spirit, he held forth a free, present, and full salvation—a salvation from all sin, inward and outward to be obtained by faith alone in Christ, and in those promises which are yea and amen in him. Thus he honoured Christ, and Christ honoured

him; for, in all the circuits in which he laboured, he had many seals to his ministry, from his entrance on the work, as I have heard many testify; and, having been once his colleague, and often succeeded him, I can bear my feeble testimony to the same."

The following is from the pen of Mr. Everett:—"As a preacher, his action was far from varied, and not, perhaps, in every instance graceful to fastidious taste; but it was rarely ever otherwise than chaste, and always appropriate. His voice, though not round and melodious, was strong and clear; and, though unable at all times to manage its tones, which rendered it, in the more logical parts of his discourses, a little monotonous, yet, when the argument was brought to a close, and the people were wound up to conviction by it, there were outbreakings in his voice, as well as outpourings among the people, rarely heard and rarely witnessed, except from himself and under his own ministry. One instance, among many I shall never forget. He was preaching on the occasion of opening a new chapel. His text led him to dwell on the love of God to man. After having established the doctrine of universal redemption by a process of reasoning equally original, powerful, and conclusive, and the hearers had apparently brought their hearts and their understandings to the subject—feeling and perceiving more and more the possibility, the certainty of present, personal salvation, he gave a sweep to his arm, drawing it towards himself, and grasping his hand, as though he had collected in it several objects of value, and then throwing them, like alms, in the full bounty of his soul, among the people, 'Here,' he exclaimed at the close, in a strain the most impassioned, and with one of those sudden and peculiar elevations of voice for which he was remarkable, frequently melting the whole congregation into tears, 'Here' he said, 'take the arguments among you—make the best of them for your salvation—I will vouch for their solidity—I will stake my credit for intellect upon them; yes, if it were possible to collect them into one and suspend them, as you would suspend a weight on a single hair of this grey head, that very hair would be found to be so firmly fastened to the throne of the all-merciful and ever-loving God, that all the devils in hell might be defied to cut it in

two.' He was distinguished by the masculine grasp with which he laid hold of the essentials of religion. Though never loose and declamatory in his pulpit exercises, still there was thought without its apparent labour. His mind was like an immense mine; he seemed to have read all, to have known all; and, from the inexhaustible treasures within, was perpetually pouring forth from its own fullness. He never appeared to exhaust a subject; but when he had preached one hour, seemed as though he could preach another, leaving his auditory always desirous of more, and wondering that he had finished so soon. The Bible appeared like a new book in his hands; the Divine Being seemed to let him further into its meaning, to give him a clearer and fuller insight into it, than most other men. All his pulpit expositions bore a stamp of their own. Profound and elevated as were his thoughts very often, he was never 'hard to be understood.' One of the finest compliments ever paid to a great man, was unintentionally paid to him by a poor woman in one of the Shetland Isles. She had heard of his celebrity, and went to hear him at Lerwick. On her return home, she remarked with great simplicity, 'They say that Dr. Clarke is a learned man, and I expected to find him such; but he is only like another man: for I could understand every word he said.' His favour in the eyes of the people was invariably on the increase. The sun of their approbation was nearer its meridian altitude at the close of life, and shone more brightly, than at any former given period: and it is not too much to state, that, when otherwise, there is some radical defect,—something objectionable in those who, as they advance in influence, diminish in glory. No man was so extensively known, out of the pale of the church to which he belonged, as Dr. Clarke. To the character and writings of no man is Wesleyan Methodism so much indebted for the respectability it has attained, and for the influence it has exercised upon the mass of mankind, as to the productions of his pen."

"There was in his preaching," says Mr. Beaumont, "not only intellectual perception, but also the power of moral persuasion. Nothing could separate him and his faith. It was the air of authority in which his message was steeped, that made it altogether his own and perfectly unique He demonstrated and expounded, perhaps

as much as any uninspired man ever did, how the truth was as it was, and that it could not but be so. His manner of preaching was, beyond all comparison, forceful ; and no one could listen to him without being assured, that he was as certain of the truth of what he was enforcing, as of his own existence. The great and prominent characteristic of his preaching, was the high degree of unction that generally pervaded it. Hence it was, that a sermon from him was universally looked forward to, by the people, as a feast. To hear him was regarded by multitudes as the greatest treat of their lives. Some years since, when he was coming from the pulpit stairs, after preaching before the Conference, the subject having been the account of Barnabas, the late Mr. W. E. Miller stepped forward, flung his arms round his neck, wept a flood of tears, and said, 'Bless you ! you are a man of God, full of Faith and full of the Holy Ghost.' His ministry is thought to have been more successful than that of any of his contemporaries, except Mr. Benson, and not less than his ; and certainly was far more successful than that of any minister now living. In any city, town, or village in England or Ireland, he could have crowded the largest chapel, on the morning of any week-day of the six ; and, as to his collections, every body knows there was a marked difference between their amount and that of those of the most talented and eloquent of his contemporaries."

From the honourable testimony borne by Mr. Anderson, to the worth of Dr. Clarke, the following sentences have been extracted :—" Dr. Clarke was eminently distinguished, as a preacher, by the clearness and forcibleness with which he expatiated on the theology of the heart. He always avowed a strong predilection for preachers selecting large portions of God's word, as the basis of their public teaching and preaching. If ever those words of the Apostle had a verification in living man, it was in him : ' Let the word of Christ dwell in you richly in all wisdom.' He also preached and taught the word of the Lord in that bold, free, generous, and unfettered manner which characterised the first ministers of the Lord Jesus. And, whilst he discarded every thing in religion that was visionary and enthusiastic, (no man having more of the rational in his creed and in his teaching,) he was largely gifted

with the unction of the Holy One. It constituted the great charm of his public ministrations. It was the grand secret of his wonderful success. He held in abhorrence the miserable sentiment, that the Holy Ghost was exclusively bestowed on the first ministers of the Lamb. I think I hear him now, as Mr. Fowler described him to me, promising all present the gift of the Holy Ghost, with all the confidence of an Apostle ; and demanding of his hearers, why the same Spirit should not fall on them while Adam Clarke preached the same Gospel, as when 'Peter yet spake these words, the Holy Ghost fell on all them which heard the word.' Under other circumstances than those in which he was placed by a sound conversion to Christ, and a loud call to his ministry, he might have ranked amongst the giants of our county : he might have been a Porson, or a Parr, or a Johnson ; but he never would have been an Adam Clarke !"

To all these testimonies it may not be superfluous to add the brief, but pointed attestation of the *Christian Advocate :*—" It is no small proof of his greatness in the pulpit, that his sermons were equally relished by the rich and the poor, by the learned and the illiterate. No man, perhaps, ever drew congregations so large, or of so mixed a character. Wherever he went, he was eagerly followed by all classes ; and the scene, when Dr. Clarke formed the principal object in it, was like a special jubilee compared with an ordinary holiday. He brought his learning to bear upon his subject without any parade, and in the most instructive form ; and his native fervour, joined with the clearness of his conceptions and the vastness of his resources, never failed to elevate and inform his hearers. There was a sort of cordiality in his preaching, that was its principal charm. You seemed to be listening to a man, who not only had his own heart filled with the love of God, but had large stores of it at his disposal for others. No man ever spoke more confidently and freely about God than he, probably from the peculiar bent of his studies ; and you could not listen to him long without recognising in him a man who held communion with the Father through his Son Jesus Christ."

The following sentences are extracted from the warm eulogy which Mr. Beaumont poured out of the fulness of his heart, on the occa-

sion of the death of Dr. Clarke :—" In losing him, we seem as if a light-house had been upset in the midst of the ocean. There never was a man more highly and sincerely honoured while he lived, or more deeply and desérvedly lamented when he died. In his conduct amongst men, he was remarkably plain and manly—natural, simple, honest, ingenuous, and unaffected. His conversation was not learned, except when circumstances so combined as to render it a duty to give it that particular character. As his discourse combined the agreeable with the edifying, he was listened to with delight. He was the very reverse of moroseness; his heart was the region of cheerfulness, and on his tongue was the law of kindness. A more expansive and generous mind, I know not. His judgment of his brethren was never harsh or severe; and he was always ready to put the best construction on their sayings and doings, which truth and justice would admit, and almost more than that. His character had nothing hidden or equivocal about it; it was all wide, open, candid, and majestical. There was a magnanimity, a strength, a fulness, a freshness, an originality, about his modes of thinking and acting, which were as evident to the eye of observation as the lineaments of his face. And, though he meddled with politics much less than some of his brethren, he was never indifferent to any thing that bore, directly or indirectly, upon the weal or the woe of this great empire, which he longed to see filled with knowledge and righteousness."

Mr. H. Moore, who had known Dr. Clarke longer than any man who survived him, bore the following high testimony to his moral purity :—" Our Connexion, I believe, never knew a more blameless life than that of Dr. Clarke. He had his opponents; he had those that differed from him, sometimes in doctrine, sometimes in other things; but these opponents, whatever they imputed to him, never dared to fix a stain, either upon his moral or religious character. He was, as Mr. Wesley used to say, as a preacher of the Gospel should be, ' without a stain;' or, as a greater than he had said, Dr. Clarke could have said, ' Which of you convinceth me of sin ?' Let not that universal co tency, that rigid regard to justice, that blameless conduct which wa- so manifested in ur departed brother—Oh

God, grant that none of these may be lost, either upon his friends, upon any that knew him, or any that hear of him !"

The following are Mr. Everett's remarks concerning the humility, the peculiarities, and the consistency of Dr. Clarke :—" With all his learning, he was perfectly exempt from parade—shunning, rather than courting, public gaze. It was partly owing to this that a positive promise could rarely be abstracted from him to preach out of his regular plan, till near the time; and, of two chapels that have required a supply on any ordinary occasion, he has selected the least, and gone into the country, when it appeared to others that he ought to preach in the town. The crowd, which has an element of its own, and which seems to be the only situation in which some men can breathe and support existence, was, of all others, the situation in which he appeared incapable of living. His peculiarities of conduct were the result of order, and only appeared such when brought to bear upon the irregularity of others ; and his peculiarities of opinion were often the result of learning, research, and experience. But whatever may have been the peculiarities of Dr. Adam Clarke, he goes through the world without a stain upon his moral character—*without any shiftings in his professions and principles*—and with all the essentials of our holy religion in his creed."

The following are a few extracts from the affectionate, but still impartial, portrait of Dr. Clarke, which his youngest son has drawn : —" In personal appearance, there was nothing particularly remarkable in my father. He was about five feet nine inches high, and, in the latter years of his life, had a tendency to a full habit of body. His frame was one of considerable strength, his limbs straight and well-proportioned, and his person unbowed to the last hour of his life. His features were characteristic of the benevolence of his mind.

" His personal habits were those of unintermitted industry, unencumbered by busy haste, and directed by the exactest order. What he had to do was performed at once and to the best of his power. I never once saw my father idle. Even in his relaxations, his mind was occupied, either in contriving and affording entertainment for others, or else in deriving healthful pleasure to himself; and he

gained a game at marbles with as much delighted satisfaction as any of the children with whom he played.

" My father's mind never rested still upon its acquirements. 'Onward,' was its motto, while perseverance and method enabled him to overcome every obstacle and difficulty. But one chief excellency of his power consisted in his ability to use knowledge. Greater critical scholars than he there have been, and many, possibly, more deeply versed in the various departments of learning and science; but I believe that there never was an individual who could use to such purpose all the stores which he possessed. He possessed an astonishing power of gathering together rays of light from the whole circuit of his knowledge, and pouring them, in one bright beam, upon any point which he wished to illustrate or explain.

" The treasures of knowledge which his unwearied industry had drawn together, were all made subservient to the more effective execution of his ministerial office. Even the estimation in which he was held as a man of learning, was, in some measure, made tributary to the advance of piety; for, in his view, the chief value of his fame consisted in his being able to reflect the light with which he himself shone, upon that excellent body of Christians with whom he was identified.

" As regards the religious feeling of my father, little needs to be said. The religion of Christ Jesus, in all its fulness of saving power, and renewing influence, and sustaining might, was all his enjoyment, his hope, and his trust. He lived, as it were, in a constant intercourse with heaven. There have been few men whose views were so clear concerning the straight course of honest uprightness, and whose conduct was so little warped by interest or expediency. His word once passed, he would no more accept of a refused offer than he would be induced to break a positive commandment His moral courage partook of the same inflexible property. Whatsoever he thought it right should be done, that he possesed resolution to do; he always possessed the dominion of his own mind. Though constantly living before the public view, he seldom personally appeared before it; and, so disinterested were his feelings, that he never once used the influence which he possessed with some of the highest and the worthiest in the land, in behalf of his own family.

I am persuaded that he derived no little satisfaction from the thought that he was never looked on as an expectant, or dreaded as a requisitionist. Persons of all ages, capacities, and conditions in life, have, at various times, been inmates at his house; and none ever left it but with regret; so much could he win upon all classes by his affable manners, cheerful and informing conversation, and the unintermitted kindness of his considerate attention. It was on this account that his friends were many, and his acquaintances few.

"Dr. Clarke's conversational powers were very considerable, and extremely diversified; and they were at all times suitable to the company, and the circumstances of those around him. With the young, he would enter into his own childish labours, disappointments, and encouragements, always blending religious and moral truths with the details of his well-told narrative. To the sanguine feelings of rising youth, he would speak of the shadows which experience throws over the glare of untried life, of the shoals and quicksands which sometimes cause shipwreck, yet insisting on how much energy of purpose, and strength of good resolve, enabled a man to cope with advantage against many and mighty evils, when the wide field of life and usefulness lay before him. He was at all times remarkably social in his habits and dispositions; and his conversation abounded in instructive and humourous anecdotes. While speaking on subjects connected with religion, his sayings were the wisdom of experience, resulting from the knowledge which his own spirit had gained in the deep things of God.

"An economist of time himself, he could not bear to see it wasted by others; and, even when his little grandchildren were around him for a time, he always kept them engaged according to their ability. To one he would give a book of pictures to look over,—to another, different bits of coloured stones, or paper, to arrange on the floor,—to a third, a piece of board with a little hammer and some nails, to drive in, and pull out again; and so on, in order that even their infancy should not know the evils consequent on idleness.

"When the hours of study were over, and he joned the other members of his family, in order to rest his eyes, Mrs. Clarke, or one of the party, was in the habit of reading aloud all the evening,

on which occasions his observations on the works, the sentiments, the opinions, of the author and the times, were fraught with important information, but ever treated with a rigid regard to that fair and manly construction which he put upon all things of which he had to judge; but any evidence of absolutely false sentiment, or unsound reasoning, he analysed and rooted up, that his family might not drink in injurious opinions or prejudicial errors.

"As the head of a family, his conduct was most exemplary. Regularity kept every thing in order. Kindness was the ruling power; and the observance of every religious and moral duty, made all the inhabitants of his abode unitedly a Christian household. None who were in want, left his door unrelieved. He has several times been known, when near his own gate, to give away his own shoes, in order to cover the feet of another. To his servants, his behaviour was perhaps over-indulgent, his natural kind-heartedness making their situation, want of education, imperfect acquaintance with moral obligation, all so many pleas for allowances, and reasons for the excuse of errors.

"The present feelings of my mother are testimonies that the choice of her youth continued to the last the object toward which all her affections turned and were satisfied. His conduct to his children was such as to endear him to them from the earliest age. He was their companion in their play, and often devoted hard-earned time to their amusement. He very seldom directly praised any of his children, in several instances having seen the ruinous effects of this practice. Among other things, he would never allow us to receive money from visitors at his house, as he desired his children to feel, that whatsoever in this way was proper for them, their parents would give. Had he a top, or a whip, or a hoop, to give away, he would always make even the least do something before he obtained it;—he must run a certain distance, or jump a certain height, or perform some other feat: thus, in all things, striving to create a wholesome spirit of independence, by making the gift so far the result of their own exertions."

These are unquestionably very high and flattering encomiums on the character, talents, and acquirements of Dr. Clarke, sufficient to raise him to an enviable distinction among the authors and di-

vines of the age in which his lot was cast. But the reader must recollect that the whole of it comes from those who were his intimate friends and associates—consequently must be construed with some grains of allowance on the score of private friendship and partiality. The Methodists are a singular class of people; they have but little intercourse with other denominations, and are but too apt to "measure themselves among themselves," and fancy that all excellence centres in them. Without wishing to detract a single iota from what is justly due to Dr. Clarke on the score of his literary attainments and personal virtues, I must yet say that I think the picture which has been got up by his associates in the ministry, and exhibited in the preceding pages, is considerably overcharged in the colouring. As a divine and Theologian, his pretensions always appeared to me to be slender—and both as a preacher and writer, he was much inferior to Mr. Richard Watson, which I believe he was always ready to admit. It is not wise, therefore, in his family and friends to claim for him the highest station among his contemporaries.

If any apology were requisite for abating something of the high tone of panegyric in which the biography of Dr. Clarke has been given to the public by his own family and friends, I should not need to seek for it beyond the writings of Dr Clarke himself. Let the reader take the following extract as a specimen of what could be produced from them. He is animadverting on the conduct of Rebekah, and her son Jacob, Gen. xxvii. *ad finem*; when he thus proceeds.

"In the preceding notes, I have endeavoured to represent things simply as they were. I have not copied the manner of many Commentators, who have laboured to vindicate the characters of Jacob and his mother, in the transactions here recorded. As I fear God, and wish to follow him, I dare not bless what he hath not blessed, nor curse what he hath not cursed. I consider the whole of the conduct, both of Rebekah and Jacob, in some respects deeply criminal, and in all highly exceptionable. And the impartial relation of the facts contained in this and the twenty-fifth chapter, gives me the fullest evidence of the truth and authenticity of the sacred original. How *impartial* is the history which God writes!

We may see, from several commentators, what *man* would have done had he had the same facts to relate The history given by God, details, as well the *vices* as the *virtues* of those who are its subjects. How widely different from that in the Bible is the *Biography* of the present day! Virtuous acts, that were never performed; voluntary privations, which were never borne; piety, which was never felt; and, in a word *lives* which were never *lived*, are the principal subjects of *our* biographical relations. These may be well termed the *Lives of the Saints*; for to these are attributed, all the virtues that can adorn the human character, with scarcely a failing or a blemish; while on the other hand, those in general mentioned in the sacred writings, stand marked with deep shades. What is the inference which a reflecting mind, acquainted with human nature, draws from a comparison of the biography of the *Scriptures* with that of *uninspired* writers? The inference is this? the scripture history is natural, is probable, bears all the characteristics of veracity; narrate circumstances which seem to make against its own honour, yet *dwells* on them, and often seeks occasion to REPEAT them. It is true! infallibly true! In this conclusion, common sense, reason, and criticism, join. On the other hand, of biography in general we must say, that it is often unnatural, improbable, is destitute of many of the essential characteristics of truth; studiously avoids mentioning those circumstances which are dishonourable to its subject; ardently endeavours either to cast those which it cannot wholly hide into deep shades, or sublime them into virtues. This is notorious; and we need not go far for numerous examples. From these facts, a reflecting mind will draw this general conclusion—an *impartial* history, in every respect true, can be expected only from God himself."

This is a strain of writing every way worthy of the pen of Dr. Clarke, and it ought to put to silence the ignorance of those foolish people who would hold up his own character as a paragon of every excellence that can dignify and adorn human nature. That it displayed shining virtues no impartial person will deny; while a regard to truth compels us to add that it is marked occasionally by great weaknesses, and the common infirmities of human nature. In the former class I should be disposed to enumerate his kind,

courteous, and conciliating manners; his total exemption from arrogance, austerity of demeanour, and the superciliousness of literary pride, and scorn, and contempt of inferiors which is common to men of fame and renown. Dr. Clarke was at all times as accessible, unless preoccupied by matters of business, as the meanest peasant in the land, and his character was marked by great urbanity. His abstemious and frugal habits were universally cognizant to his friends, and in this respect his life was as transparent as amber. And if we think of his industry and application, not only in the prosecution of his studies, by means of which he raised himself to a level with the first scholars of his day; but also his persevering exertions to benefit his fellow creatures by his preachings and writings—in respect to which his labours may be placed in the scale against those of the whole bench of bishops collectively, without the least danger of their being outweighed, or overbalanced. In his domestic habits, he merited a niche beside Philip Melancthon. But when we see the good man carried away with the pride of Aristocratic distinctions—obviously flattered by the notice bestowed on him by the Derby family, as the letters, written to distant friends demonstrate was the case; and more especially by the honours which he received from the Duke of Sussex, who sent him home from the palace at Kensington "after dinner," in one of the royal carriages, how can we wonder that such cutting remarks as the following, should find their way into the public journals.

"The presence of the mighty ones who crowd splendid rooms has here [in Dr. Clarke's life] a reverence which has no sanction in Scripture. Such homage to rank belongs essentially to the world of vanities, the poorest and the falsest. It is a blot in the character of a man otherwise exemplary; and as he was otherwise exemplary, the more necessary it is that the blot should be noticed with condemnation, so that others who would imitate his virtues may keep their minds free from a fault so unworthy of them. In this example we see the curse of aristocracy which intoxicates the purest spirits with a miserable vanity. Paul Lewis Courier observes, that if there were but three men in the world, two of them would fall upon the third, and make him a slave, and then

one would fall at the feet of the other and call him Lord. What a pride is that which is derived from this prostration to unmerited exaltation! Look at the things which strut about as 'the mighty ones crowding splendid rooms,' and think what the pride must be which is picked out of the mere act of mixing on sufferance with these poor creatures. Here was a man of great learning and piety who exulted at breathing the same air, and treading the same floor, and mingling voices with those, *Nil nisi Cecropides*, who had been ciphers in the world, hewers of woods, and drawers of water, had they not been by the accidents of birth, 'MIGHTY ONES.'"

That any occasion should have been given for strictures such as these, is surely much to be regretted; but the family of the Dr. are much more to blame than himself, who, in all probability, little anticipated that what he wrote, hastily and inadvertently for their gratification, on the impulse of the moment, would ever be blazoned forth to public view, in the manner it has been.

But, after all, the crowning defect in Dr. Clarke's theological character and attainments, appears to me to consist in his very imperfect views of the nature and glory of our Lord's kingdom in this world, as an economy purely spiritual and heavenly. Had he understood the import of Christ's good confession before Pontius Pilate, "My kingdom is not of this world," and traced it out as illustrated in the apostolic writings, and exemplified in the churches planted under the guidance and direction of his inspired ambassadors, we should never have heard him eulogising that sink of corruption, the Church of England as by law established, nor paying court to its prelates as the ministers of Christ. Some apology might have been found for conduct such as this two or three centuries ago; but in the present day, when the light which makes manifest the hidden works of darkness common to all human establishments of Christianity, shines with such splendor around us; when the voice is gone forth, "Come out of her my people, that ye partake not of her sins, and that ye receive not of her plagues; for her sins have reached into heaven and God hath remembered her iniquities": it is difficult to find an apology for the things Dr. Clarke has written in its behalf and the warm attachment he has frequently evinced towards it

INDEX.

A.

Act of Uniformity, its effects, 209.
Advocate, Christian, its tribute to Dr. Clarke's memory, 676.
Alexander, bishop of Alexandria, some account of, 487.
Anderson, Mr. his tribute to the memory of Dr. Clarke, 676.
Annesley, Mr. of Surat, his singular case, 627.
Apocalypse, how strangely Dr. Clarke wrote about it, 599.
Ali Bey's Turkish Version of the New Testament, referred to, 434 —Strictures on its faults by Dr. Henderson, 435.
Angels and Men, compared, 535, 6.
Arius, of Alexandria, some particulars of, 489.
Arnobius, some account of, 484.
Astronomical Phenomena, several of them specified by Dr. Clarke, 576.
Athanasius, particulars of him and his writings, 490.

B.

Barber, Mr. Thomas, some account of, 33 ; his address to Adam Clarke, 35 ; editor's remarks on, 36 ; forces young Clarke into a class, 41.
Baynes, Mr. William, Dr. Clarke's last interview with, 629.
Beattie, Dr. his Minstrel quoted, 1.
Beaumont, Mr. Joseph, his defence of Dr. Clarke, 625 ; his tribute to the Doctor's memory 675 and 678.
Begging Sermons, Dr. Clarke gets weary of them, 626.
Belfast Institution, how spoken of by Dr. Clarke, 418.
Benson, Rev. Joseph, his death and character, 403 ; compared with Dr. Clarke, 656 ; tablet to his memory in the City Road Chapel *ibid.*
Biography, its use and abuse pointed out, *Preface*—how and when prostituted, vi.—Dr. Clarke's remarks on, 683.
Boehler, Peter, his singular counsel to Mr. Wesley, 205.
Bradford Circuit, A. Clarke's first station, 98 ; his success there 100.
Bredin, Mr. John, his kindness to Adam Clarke, 65.
Brettel, Mr John, some account of him, 31.

British Government and Constitution, Dr. Clarke's eulogy on the, 559.
Burking, Dr. Clarke's allusion to, 630.
Burns, Robert, Dr. Clarke's strictures on his monument, at Dumfries, 414.
Butterworth, Joseph Esq. curious anecdote of his courtship, 175; his marriage with the sister of Mrs. Clarke, *ibid.*—he and his wife join the Methodist Society, 177; his princely offer towards the Polyglott, 339; his death, and funeral Sermon, 454; Sketch of his character by Mr. Richard Watson, 455.—his great kindness to Dr. Clarke and his family, 589; Butterworth, Mrs some account of her death and character, 402,

C.

Catherwood, Dr. W. H. his kind attentions to Dr. Clarke, 641.
Catholic population of Ireland, how described by Dr. Clarke, 423,
Campbell, Miss Dorothea, her complimentary stanzas to Dr. Clarke, 452.
Chambers' Cyclopædia, Dr. Clarke's opinion of, 131,
Cholera, its terrific ravages at Liverpool, 643.
Christianity, its first principles illustrated, 195; founded upon Christ's resurrection, 196; influenced by faith in the atonement, 197; subdues the principles of corrupt nature, 198; and becomes a new instinct, *ibid.*
Cicero, his estimate of true glory, 1.
"*Clarke* Monument Committee," its object, 655; why censured 658.
Clarke, Adam, his family and parentage, 4; time and place of his birth, 5; his childhood, 6; dulness of his boyhood, 7; severity of his schoolmaster, 8; surmounts his sluggishness, 9; his reflections on the duties of a schoolmaster, 10; his school described, 13; disadvantages of his education, *ibid*; satyrizes his school fellow, 14; catalogue of his library, *ibid*; his fear of his mother, 16; she teaches him to pray, 18; and to reverence the Sabbath, 19; attends the dancing school, 20; his reflections on this practice, 21; his father intends him for a clergyman, 22; two accidents which befell him, 23; his reflections on drowning, 24; his first connection with the methodists, 30; his conversion, 37; much distressed in his mind, 39; his spiritual conflicts, 43; remarks on, 44; finds what he calls the witness of the Spirit, 46; applies for communion in the established church 47; his subsequent reflections on, 48; falls again into distress of mind, 49; remarks upon, 50; his conflict in the field, 51; this state examined by scripture, 52; errors on the subject pointed

out, 54 ; Meeting of Methodism and Ultra-Calvinism, on the doctrine of assurance, 57 ; his progress in Classical learning 62 ; and in general literature, 63 ; books by which he profited, 64 ; is put an apprentice to Mr. Francis Bennet, of Coleraine, *ibid ;* retires after a year's trial, 66 ; suffers from the bad temper of a female servant, 67 ; appears to lose his rationality, 69 ; remarks on, 70 ; how he obtained relief, 71 ; casts his lot among the Methodists and begins to preach, 73 ; visits Mr. Bredin on the Londonderry station, 74 ; his parents object to his going to Kingswood school, 75 ; but yield, 76 ; his journey to England, 77 ; danger from a press-gang, *ibid ;* kind reception at Liverpool, 78 ; journey to Birmingham, 79 ; finds Mr. Joseph Brettel there, 80 ; journey from thence to Bristol, 81 ; his scanty finances, *ibid ;* his singular reception at Kingswood, 82 ; character of the heads of that establishment, 83 ; his introduction to Mr. Wesley, 87 ; receives ordination from him, *ibid ;* refusal to drink healths, 89 ; reflections on Kingswood school, *ibid ;* syllabus of Adam Clarke's creed, 90 ; strictures on, 95 ; Introduction to the work of the ministry, 97 ; preaches at the village of Road, 98 ; his success, 100 ; is warmly reproved for writing Latin, 101 ; distress of mind occasioned by it, 102 ; determines him to abandon the study of Greek and Hebrew, 104 ; makes a vow and recalls it, 105 ; leaves off the use of Tea, 106 ; attends the Conference at Bristol, 107 ; receives an appointment to the Norwich Circuit, 108 ; finds the state of religion low in Norfolk, 112 ; undergoes much hardship there, 113 ; hears females preach, and approves, 116 ; receives an appointment to the St. Austell circuit, and proceeds thither, 117 ; forms an acquaintance with Samuel Drew, 118 ; his life endangered by a fall from his horse, 127 ; observes a remarkable phenomenon, *ibid ;* extent of his zeal in preaching, 128 ; friends acquired in Cornwall, 129 ; appointed to Plymouth Dock Circuit, 130 ; annoyed by a set of singers, 133 ; his juvenile pieces noticed, 137 ; protests against publishing his unrevised letters, 142 ; his appointment to the Norman Isles, 143 ; resumes his classical studies, 144 ; meets with a copy of Walton's Polyglott, 146 ; becomes possessed of one in a singular way, 147 ; meets with persecution from the mob, 148 ; is near perishing by cold, 152 ; suffers greatly in his health, 159 ; revisits England, 160 ; perilous voyage from Alderney to Jersey, 162 ; his letter to Mr. Wesley, 164 ; obstacles attending his marriage, 173 ; his reflections on the effects of his ministry in Guernsey, 178 ; is removed to the Bristol Circuit, 179 ; some account of his studies at this time, 180 ; his bad accommodation at Bristol, 181 ; appointed to the Dublin circuit, 183 ; enters a student of Trinity college, 184 ; indifferently accommodated in

Dublin, 187 ; institutes the "Strangers Friend Society," 188 ; forms a similar Society in other places, 189 ; becomes informed of the death of Mr. Wesley, *ibid ;* is removed to Manchester, for proximity to the Buxton waters, 254 ; loses a fine healthy boy, 262 ; removes to Liverpool, *ibid ;* nearly escapes assassination from a Roman Catholic, 263 ; engages to keep the chapel at Knowsley supplied with preachers, 265 ; receives his aged parents to reside near him, 266 ; he receives an appointment to the Metropolitan Circuit, 267 ; advantages of a London residence, *ibid ;* sets about his Commentary on the Holy Scriptures, 268 ; his own account of its design and progress, 269 ; decline of his health, 277 ; sundry anecdotes related of him, 278 ; loses his father, 281 ; removes to Bristol, 283 ; anecdote of the purchase of Meninski's Thesaurus, 284 ; publishes several of his minor productions, 285 ; forms an acquaintance with the family of Dr. Fox, the physician, *ibid ;* institutes the "Philological Society" in Liverpool, of which he is chosen president, 290 ; goes to London to consult a physician, *ibid ;* anecdote of an Egyptian fragment of stone, at Somerset house, 291 ; returns to Liverpool, and loses his brother, Tracy Clarke, of Maghull, 292 ; removes to Manchester and instructs a Class in Hebrew and Greek, 293 ; lends assistance to the Eclectic Review, 294 ; afflicted by the loss of one of his children, 296 ; receives a second appointment to the London Circuit, 297 ; reflections on his literary character, 298 ; his extraordinary labours and exertions in London, 299 ; joins the Committee of the British and Foreign Bible Society, 300 ; his letter to lord Teignmouth on the subject of an Arabic version of the Bible, 301 ; is engaged to prepare a fount of types, 302 ; the Bible Society present him with Fifty pounds, which he declines to accept, 303 ; resolution of the Committee founded thereon, 305 ; accompanies a party into Wiltshire, 308 ; Stone-Henge, Wilton House, Wardour Castle, Fonthill, &c. 309 ; obtains a diploma from Aberdeen, creating him, LL. D. 312 ; is applied to for assistance by the Commissioners of the Public Records, of the kingdom, 313 ; undertakes an improved edition of Rymer's Fœdera, 314 ; difficulty of finding suitable assistants, 319 ; prepares an Essay on the subject, 320 ; which is read to the board of Commissioners, 322 ; labours at this task for ten years, 325 ; publishes the first Part of his Commentary, 340 ; his letter to Mr. Hughes of Battersea, 355 ; visits Ireland in connection with Mr. Butterworth, 358 ; examines the Diplomatic papers in Trinity college, Dublin, 359 ; his tour through the northern counties, 361 ; remarks on the Giant's Causeway, 362 ; the round towers, 363 ; visits the Catholic college of Maynooth, 365 ; Gibbon, the noted outlaw, *ibid ;* returns to

London, and learns the death of his mother, 366 ; Witticisms on the Oran-Outang, 367 ; proceeds to Cambridge on the subject of the Record Commission, *ibid ;* collates the allegorical poem of King Hart, 368 ; returns home and again visits Ireland on the business of the Record Commission, 370 ; returns home and proceeds to Oxford on the same errand, *ibid ;* finds himself overwhelmed with the multiplicity of his pursuits and sighs for retirement, 373 ; tenders his resignation in the Record Commission, and Committee of the Bible Society, 373 ; fixes his residence at Millbrook, in Lancashire, 378 ; again visits Ireland, passing through Dumfries, 381 ; meets with numerous disasters, 382 ; his reflections on visiting the scenes of his youth, 383 ; frightful disaster at Millbrook, 384 ; receives under his roof, two Budhist Priests, from Ceylon, for education, 385 ; description of their persons, and manners, 386 ; amusing anecdotes respecting them 387 ; obtains the notice of the Derby family, 391 ; they refuse to accept a present, 392 ; their letters of gratitude to Dr. Clarke at parting, 393 ; Dr. Clarke repeats his visit to Ireland, 395 ; remarks on the state of the Irish peasantry, 397 ; reflections on the Irish character, 399 ; efforts of England to relieve them, 400 ; returns to Lancashire, and is elected a member of the Royal Irish Academy, 401 ; visits Epworth, the birth-place of Mr. Wesley, and is enchanted, 402 ; introduced to the Duke of Sussex, 408 ; elected a member of the Geological Society, of London, 413 ; his Vindication of Methodism, 419 ; his account of Irish Bulls, 425 ; removes from Lancashire to Middlesex, 427 ; interests himself for the Shetland mission, 429 ; his visit there in 1827, 442 ; encounters a hurricane off Lerwick, 445 ; his description of Shetland 447 ; accident near his own home, 458 ; prepares for another trip to Shetland, 461 ; his preachings there, 462 ; is engaged in opening a new chapel, and consecrating it to the Holy Trinity, 469 ; Review of his writings, 470, &c. his preaching at Stockport, Halifax &c. curious account of, 607—9 ; again visits his native country, 611 ; exerts himself for the abolition of negro slavery, 612 ; establishes Schools in Ireland, 613 ; is gratified with seeing them, 615 ; umbrage taken by the Methodist Missionary Committee, 617 ; displeased at being made a supernumerary preacher, 622 ; undertook to compile Memoirs of the Wesley family, 627 ; overturned in a coach, and subjected to great hardships, 630 ; his last interview with Mr. W. Baynes, 629 ; and Mr. Scott, of Pensford, 631 ; his complimentary letter to the Duke of Sessex 633 ; sanguine anticipations from the Reform Bill, 634 ; attends his royal highness's levee, 635 ; his own account of his flattering reception, 636 ; his letter to Mr. Robert Southey, 637 ; is in-

vited to America, 638; his letter in reply, *ibid;* his high expectations of the United States, 639; how affected on hearing of the riots in Jamaica, 640; visits Ireland once more, and is laid up with illness, 641; severity of his sufferings, 642; hears of a disaster which had befallen his son, *ibid;* returns to Liverpool, and finds the Cholera raging, 643; journeys homewards, but finds the Cholera every where, 644; his family struck with his exhausted state, 645; returns to the Conference at Liverpool, 646; resigns his Shetland Missions to Conference, 647; is appointed supernumerary for the Windsor district, *ibid;* pays a visit to his son at Frome, 648; his account of the Frome Meeting, *ibid;* his reflections on his youthful days passed there 650; looks forward to extended usefulness, 651; hears of sad disasters which had befallen his friends in Shetland, *ibid;* his deep anxiety about the Cholera, *ibid;* engages to preach at Bayswater, 652; goes there and dies, 653 &c.; his funeral obsequies, 655; proposal for a monument, *ibid.*

Clarke, Rev. J. B. B. his account of his father's appearance at Frome, 647; and of his father's death, 654; his estimate of his father's character, &c. 669; and 679.

Clemens Alexandrinus, some account of, 475.

Colchester, Lord, Speaker of the house of Commons, his letters to Dr. Clarke, 326.

Colliers of Kingswood, Mr. Wesley's preaching among them, 219.

Cold, intense, reflections on its benumbing tendency, 153; investigation into its properties, *ibid.*

Conversion of the first disciples, in what it consisted, 217.

Cooke, Miss, of Trowbridge, afterwards Mrs. Clarke, referred to, 137

Copplestone, Dr. bishop of Llandaff, his character of Mr. Wesley, 252.

Cornwall, glance at its antiquities, 129.

Cork Institution, Dr. Clarke's account of, 422.

Commentary on the Scriptures, Dr. Clarke's, some account of, 585.

Cunningham, Allan, his graphic sketch of Robert Burns, 415.

Cyprian, of Carthage, some account of his writings, 480.

Cyril, bishop of Jerusalem, some account of, 495.

D.

Death by drowning, reflections on, 27.

Discourses, by Dr. Clarke, on the Being and Attributes of God, some account of, 560; singular reasons for publishing them, 561.

Drew, Mr. Samuel, some account of, 118; estimate of his literary acquirements, 120; his publications, 121; becomes editor of the

Imperial Magazine, 124; powers of his mind, 125.

E.

Eclectic Review, Dr. Clarke's connection with, 294; 306; some account of the Editor, *ibid.*
Edinburgh, city of, Dr. Clarke's high eulogium on, 417.
Education in Ireland, its low state, half a century ago, 11.
Entwistle, Mr. his character of Dr. Clarke's preaching, 673.
Epiphanius, some interesting particulars of, 500.
Eusebius, of Cæsarea, 492.
Everett, Mr. his description of Dr. Clarke's preaching, 674; and character of, 679.
Evils, natural, remarks on, 140.
Exley, Mr. Thomas, his theory of Physics, quoted, 582.

F.

Fables of Æsop, Dr. Clarke's praise of, 15.
Fisher, Mr. Henry, displays great liberality and kindness towards Dr. Clarke, 379, and *note;* accompanies Dr. Clarke to Ireland, 381.
Fox, Dr. of Bristol, curious anecdote related by him, 287.
Fox, Mr. Charles, son of the preceding, Dr. Clarke's acquaintance with, 288; his fondness for the Persian poets, 289.
French Revolution, reflections on the, 254: Dr. Clarke's estimate of its results on the liberties of Europe, 601; his opinions controverted, 602.
French Epigram, translated by Dr. Clarke, 275.

G.

Gambold, Mr. Richard, his letter to Mr. Wesley mentioned, 201.
Greenley, Mr. of Chatham, called in to attend Dr. Clarke under Cholera, 653.
Glory, earthly reflections on, 137.
Goldsmith, Dr. his Deserted Village quoted, 12.
Gospel, its first introduction into Britain, considered, 503.
Guernsey, Dr. Clarke's account of, 178.

H.

Hall, Robert, referred to, p, 3, *note*—his reflections on the French Revolution, 255—his ideal standard of excellence in preaching, 560—his disgust at begging sermons, 627.

Hampson, Mr. his defence of Mr. Wesley at Norwich, 115
Haydon Hall, described, 427.
Hayward, Dr., his remark to Mr. Wesley, 199.
Hensman, Mr. of Liverpool, his medical attendance on Dr. Clarke, 646.
Heretics, Dr. Clarke's judicious remarks concerning, 501.
Hilary, of Poictiers, particulars concerning, 498.
Hore, James Esq., his kindness to Adam Clarke, 131.
Hervey, Rev. James, one of the Methodistic students at Oxford, 191,—reference to, 210.
Hobbs, Mr. of Bayswater, his kind attentions to Dr. Clarke, 652.
Holmes' Septuagint, reviewed in the Eclectic, by Dr. Clarke, 306.
Holyrood House, how described by Dr. Clarke, 417.
Hunter, Mr. Andrew, his advice to Adam Clarke, 38.
Huntington, William, strictures on, 57.

I.

Ingham, Mr. Benjamin, joins the Methodist students at Oxford, 191.
Jersey, its luxuriant soil, 177.

K.

Kennicott's, Dr. Hebrew Bible, Dr. Clarke's obligations to, 133.
Kilham, Alexander, divides the body of Methodists, 271; some account of the grounds of their disunion, *ibid*; reflections on the subject, 272.
Killaloe, Bishop of, his complimentary letter on the death of Mr Wesley, 246.

L.

Lactantius, some account of him and his writings, 486.
Lewis, Mr., of Shepton Mallet, Dr. Clarke's letter to, 626.
Leigh's Critica Sacra, Dr. Clarke's opinion of, 132.
Letsom, Dr. his thoughts on drowning, 24.
Love of God to a lost world, Dr. Clarke's Sermon on, 517.

M.

Mabyn, Mr. Richard, Dr. Clarke's acquaintance with, 128.
Man, his original dignity described, 521; what he is stil. capable of, 522, and 526.
Marsden, Mr. George, his conduct towards Dr. Clarke censured, 625.

Mason, Dr. of New York, referred to, 3, *note*, and 587.
Mason, Mr. a Methodist preacher, some account of, 136,
M'Lean's Apostolical Commission, quoted, 513.
M'Nicol, Mr. D., his tribute to the memory of Dr. Clarke, 659; his opinion of Dr. Clarke's Commentary, 662; and of his other writings, 663; of the Doctor's learning, *ibid*; of his industry &c. 664; and of his general character, 665.
Memoirs of the Wesley Family, compiled by Dr. Clarke, 627.
Methodism, compared with the New Testament, 41; how first introduced into the island of Alderney, 165; Dr. Clarke's accommodations there, 168; its state in Ireland at the time of Mr. Wesley's death, 182; its origin at Oxford, 191; how far deteriorated according to some of its friends, 419, *note*.
Methodists divided into the Old and New Connection, some account of, 271; grounds of separation, and principles of the New Connection, 273.
Methodist preacher, reflections on the life of a, 282.
Missionary Societies, Dr. Clarke's catalogue of, 506.
Missionaries, Dr. Clarke's excellent advice to, 568.
Moore, Mr. H., his life of Mr. Wesley referred to, 628; and tribute to his memory, 678.
Morgan, Mr., one of the first Methodists at Oxford, 191; visits the prisoners in Oxford jail, 192; his indisposition and death, 199.
Morris's Life of Robert Hall quoted, 3, *note*; the biographer not blessed with a very retentive memory, 587; investigation of his remarks concerning Dr. Clarke's Commentary, 588.

N.

Nicholls, Mr. John, his estimate of Mr. Wesley's usefulness, 252.
Novatianus, and his followers, some account of, 482.
Novel writers, Dr. Clarke's estimate concerning, 566.
Nuttall, Mr. Jonas, his kindness to Dr. Clarke, 379.

O.

Origen, some account of him and his writings, with strictures on the latter, 477.
Origin and End of Civil government, Dr. Clarke's lecture on, 557.
Ovid, quoted on the human frame, 584.
Owen, Rev. John, his letters to Dr. Clarke, 373; reply of the latter, 375.
Owen, Dr. John, quoted on Mutual Exhortation in the Churches, 514.

Paine, Thomas, his Rights of Man, referred to, 257.
Pamphilus, of Cæsarea, some account of, 483.
Parry, Captain, his description of cold in the North Polar Regions, 155.
Psalmody, in places of worship, judicious strictures on, 564.
Perfection, Dr. Clarke's doctrine of, examined, 545; dangerous tendency of the sentiment, 556.
Pettigrew, Mr., Secretary to the Duke of Sussex, his official letters to Dr. Clarke, 405, 407.
Philological Society, of Manchester, their compliment to Dr. Clarke, 297.
Plutarch, quoted on cold, 153.
Plymouth Dock, Mr. Clarke's preaching there, 133.
Polyglott Bible, a new edition projected by Dr. Clarke and Josiah Pratt, 337; they publish a Prospectus, 338; failure of the undertaking for want of the concurrence of the Episcopal Bench. 339.
Pond, Mr., introduces Mr. Butterworth to Miss Frances Cooke, 175.
Porson, Richard, some account of that distinguished scholar, 328; his education, literary attainments, and habits of life, 330; his connection with the Morning Chronicle and its proprietor, 331; his singularities &c., 332; awful death, 333; estimate of his character and wonderful talents, *ibid;* excelled chiefly as a Greek critic, 334; his letters to Archdeacon Travis, against the authenticity of 1 John, v. 7, 336.
Priestley, Dr., how assailed by a Birmingham mob, 259.
Prophet, Christian, and his work, Dr. Clarke's Sermon on, 509; its sentiments controverted, 511.

R.

Religion, state of it in England, when Wesley and Whitefield arose 208; retrospect to the days of Archbishop Laud, 209.
Revelation, its progress, why so slow, 139.
Revolution, French, its terrible effects upon all Europe, 254; how Adam Clarke was affected by it, 257.
Roberts, Thomas, of Bristol, his death, 635.
Rothsay Castle, steam vessel, melancholy account of its wreck, 621.

S.

Salvation by Faith, Dr. Clarke's Sermon on, reviewed, 545
Scott, Robert Esq., of Pensford, a magnificent patron of tne Shetland Mission, 630; Dr. Clarke is summoned to witness his last

hours, *ibid;* relation of his dying experience, 631; remarks on, *ibid;* his princely donations for Missionary purposes, 632; sends a cheque to Heaven for acceptance, *ibid;* reflections on this singular act, 633.
Scottish Clergy, take alarm at the Shetland Mission, 429.
Self-righteousness, the principle of, illustrated in the case of Mr. Wesley, 194.
Seeking to be born again, mistakes concerning, 59.
Sheffield, awful disaster on opening a chapel there, 425.
Shetland Islands, Dr. Clarke projects a mission there, 409; true account of their condition, 431.
Singing in public worship, Dr. Clarke's remarks on, 134.
Smith, Mr. Thomas, of Rotherham Academy, his correspondence with Dr. Clarke, 435.
Solander, Dr., narrowly escaped death by cold, 154.
Sonship of Christ, Dr. Clarke's notion of, controverted, 542.
Sovereignty of God, in shewing mercy, what Dr. Clarke thought of it, 539; his inconsistency shewn, 541.
Southey, Mr. Robert, his letter to Dr. Clarke, 637.
Stanhope, Earl, a letter from him to Dr. Clarke, 295.
Stone-Henge, Dr. Clarke's visit to, 307; his description of it, 308.
Succession of Sacred Literature, Dr. Clarke's reviewed, 469.
Sum and substance of Pauls Preaching, Dr. Clarke's sermon on, 549.
Supernumerary, Dr. Clarke made one against his inclination, 624.
Sussex, his Royal Highness the Duke, invites Dr. Clarke's acquaintance, 404; receives from the Doctor title pages for the Paris Polyglott, 405; invites Dr. Clarke to his palace at Kensington, 408; sends the Doctor home in his Royal Highness' carriage, *ibid;* is presented with a copy of Dr. Clarke's Commentary, 410; Letter from his Royal Highness acknowledging the honour done him, 413; invites Dr. Clarke a second time to Kensington palace, 433; visits Dr. Clarke at Haydon Hall, 457; complimented by Dr. Clarke, 633; laments the Doctor's death, and approves of a monument to his memory, 656.

T.

Taylor Dr. of Norwich, his Key to the Apostolic writings, examined, 592; unhappily adopted by Dr. Clarke, 598.
Teignmouth, Lord, his letters to Dr. Clarke, 358.
Tertullian, some account of, 476.
Three Heavenly witnesses, Dr. Clarke's remarks on, 72.
Tooth, Miss E., her interest in the Wesley family, 627; Dr. Clarke's correspondence with her on the subject, 628.

Tracy, Rev. Mr., his connection with the family of Dr. Clarke, 5.
Traveller's Prayer, Dr. Clarke's Discourse so called, 549.
Turkish Janissary, visits Dr. Clarke at Dublin, 184: his singular history and adventures, 185.
Turner, Mr. Sharon, a beautiful extract from his Sacred History of the World, 525, 535.

V.

Vanderhagen Hebrew Manuscripts, purchased by Dr. Clarke, 457.
Vizelle, Mrs. afterwards Mrs. John Wesley, some account of, 225; separates from her husband, 226; her conduct reprobated, *ibid.*

W.

Watson, Mr. R., his remarks on Mr. Wesley's experience, 201; his conduct in reference to Dr. Clarke's monument, 656.
Ward, Hon. Miss Sophia, her liberality to the Shetland mission, and Irish schools, 619.
Wesley, Mr. John, anecdotes concerning his miraculous powers, 169; controverted, 172; interposes in behalf of Mr. Clarke's marriage, 174; attended the Conference at Bristol, 1790, and protests against the too frequent preaching of his ministers, 181; sketch of his biography, 190; educated at the Charter-house, and afterwards sent to Oxford, *ibid;* reads Law's Serious Call, and becomes an ascetic, 191; counsel given him by his father, 192; becomes zealous for saving others, while ignorant of the way of salvation, 194; visits Mr. Law at Putney, 199; his father is anxious that his son should succeed him at Epworth, 200; declines the proposal and sails for Georgia, *ibid;* becomes fellow passenger with Moravian Missionaries, 202; is struck with their conduct during a storm, *ibid;* arrives at Savannah and begins his labours, 203; has a misunderstanding with a young lady there, 204; quits Georgia precipitately and returns to England, *ibid;* falls in with Peter Boëhler, who convinces him of unbelief, 205; visits the Moravians in Germany, 207; impressions made on him there, 208; returns to London and begins to preach, 211; visits Mr. Whitefield at Bristol, and commences field-preaching, 213, succeeds in building a chapel at Bristol, *ibid;* effects produced there by his preaching, 214; Mr. Wesley's perplexity, who consults Ralph Erskine the Seceder, *ibid;* opinion of his brother Samuel Wesley, 215; these singular excitements tested by the scriptures, 216; breaks with Mr. Whitefield, and reduces Methodism to a system, 221; holds the first Conference meeting 222; is opposed by the regular clergy, 223; has a correspondence with

Archbishop Herring, *ibid;* attacks the Moravians, who renounce all connection with him, *ibid;* extract from his journal on his persecution in Lancashire, 224; marries Mrs. Vizelle, a Baptist, with whom he lives unhappy, 225; the parties separate after a time, 226; Mr. Wesley visits Scotland by invitation, 227; takes the entire control and management of the societies, *ibid;* revisits Scotland at the request of Dr. Gillies, 228; apprehends consumption, and writes his own epitaph, *ibid;* visits the hot wells of Bristol, and begins his notes on the New Testament, 229; holds the Conference at Leeds, and discusses the question of separating from the Church of England, *ibid;* proposes to his people to enter into a Covenant, *ibid;* corresponds with Mr. Walker, of Truro, 230; visits Ireland, and receives a letter from Dr. Barnard, *ibid;* reproves the dissentions among his preachers, 230; breakfasts with Mr. Whitefield at Bristol, and finds him nearly worn out, 231; endeavours to strengthen the union among his preachers, and render it permanent, *ibid;* sends preachers to America to water the plant of Methodism, 232; remarks on his Journals, *ibid;* gets involved in a dispute with Toplady and Hill, 233; is assisted by Fletcher of Madeley, *ibid;* writes a Tory pamphlet on the American war, 234; makes an amusing return of the quantity of his silver plate, *ibid;* visits the Isle of Man, and stops a persecution, 234; opening of the City Road chapel, 235; commences the Arminian Magazine, *ibid;* opposes further grants to the Catholics, *ibid;* applies to bishop Lowth to obtain episcopal ordination for one of his preachers, but is refused, 236; pays a visit to Holland and preaches at Rotterdam, *ibid;* reflections on his attaining the full age of four score, 237; is taken ill at the Bristol Conference, *ibid;* recovers and completes the organization of the Methodistic body, 238; again visits Holland, *ibid;* his opinion of the Hutchinsonian system, *ibid;* visits Dublin and meets Dr. Coke returned from America, 239; goes to Guernsey and meets with a female prodigy, *ibid;* remarks on his manner of life, and surprising activity, 240; encounters the jealousy of the clergy, 241; account of the labours of the last year of his life, *ibid;* taken ill while preaching at Lambeth, and lingers eleven days, when he died, 242; monument to his memory, in the City Road chapel, 247; Description of his person, dress, and manner, 248; estimate of his talents as a preacher and author, 249; remarks on his Theological sentiments, 250; strictures on the Methodistic economy, 251; Testimony of Dr. Copplestone, bishop of Llandaff, 252; extract from Nicholl's Literary Anecdotes, 253.

Wesley, Mr. Charles, originates Methodism at Oxford, 191; accompanies his brother to Georgia, and settles at Frederica, 203; his preaching in London, and intercourse with the Moravians,

220; visits the North of England, 227; becomes somewhat estranged from his brother, *ibid.*
Wesleyan Methodist Magazine, quoted on Dr. Clarke's character, 670.
Whales, a remarkable draught of them at Shetland, 450.
Whitefield, Mr. G., one of the Methodistic students at Oxford, 191; sails for Georgia to succeed Mr. Wesley, 205; returns home, and begins field preaching at Bristol, 1739, 212; invites Mr Wesley to copy his example, *ibid;* expostulates with Mr. John Wesley on account of his Arminianism, 220.
Wilberforce, Mr. his letter to Dr. Clarke, 613.
Winterbotham, William, a victim to Tory politics, and how recompensed, 259.
World, attempt to define the import of the term, 518.
Wrangham, Archdeacon, his correspondence with Dr. Clarke, 437

Y.

Younge, Miss of Coleraine, her kindness to Adam Clarke, 66.

FINIS.

London, Printed by J. M'Gowan, 16 Great Windmill Street, Haymarket.

LE Ja'31

Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: May 2006

PreservationTechnologies
A WORLD LEADER IN PAPER PRESERVATION
111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111

LIBRARY OF CONGRESS
0 017 528 095 9